ŚRĪMAD-DEVĪBHĀGAVATAM

Swami Vijayanand

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Text with English Translation

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Śrīmaddevībhāgavatam

Seventh Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On the Solar and Lunar Kings

सूत उवाच

श्रुत्वैतां तापसाद्दिव्यां कथां राजा मुदान्वितः ।
व्यासं पप्रच्छ धर्मात्मा परीक्षितसुतः पुनः ॥ 1 ॥

Sūta said : Glad to hear the excellent divine stories of the Solar and Lunar races. The virtuous King Janamejaya, the son of Parīkṣit, again asked:

जनमेजय उवाच

स्वामिन्सूर्यान्वयानां च राज्ञां वंशस्य विस्तरम् ।
तथा सोमान्वयानां च श्रोतुकामोऽस्मि सर्वथा ॥ 2 ॥
कथयानघ सर्वज्ञ कथां पापप्रणाशिनीम् ।
चरितं भूपतीनां च विस्तराद्वंशयोर्द्वयोः ॥ 3 ॥
ते हि सर्वे पराशक्तिभक्ता इति मया श्रुतम् ।
देवीभक्तस्य चरितं शृण्वन्कोऽस्ति विरक्तिभाक् ॥ 4 ॥

"O Lord! I am now very eager to hear the increase of the two lines of Kings. O Sinless One! You know everything. So kindly describe, in detail, the pure histories, capable to destroy sins, of the kings and their characters. The kings of the Lunar and the Solar races were great Bhaktas of the Highest Śakti, Śrī Bhagavatī Devī; this I have heard. O Muni! Who wants not to hear further on the glorious anecdotes of the Bhaktas of the Śrī Devī?

इति राजर्षिणा पृष्ठो व्यासः सत्यवतीसुतः ।
तमुवाच मुनिश्रेष्ठः प्रसन्नवदनो मुनिः ॥ 5 ॥

When the Rājarṣi asked thus, the Muni Kṛṣṇa Dvaipāyana, the son of Satyavatī began to narrate gladly the several deeds of the Kings.

व्यास उवाच

निशामय महाराज विस्तराद्वदतो मम ।
सोमसूर्यान्वयानां च तथाऽन्येषां समुद्भवम् ॥ 6 ॥

Vyāsa said: O King! I am now narrating to you in detail the origin, etc., of the Lunar and the Solar dynasties as well as of other kings in their connection. Hear attentively.

विष्णोर्नाभिसरोजाद्वै ब्रह्माऽभूच्चतुराननः ।
तपस्तप्त्वा समाराध्य महादेवीं सुदुर्गमाम् ॥ 7 ॥
तया दत्तवरो धाता जगत्कर्तुं समुद्यतः ।
नाशकन्मानुषीं सृष्टिं कर्तुं लोकपितामहः ॥ 8 ॥

The four-faced Brahmā sprang from the navel of Viṣṇu; engaged in practising Tapasyā, he began to worship the Mahā Devī Durgā, extremely hard to conceive. Mahā Devī, pleased at his worship, granted boon to Brahmā; Brahmā, the Grandsire of all the Lokas on thus getting the boon, became ready to create the world; but he could not create all on a sudden the human beings.

विचिंत्यं बहुधा चित्ते सृष्ट्यर्थं चतुराननः ।
न विस्तारं जगामाशु रचितापि महात्मना ॥ 9 ॥
ससर्ज मानसान्पुत्रान्सप्तसंख्यान्प्रजापतिः ।
मरीचिरंगिराऽत्रिश्च वसिष्ठः पुलहः क्रतुः ।
पुलस्त्यश्चेति विख्याताः सप्तैते मानसाः सुताः ॥ 10 ॥

Though the creation was eternally fashioned by the Parmātmā Bhagavatī, the four-faced Brahmā thinking over in his mind variously, could not quickly spread it out and accomplish it as a veritable fact. Therefore He, the Prajāpati, first created mentally the seven mind-born sons. These were known by the names of Marīci, Atri, Aṅgirā, Pulastya, Pulaha, Kratu and Vasiṣṭha.

रुद्रो रोषात्समुन्नोऽप्युत्संगान्नारदोऽभवत् ।
दक्षोंऽगुष्ठात्तथाऽन्येपि मानसाः सनकादयः ॥ 11 ॥
वामांगुष्ठाद्दक्षपत्नी जाता सर्वांगसुन्दरी ।
वीरिणी नाम विख्याता पुराणेषु महीपते ॥ 12 ॥
असिक्नीति च नाम्ना सा यस्यां जातोऽथ नारदः।
देवर्षिप्रवरः कामं ब्रह्मणो मानसः सुतः ॥ 13 ॥

Next sprang Rudra from the anger of Prajāpati, Nārada from his lap; Dakṣa from his right thumb. Thus Sanaka and the other Ṛṣi were also his mind born sons. O King! The wife of Dakṣa was born from the left thumb of Prajāpati; this all-beautiful daughter is well known in all the Purāṇas by the name of Vīriṇī and Asiknī. Nārada, the chief of the Devarṣis, was born, on some other occasion in her womb.

जनमेजय उवाच

अत्र मे संशयो ब्रह्मन् यदुक्तं भवता वचः ।
वीरिण्यां नारदो जातो दक्षादिति महातपाः ॥ 14 ॥
कथं दक्षस्य पत्न्यां तु वीरिण्यां नारदो मुनिः ।
जातो हि ब्रह्मणः पुत्रो धर्मज्ञस्तापसोत्तमः ॥ 15 ॥
विचित्रमिदमाख्यातं भवता नारदस्य च ।
दक्षाज्जन्मास्य भार्यायां तद्वदस्व सविस्तरम् ॥ 16 ॥

Janamejaya said: O Brahman! A great doubt arises in me to hear that the great ascetic Nārada was born of Dakṣa in the womb of Vīriṇī. The Muni Nārada indeed, was the son of Brahmā; moreover he was the foremost of the ascetics and especially endowed with the knowledge of Dharma; how, then, can he be born of the womb of the Dakṣa's wife Vīriṇī. Well, if that be so, then describe, in detail, that wonderful story of the birth of Nārada in the womb of Vīriṇī.

पूर्वदेहः कथं मुक्तः शापात्कस्य महात्मना ।
नारदेन बहुज्ञेन कस्माज्जन्म कृतं मुने ॥ 17 ॥

O Muni! Under whose curse, the high-souled Nārada, though very wise, had to leave his first body and be born again.

व्यास उवाच

ब्रह्मणाऽसौ समादिष्टो दक्षः सृष्ट्यर्थमादितः ।
प्रजाः सृजेति सुभृशं वृद्धिहेतोः स्वयंभुवा ॥ 18 ॥
ततः पञ्चसहस्रांश्च जनयामास वीर्यवान् ।
दक्षः प्रजापतिः पुत्रान्वीरिण्यां बलवत्तरान् ॥ 19 ॥

Vyāsa said: O King, Brahmā, the Self-born, with a view to create offspring, ordered first Dakṣa: "Go and multiply innumerable children for the increase of the world." Thus ordered by his father, the Prajāpati Dakṣa produced five thousand powerful and heroic sons in the womb of Vīriṇī.

दृष्ट्वा तान्नारदः पुत्रान्सर्वान्विवर्धयिषून्प्रजाः ।
उवाच प्रहसन्वाचं देवर्षिः कालनोदितः ॥ 20 ॥
भुवः प्रमाणमज्ञात्वा स्त्रष्टुकामाः प्रजाः कथम् ।
लोकानां हास्यतां यूयं गमिष्यथ न संशयः ॥ 21 ॥
पृथिव्या वै प्रमाणं तु ज्ञात्वा कार्यः समुद्यमः ।
कृतोऽसौ सिद्धिमायाति नान्यथेति विनिश्चयः ॥ 22 ॥

Seeing all the sons of Dakṣa, desirous to multiply, the Devarṣi Nārada, urged on, as it were, by Fate, began to laugh at them. How do you desire to multiply when you know not the dimensions and capacity of earth; so you will, no doubt, be put to ridicule and laughter. Rather, if you proceed on work, knowing beforehand the earth's capacity, your efforts will be fruitful. Other wise, your attempt will, no doubt, end in failure.

वालिशा बत यूयं वै यद्यज्ञात्वा भुवस्तलम् ।
समुद्यताः प्रजाः कर्तुं कथं सिद्धिर्भविष्यति ॥ 23 ॥

Alas! You are awfully illiterate! Not knowing the dimensions of the world, you are ready to multiply your progeny; how, then, can you meet wit success!

व्यास उवाच

नारदेनैवमुक्तास्ते हर्यश्वा दैवयोगतः ।
अन्योन्यमूचुः सहसा सम्यगाह मुनिः किल ॥ 24 ॥

ज्ञात्वा प्रमाणमुर्व्यास्तु सुखं स्त्रक्ष्यामहे प्रजाः ।

Vyāsa said: O King! Hearing, all on a sudden, these words, Haryaśva and other sons began to speak with each other "What this Muni has told, is very true." Let us then ascertain the earth's dimensions; we can easily multiply afterwards.

इति संचिन्त्य ते सर्वे प्रयाताः प्रेक्षितुं भुवः ॥ 25 ॥
तलं सर्वं परिज्ञातुं वचनान्नारदस्य च ।
प्राच्यां केचिद्गताः कामं दक्षिणस्यां तथापरे ॥ 26 ॥
प्रतीच्यामुत्तरस्यां तु कृतोत्साहाः समंततः ।
दक्षः पुत्रान्गतान्दृष्ट्वा पीडितस्तु शुचा भृशम् ॥ 27 ॥

Thus saying, they all went out to reconnoiture the earth. Thus excited at Nārada's words, some went eastward, some southwards, some towards the north and some went to west all simultaneously and, as they liked, to make a survey of the earth. When the sons went away, Dakṣa became exceedingly sorry on their absence.

अन्यानुत्पादयामास प्रजार्थं कृतनिश्चयः ।
तेऽपि तत्रोद्यताः कर्तुं प्रजार्थमुद्यमं सुता ॥ 28 ॥
नारदः प्राह तान्दृष्ट्वा पूर्वं यद्वचनं मुनिः ।
बालिशा बत यूयं वै यदज्ञात्वा भुवः किल ॥ 29 ॥
प्रमाणं तु प्रजाः कर्तुं प्रवृत्ताः केन हेतुना ।
श्रुत्वा वाक्यं मुनेस्तेऽपि मत्वा सत्यं विमोहिताः ॥ 30 ॥
जग्मुः सर्वे यथापूर्वं भ्रातरश्चलितास्तथा ।
तान्सुतान्प्रस्थितान्दृष्ट्वा दक्षः कोपसमन्वितः ॥ 31 ॥
शशाप नारदं रोषात्पुत्रशोकसमुद्भवात् ।

Bent again on multiplying, he begat other sons; those sons again wanted to procreate. Seeing them, Nārada again laughed and said: "Alas! What fools are you! Not knowing the dimensions of the earth, why are you ready to procreate?" They were deluded by Nārada's words, took them as true, and went out as their elder brothers did. Not being able to see those sons, Prajāpati Dakṣa became very sorrowful for them and cursed Nārada in rage.

दक्ष उवाच

नाशिता मे सुता यस्मात्तस्मान्नाशमवाप्नुहि ॥ 32 ॥
पापेनानेन दुर्बुद्धे गर्भवासं व्रजेति च ।
पुत्रो मे भव कामं त्वं यतो मे भ्रंशिताः सुताः ॥ 33 ॥

Dakṣa said: "O Evil-minded One! You have destroyed my sons; so be yourself destroyed; you will have to be born in the womb for your sin in causing the death of my sons; you have caused my sons to go abroad; so you must be born as my son.

इति शप्तस्ततो जातो वीरिण्यां नारदो मुनिः ।
षष्टिर्भूयोऽसृजत्कन्या वीरिण्यामिति नः श्रुतम् ॥ 34 ॥

Thus cursed by Dakṣa, Nārada had to take his birth in the womb of Vīriṇī. I heard also that the Prajāpati Dakṣa begat afterwards sixty daughters in her womb.

शोकं विहाय पुत्राणां दक्षः परमधर्मवित् ।
तासां त्रयोदश प्रादात्कश्यपाय महात्मने ॥ 35 ॥
दश धर्माय सोमाय सप्तविंशति भूपते ।
द्वे चैव भृगवे प्रादाच्चतस्त्रोऽरिष्टनेमिने ॥ 36 ॥
द्वे चैवांगिरसे कन्ये तथैवांगिरसे पुनः ।
तासां पुत्राश्च पौत्राश्च देवाश्च दानवास्तथा ॥ 37 ॥
जाता बलसमायुक्ताः परस्परविरोधकाः ।
रागद्वेषान्विताः सर्वे परस्परविरोधिनः ।
सर्वे मोहावृताः शूरा ह्यभवन्नतिमायिनः ॥ 38 ॥

इति श्रीद्देवीभागवते महापुराणे सप्तमस्कन्धे
प्रथमोऽध्यायः ॥ 1 ॥

O King! Dakṣa, the great knower of Dharma, then gave up the sorrows for his sons and married his thirteen daughters to the high-souled Kaśyapa, ten daughters to Dharma, twenty-seven daughters to the Moon, two to Bhṛgu, four to Ariṣṭanemi, two to Kṛśāśva and the remaining two to Aṅgirā. Their sons and grandsons, the Devas and Dānavas, became powerful but antagonistic towards each other. All of them were heroes and very Māyāvīs; so, deluded by greed and jealousy, they quarrelled amongst each other.

Here ends the First Chapter in the Seventh Book on the beginning of the narrative of the Solar and the Lunar lines of kings in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II

On the Piercing of the Eyes of Cyavana Muni

जनमेजय उवाच

ममाख्याहि महाभाग राज्ञां वंशं सविस्तरम् ।
सूर्यान्वयप्रसूतानां धर्मज्ञानां विशेषतः ॥ 1 ॥

Janamejaya said: O Highly Fortunate One! Kindly narrate in detail the spread of the families of those kings in the Solar line who were born and who were especially endowed with the knowledge of Dharma.

व्यास उवाच

शृणु भारत वक्ष्यामि रविवंशस्य विस्तरम् ।
यथा श्रुतं मया पूर्वं नारदादृषिसत्तमात् ॥ 2 ॥

Vyāsa said: O Bhārata! I now speak to you exactly what I heard of yore, from Nārada, the best of the Ṛṣi, how the Solar race spread.

एकदा नारदः श्रीमान्सरस्वत्यास्तटे शुभे ।
आजगामाश्रमे पुण्ये विचरन्स्वेच्छया मुनिः ॥ 3 ॥
प्रणम्य शिरसा पादौ तस्याग्रे संस्थितस्तदा ।
ततस्तस्यासंन दत्त्वा कृत्वार्हणमथादरात् ॥ 4 ॥

Once, on an occasion, the Muni Śrīmān Nārada, on his tour, came at his will to my holy hermitage on the beautiful banks of the Sarasvatī river. On seeing him I bowed down at his feet and then remained standing before him.

विधिवत्पूजयित्वा तमुक्तवान्वचनं त्विदम् ।
पावितोऽहं मुनिश्रेष्ठ पूज्यस्यागमनेन वै ॥ 5 ॥

I then gave him a seat and worshipped him with great esteem. I then said to him: "O Best of Munis! You are worshipped by the whole universe; my retreat is sanctified by your coming.

कथां कथय सर्वज्ञ राज्ञां चरितसंयुताम् ।
राजानो ये समाख्याताः सप्तमेऽस्मिन्मनोः कुले ॥ 6 ॥
तेषामुत्पत्तिरतुला चरितं परमाद्भुतम् ।
श्रोतुकामोऽस्म्यहं ब्रह्मन्सूर्यवंशस्य विस्तरम् ॥ 7 ॥

O All-knowing One! Kindly narrate the histories of the Kings that were famous in the family of the seventh Manu; they were unequalled as far as their origin was concerned and their characters as well wonderful. Therefore I am very eager to know, in detail, the history of the Solar race.

समाख्याहि मुनिश्रेष्ठ समासव्यासपूर्वकम् ।
इति पृष्टो मया राजन्नारदः परमार्थवित् ॥ 8 ॥
उवाच प्रहसन्प्रीतः समाभाष्य मुदाऽन्वयम् ।

O Muni! Describe shortly or in detail as the circumstances may require." O King! When I made this question, Nārada, the knower of the Highest Reality, gladly smiled, and, addressing me, began to describe the history of the Solar race.

नारद उवाच

शृणु सत्यवतीसूनो राज्ञां वंशमनुत्तमम् ॥ 9 ॥
पावनं कर्णसुखदं धर्मज्ञानादिभिर्युतम् ।
ब्रह्मा पूर्वं जगत्कर्ता नाभिपंकजसम्भवः ॥ 10 ॥
विष्णोरिति पुराणेषु प्रसिद्धः परिकीर्तितः ।
सर्वज्ञः सर्वकर्तासौ स्वयंभूः सर्वशक्तिमान् ॥ 11 ॥
तपस्तप्त्वा स विश्वात्मा वर्षाणामयुतं पुरा ।
सृष्टिकामः शिवां ध्यात्वा प्राप्य शक्तिमनुत्तमाम् ॥ 12 ॥
पुत्रानुत्पादयामास मानगाञ्शुभलक्षणान् ।

Nārada said: O son of Satyavatī! The history of the royal families is very holy and pleasant to hear; the more so when they are heard, one acquires Dharma and wisdom; therefore do you hear. In ancient times, Brahmā sprang from the navel-lotus of Viṣṇu and created the world. This is well-known in every Purāṇa. That self born, all-powerful, all-knowing, the Doer of all, the Universal Soul practised Tapas in ancient times for Ayuta (ten thousand) years. By virtue of that Tapas, He got special powers to create the world. He meditated on the Auspicious Mother, and getting from Her the excellent powers, He created first the mind-born sons, all endowed with auspicious signs.

मरीचिः प्रथितस्तेषामभवत्सृष्टिकर्मणि ॥ 13 ॥
तस्य पुत्रोऽतिविख्यातः कश्यपः सर्वसम्मतः ।

Of them, Marīci became well known in this act of creation. His son Kaśyapa was respected by all and he was of great celebrity.

त्रयोदशैव तस्यासन्भार्या दक्षसुताः किल ॥ 14 ॥
देवाः सर्वे समुत्पन्ना दैत्या दक्षाश्च पन्नगाः ।
पशवः पक्षिणश्चैव तस्मात्सृष्टिस्तु काश्यपी ॥ 15 ॥
देवानां प्रथितः सूर्यो विवस्वान्नाम तस्य तु ।

He had thirteen wives, all daughters of Dakṣa Prajāpati. The Devas, Daityas, Yakṣas Pannagas, beasts and birds all sprang from him. Therefore this creation is called the Kāśyapī creation. Amongst the Devas, the Sun is specially famous; his other name is Vivasvān.

तस्य पुत्रः स विख्यातो वैवस्वतमनुर्नृपः ॥ 16 ॥
तस्य पुत्रस्तथेक्ष्वाकुः सूर्यवंशविवर्धनः ।
नवाभवन्सुतास्तस्य मनोरिक्ष्वाकुपूर्वजाः ॥ 17 ॥
तेषां नामानि राजेन्द्र शृणुष्वैकमनाः पुनः ।
इक्ष्वाकुरथ नाभागो धृष्टः शर्यातिरेव च ॥ 18 ॥
नरिष्यन्तस्तथा प्रांशुर्नृगो दिष्टश्च सप्तमः ।
करूषश्च पृषध्रश्च नवैते मानवाः स्मृताः ॥ 19 ॥
इक्ष्वाकुस्तु मनोः पुत्रः प्रथमः समजायत ।
तस्य पुत्रशतं चासीज्ज्येष्ठो विकुक्षिरात्मवान् ॥ 20 ॥
नवानां वंशविस्तारं संक्षेपेण निशामय ।
शूराणां मनुपुत्राणां मनोरंतरजन्मनाम् ॥ 21 ॥
नाभागस्य तु पुत्रोऽभूदंबरीषः प्रतापवान् ।

His son was named Vaivasvat Manu; he was a famous king. Besides, Manu had nine more sons. Ikṣvāku was the eldest. Their names are :(1) Nābhāga, (2) Dhṛṣṭa, (3) Śaryāti, (4) Nariṣyanta, (5) Prāṁśu, (6) Nṛga, (7) Diṣṭa, (8) Karūṣa, and (9) Ṛṣadhara. Ikṣvāku, the son of Manu was born first. He had one hundred sons, and Vikukṣi was the wise and the eldest of these. I am now narrating how the nine sons, born afterwards of Manu, spread their families. Ambarīṣa was the son of Nābhāga; he was very truthful, powerful, and religious.

धर्मज्ञः सत्यसंधश्च प्रजापालनतत्परः ॥ 22 ॥
धृष्टात्तु धार्ष्टकं क्षत्रं ब्रह्मभूतमजायत ।
संग्रामकातरं सम्यग्ब्रह्मकर्मरतं तथा ॥ 23 ॥

He always governed his subject justly. Dhārṣṭaka was the son of Dhṛṣṭa; though he was a Kṣattriya, he attained to Brāhmaṇahood. He was naturally weak in fighting; always he was engaged in the works relating to the Brāhmaṇas.

शर्यातिस्तनयश्चाभूदानर्तो नाम विश्रुतः ।
सुकन्या च तथा पुत्री रूपलावण्यसंयुता ॥ 24 ॥
च्यवनाय सुता दत्ता राज्ञाऽप्यंधाय सुन्दरी ।
मुनिः सुलोचनो जातस्तस्याः शीलगुणेन ह ॥ 25 ॥
विहितो रविपुत्राभ्यामश्विभ्यामिति न श्रुतम् ।

Ānarta was the well known son and Sukanyā was the beautiful daughter of Śaryāti. The King Śaryāti gave his beautiful daughter in marriage to the blind Cyavana Ṛṣi; but the Ṛṣi, though blind, got his beautiful eyes again by the good character of the daughter. We heard that the Aśvins, the Twins, the sons of the Sun, gave him back his eyesight.

जनमेजय उवाच

संदेहोऽहं महान्ब्रह्मन्कथायां कथितस्त्वया ॥ 26 ॥
यद्राज्ञा मुनयेऽन्धाय दत्रा पुत्री सुलोचना ।
कुरूपा गुणहीना वा नारी लक्षणवर्जिता ॥ 27 ॥
पुत्री यदा भवेद्राजा तदांधाय प्रयच्छति ।
ज्ञात्वांधं सुमुखी कस्माद्दत्तवान्नृपसत्तमः ॥ 28 ॥
कारणं ब्रूहि मे ब्रह्मन्ननुग्राह्योऽस्मि सर्वदा ।

Janamejaya said: O Brāhmaṇa! How is it that the King Śaryāti married his lovely-eyed daughter Sukanyā to the blind Cyavana Muni? I have got a great doubt on this point. The King gives his daughter in marriage to a blind person, if she be deformed, ill-qualified, or void of female signs. But the daughter, in this case was beautiful. How then Śaryāti, the Chief of Kings, gave over his daughter, knowing that the Ṛṣi was blind? O Brāhmaṇa! I am always an object of favour to you; so explain to me the cause of it.

सूत उवाच

इति राज्ञो वचः श्रुत्वा परीक्षितसुतस्य वै ॥ 29 ॥
द्वैपायनः प्रसन्नात्मा तमुवाच हसन्निव ।

Sūta said: Glad to hear these words of Janamejaya, the Muni Dvaipāyana smilingly said:

व्यास उवाच

वैवस्वतसुतः श्रीमाञ्छर्यातिर्नाम पार्थिवः ॥ 30 ॥
तस्य स्त्रीणां सहस्राणि चत्वार्यासन्परिग्रहाः ।
राजपुत्र्यः सरूपाश्च सर्वलक्षणसंयुताः ॥ 31 ॥
पत्न्यः प्रेमयुताः सर्वाः प्रिया राज्ञः सुसंमताः ।

Śaryāti, the son of Vaivasvata, had four thousand married wives. All of them were endowed with auspicious signs and beautiful, all of them were daughters of kings. They all were very obliging and dear to their husbands.

एका पुत्री तु तासां वै सुकन्या नाम सुन्दरी ॥ 32 ॥
पितुः प्रिया च मातॄणां सर्वासां चारुहासिनी ।

But, out of all of these, the King had only one daughter exceptionally lovely and beautiful. The father and all the mothers loved exceedingly that sweet-smiling daughter.

नगरान्नातिदूरेऽभूत्सरो मानससन्निभम् ॥ 33 ॥
बद्धसोपानमार्गं च स्वच्छपानीयपूरितम् ।

Not very far off from the city, there was a beautiful lake of clear waters, like the Mānasasarovara lake. A Ghāṭ way (steps made of stones) descended into the lake.

हंसकारंडवाकीर्णं चक्रवाकोपशोभितम् ॥ 34 ॥
दात्यूहसारसाकीर्णं सर्पपक्षीगणावृतम् ।

Swans Kāraṇḍavas, Cakravākas, Datyūhas,, Sārasas and other birds used to play on its waters.

पञ्चधा कमलोपेतं चञ्चरीकसुसेवितम् ॥ 35 ॥
पार्श्वतश्च द्रुमाकीर्णं वेष्टितं पादपैः शुभैः ।
सालैस्तमालैः सरलैः पुन्नागाशोकमण्डितम् ॥ 36 ॥
वटाश्वत्थकदंबैश्च कदलीखण्डराजितम् ।
जंबीरैर्बीजपूरैश्च खर्जूरैः पनसैस्तथा ॥ 37 ॥
क्रमुकैर्नारिकेलैश्च केतकैः कांचनद्रुमैः ।
यूथिकाजालकैः शुभ्रैः संवृतं मल्लिकागणैः ॥ 38 ॥

Five varieties of lotuses were there in full bloom, bees were humming there all around. Various trees, Śāla, Tamāla, Sarala, Punnāgas, Aśokas, Banyans, Peepuls, Kadambas, rows of banana trees, Jambīras, dates, Panasas, betelnut tree, cocoanut trees, Ketakas, Kāñcanas, and other various beautiful trees encircled round the lake. Within these, the white Yūthikās, Mallikās, and other creepers and shrubs were seen beautifying the scenery.

जंब्वाम्रतिंतिणीभिश्च करंजकुटजावृतम् ।
पलाशनिंबखदिरबिल्वामलकमण्डितम् ॥ 39 ॥
बभूव वोकिलारावः केकास्वनविराजितम् ।
तत्समीपे शुभे देशे पादपानां गणावृते ॥ 40 ॥
भार्गवश्च्यवनः शान्तस्तापसः संस्थितो मुनिः ।

Especially there were, amongst them, jack trees, mango trees, tamarind trees, Karanjas, Kuṭakas, Palāśas, Neem trees, Khadiras, Bel trees, and Āmalaki trees; and peacocks were sounding their notes, cuckoos were cooing their beautiful voices. Close to that place, there was, in a sacred grove covered over by trees, staying Cyavana Muni, the Bhṛgu's son, of a tranquilled mind, and the chief of the ascetics.

ज्ञात्वाऽसौ विजनं स्थानं तपस्तेपे समाहितः ॥ 41 ॥
कृत्वा दृढासनं मौनमाधाय जितमारुतः ।
इन्द्रियाणि च संयम्य त्यक्ताहारस्तपोनिधिः ॥ 42 ॥
जलपानादिरहितो ध्यायन्नास्ते पराम्बिकाम् ।
सवल्मीकोऽभवद्राजल्लँताभिः परिवेष्टितः ॥ 43 ॥

Thinking the place lovely and free from any obstacles, the Muni took his firm seat there and, collecting all his thought within himself , took the vow of non-speaking and controlling his breath became engaged in practising tapasyā. Restraining his senses and foregoing eating and drinking, that Muni constantly meditated on Bhagavatī of the nature of Sat, Cit and Ānanda. O King! While he was thus meditating, the anthill grew up round and covered his body and nice creepers covered that also all round.

कालेन महता राजन्समाकीर्णं पिपीलिकैः ।
तथा स संवृतो धीमान्मृत्पिण्ड इव सर्वतः ॥ 44 ॥
कदाचित्स महीपालः कामिनीगणसंवृतः ।
आजगाम सरो राजन्विहर्तुमिदमुत्तमम् ॥ 45 ॥

O King! Long intervals passed away and it was covered over with ants; so much so that that intelligent Muni was covered entirely and looked

like a heap of earth. O King! Once the King Śaryāti wanted to play in an artificial wilderness and came there to the lake with his wives.

शर्यातिः सुन्दरीवृंदसंयुतः सलिलेऽमले ।
क्रीडासक्तो महीपालो बभूव कमलाकरे ॥ 46 ॥
सुकन्या वनमासाद्य विजहार सखीवृता ।
सुमनांसि विचिन्वन्ती चञ्चला चञ्चलोपमा ॥ 47 ॥

Śaryāti became at once deeply engaged in playing on the clear waters of the lake, surrounded by the beautiful females. On the other hand, the quick beautiful daughter Sukanyā, picking up flowers here and there with her companions also began to play.

सर्वाभरणसंयुक्ता रणच्चरणनूपुरा ।
चंक्रममाणा वल्मीकं च्यवनस्य समाददत् ॥ 48 ॥

Dressed in ornaments, Sukanyā walked to and fro; her anklets making a beautiful tinkling sound, till she came to the ant-hill of Cyavana Ṛṣi.

क्रीडासक्तोपविष्टा सा वल्मीकस्य समीपतः ।
ददर्श चास्य रन्ध्रे वै खद्योते इव ज्योतिषी ॥ 49 ॥
किमेतदिति संचिंत्य समुद्धर्तुं मनो दधे ।
गृहीत्वा कंटकं तीक्ष्णं त्वरमाणा कृशोदरी ॥ 50 ॥

She sportingly sat close to that ant-hill and instantly saw a shining substance inside through that, like fireflies. "What is this?" She thought and wishing to take it, took a thorn and became very eager to prick it up.

सा दृष्ट्वा मुनिना बाला समीपस्था कृतोद्यमा ।
विचरन्तो सुकेशान्ता मन्मथस्येव कामिनी ॥ 51 ॥

Slowly she went close to it and no sooner she got ready to prick it, than the Muni saw the beautiful, good-haired daughter as if to one's liking.

तां वीक्ष्य सुदतीं तत्र क्षामकण्ठस्तपोनिधिः ।
तामभाषत कल्याणीं किमेतदिति भार्गवः ॥ 52 ॥

The ascetic Bhārgava, seeing that auspicious nice lady with nice teeth, spoke out in a feeble voice: "What are you doing? O thin-bellied One! I am an ascetic; better go away from here.

दूरं गच्छ विशालाक्षि तापसोऽहं वरानने ।
मा भिंदस्वाद्य वल्मीकं कण्टकेन कृशोदरि ॥ 53 ॥

You have got such big-eyes, yet you do not see me. I therefore forbid you in your this attempt; do not pierce the anthill with a thorn.

तेनेदं प्रोच्यमानापि सा चास्य न शृणोति वै ।
किमु खल्विदमित्युक्त्वा निर्बिभेदास्य लोचने ॥ 54॥

Though prevented, the daughter could not hear his words and asking "what was that?" pierced his two-eyes with thorns.

दैवेन नोदिता भित्त्वा जगाम नृपकन्यका ।
क्रीडन्ती शंकमाना सा किं कृतं तु मयेति च ॥ 55 ॥

Thus impelled by Fate, the princess sportingly pierced his eyes; but she suspected and thought "What have I done?"

चुक्रोध स तथा विद्धनेत्रः परममन्युमान् ।
वेदनाभ्यर्दितः कामं परितापं जगाम ह ॥ 56 ॥
शकृन्मूत्रनिरोधोऽभूत्सैनिकानां तु तत्क्षणात् ।
विशेषेण तु भूपस्य सामात्यस्य समंततः ॥ 57 ॥
गजोष्ट्रतुरगाणां च सर्वेषां प्राणिनां तदा ।
ततो रुद्धे शकृन्मूत्रे शर्यातिर्दुःखितोऽभवत् ॥ 58 ॥

Thus becoming afraid she returned from that spot. His two eyes being pricked, the great Muni exceedingly pained, became very wrathful; he incessantly gave vent to sorrows and remorse, being restless with pain. At that instant it happened that the king, ministers, soldiers, elephants, horses, camels, so much so that all the beings that were there, had all their evacuations (passing their urines and faesces) stopped. Seeing thus happened all on a sudden, the King Śaryāti was very much pained and became very anxious.

सैनिकैः कथितं तस्मै शकृन्मूत्रनिरोधनम् ।
चिन्तयामास भूपालः कारणं दुःखसम्भवे ॥ 59 ॥

All the soldiers came to the King and informed him of the stoppage of their evacuations. The King thought over the cause why this had happened.

विचिंत्याह ततो राजा सैनिकान्स्वजनांस्तथा ।
गृहमागत्य चिन्तार्तः केनेदं दुष्कृतं कृतम् ॥ 60 ॥

Cogitating thus, the King returned home. Becoming very much troubled with cares and anxieties, He asked his soldiers and kinsman "Who amongst you has done such an heinous act?"

सरसः पश्चिमे भागे वनमध्ये महातपाः ।
च्यवनस्तापसस्तत्र तपश्चरति दुश्चरम् ॥ 61 ॥
केनाप्यपकृतं तत्र तापसेऽग्निसमप्रभे ।
तस्मात्पीडा समुत्पन्ना सर्वेषामिति निश्चयः ॥ 62 ॥
तपोवृद्धस्य वृद्धस्य वरिष्ठस्य विशेषतः ।
केनाप्यपकृतं मन्ये भार्गवस्य महात्मनः ॥ 63 ॥

On the west side of the lake the Maharṣi Cyavana is practising the great tapasyā in the midst of the forest; I think some one has done mischief to that king of ascetics, blazing like a fire; and therefore we are overcome with this disease. The high-souled aged son of Bhṛgu has become specially proficient in his asceticism and has become supreme; I think someone must have injured him.

ज्ञातं वा यदि वाऽज्ञातं तस्येदं फलमुत्तमम् ।
कैश्च दुष्टैः कृतं तस्य हेलनं तापसस्य ह ॥ 64 ॥

Though I do not know who is that mischievous person that has shown him contempt or like that, this our state at present clearly shews that this is the fit punishment of that."

इति पृष्ठस्तमूचुस्ते सैनिका वेदनार्दिताः ।
मनोवाक्कायजनितं न विद्मोऽपकृतं वयम् ॥ 65 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे द्वितीयोऽध्यायः ॥ 2 ॥

Hearing this, the soldiers said: None of us has committed any mischief by word, mind or body; we know this very well.

Here ends the Second Chapter of the Seventh Book on the piercing of the eyes of Cyavana Muni in Śrīmaddevībhāgavatam the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER III

The King Śaryāti's Giving His Daughter in Marriage to Cyavana Muni

व्यास उवाच

इति पप्रच्छ तान्सर्वान्राजा चिन्ताकुलस्तथा ।
पर्यपृच्छत्सुहृद्वर्गं साम्ना चोग्रतयाऽपि च ॥ 1 ॥
पीड्यमानं जनं वीक्ष्य पितरं दुःखितं तथा ।
विचिन्त्य शूलभेदं सा सुकन्या चेदमब्रवीत् ॥ 2 ॥

Vyāsa said: O King! Thus the King, troubled with cares, asked his soldiers, in an angry mood. Next he asked his friends in sweet words. The princess, seeing his father and his soldiers sorrowful, thought of her piercing the two eyes of the Muni with a thorn and thus spoke to the King:

वने मया पितस्तत्र वल्मीको वीरुधावृतः ।
क्रीडंत्या सुदृढो दृष्टश्छिद्रद्वयसमन्वितः ॥ 3 ॥

"O Father! While sporting in that forest, I came to see a very hard anthill covered with creepers and shrubs wherein I found two holes.

तत्र खद्योतवद्दीप्तज्योतिषी वीक्षिते मया ।
सूच्या विद्धे महाराज पुनः खद्योतशंकया ॥ 4 ॥

O King! Through those small openings, I saw the two shining things as if they were fireflies and thinking them so I pierced them with thorns.

जलक्लिन्ना तदा सूची मया दृष्टा पितः किल ।
हाहेति च श्रुतः शब्दो मन्दो वल्मीकमध्यतः ॥ 5 ॥
तदाहं विस्मिता राजन्किमेतदिति शंकया ।
न जाने किं मया विद्धं तस्मिन्वल्मीकमण्डले ॥ 6 ॥

At this time a faint voice I heard coming from that anthill. "Oh! I am killed!" I then took out my thorns and found them wet with water. "What is this! I asked myself and was thunderstruck with fear; but I could not know that what I pierced in that anthill."

राजा श्रुत्वा तु शर्यातिः सुकन्यावचनं मृदु ।
मुनेस्तद्धेलनं ज्ञात्वा वल्मीकं क्षिप्रमभ्यगात् ॥ 7 ॥

Hearing these gentle words of his daughter, the King Śaryāti thought that that act had no doubt insulted the Muni and went at once to the anthill.

तत्रापश्यत्तपोवृद्धं च्यवनं दुःखितं भृशम् ।
स्फोटयामास वल्मीकं मुनिदेहावृतं ततः ॥ 8 ॥

He broke the anthill that covered the Muni and saw the suffering Cyavana aged in practisting Tapasyā, very much in pain.

प्रणम्य दंडवद्भूमौ राजा तं भार्गवं प्रति ।
तुष्टाव विनयोपेतस्तमुवाच कृताञ्जलिः ॥ 9 ॥
पुत्र्या मम महाभाग क्रीडंत्या दुष्कृतं कृतम् ।
अज्ञानाद्बालया ब्रह्मन्कृतं तन्क्षन्तुमर्हसि ॥ 10 ॥

The King prostrated flat before the Muni and then with folded hands, praised him with hymns and humbly said to him: "O Intelligent One! My daughter has done this wrong act while sporting; therefore O high-souled One! What she had done unknowingly, do you forgive out of your own high-heartedness and liberality.

अक्रोधना हि मुनयो भवंतीति मया श्रुतम् ।
तस्मात्त्वमपि बालायाः क्षंतुमर्हसि सांप्रतम् ॥ 11 ॥

I have heard that the ascetics are always void of anger; therefore now you have to forgive this daughter of the offence and thus shew your kindness.

व्यास उवाच

इति श्रुत्वा वचस्तस्य च्यवनो वाक्यमब्रवीत् ।
विनयोपनतं दृष्ट्वा राजानं दुःखितं भृशम् ॥ 12 ॥

Vyāsa said: The Maharṣi Cyavana, hearing thus the King's words and specially seeing his humble and distressed nature, said:

च्यवन उवाच

राजन्नाहं कदाचिद्वै करोमि क्रोधमण्वपि ।
न मयाऽद्यैथ शप्तस्त्वं दुहित्रा पीडने कृते ॥ 13 ॥
नेत्रे पीडा समुत्पन्ना मम चाद्य निरागसः ।
तेन पापे न जानामि दुःखितस्त्वं महीपते ॥ 14 ॥

"O King! I never was angry a bit; your daughter had pained me; yet I am not angry and have not cast on her any curse; you better see, that I am innocent; much pain is felt by me due to my eyes being pricked. O King! It seems that you are sorry and troubled for that sin.

अपराधं परं कृत्वा देवीभक्तस्य को जनः ।
सुखं लभेत यदपि भवेत्त्राता शिवः स्वयम् ॥ 15 ॥

Who can acquire happiness in this world who has committed a great offence to a Bhakta of the Devī, in spite he gets even Śiva as his Protector.

किं करोमि महीपाल नेत्रहीनो जरावृतः ।
अन्धस्य परिचर्यां चक्रः करिष्यति पार्थिवः ॥ 16 ॥

O King! On the one hand, I am now worn out by old age, and then, on the other hand, I am deprived of my eyes; what shall be now my means? Please say, who will take care of the blind man?

राजोवाच

सेवका बहवः सेवां करिष्यन्ति तवानिशम् ।
क्षमस्व मुनिशार्दूल स्वल्पक्रोधा हि तापसाः ॥ 17 ॥

The King said: "O Muni! The anger of the ascetics is transient; you are in practice of your tapasyā; so your anger is a thing of impossibility. So kindly forgive the offence of the daughter. I have got many persons who will incessantly take care of you."

च्यवन उवाच

अन्धोऽहं निर्जनो राजंस्तपस्तप्तुं कथं क्षमः ।
त्वदीयाः सेवकाः किं ते करिष्यन्ति मम प्रियम् ॥ 18 ॥

Cyavana said: "O King! There is none of my relations with me; then I am now made blind; how shall I go on with my tapasyā? I do not think that your servants will take care of me.

क्षमापयसि चेन्मां त्वं कुरु मे वचनं नृप ।
देहि मे परिचर्यार्थं कन्यां कलमलोचनाम् ॥ 19 ॥
तुष्येऽनया महाराज पुत्र्या तव महामते ।
करिष्यामि तपश्चाहं सा मे सेवां करिष्यति ॥ 20 ॥

O King! If you think it your duty to please me, then do my word, give me your lotus-eyed daughter to serve me and take care of me. O King! I will be very glad if I acquire your daughter; she will serve me when I will be engaged in my tapasyā.

एवं कृते सुखं मे स्यात्तव चैव भविष्यति ।
सन्तुष्टे मयि राजेन्द्र सैनिकानां न संशयः ॥ 21 ॥
विचिंत्य मनसा भूप कन्यादानं समाचर ।
न चात्र दूषणं किंचित्तापसोऽहं यतव्रतः ॥ 22 ॥

O King! This, if observed, will satisfy me and all the troubles that are now with you and your army will no doubt disappear. O King! Think and grant me your daughter to me, you will not incur any sin nor any fault.

व्यास उवाच

शर्यातिर्वचनं श्रुत्वा मुनेश्चिंतातुरोऽभवत् ।
न दास्येऽप्यथवा दास्ये किंचिन्नोवाच भारत ॥ 23 ॥

Vyāsa said: O Bharata! Hearing thus the Muni's words, the King Śaryāti was immersed in care and could not say anything whether he would or would not give over his daughter to him.

कथमंधाय वृद्धाय कुरूपाय सुतामिमाम् ।
देवकन्योपमां दत्त्वा सुखी स्यामात्मसम्भवाम् ॥ 24 ॥

The King thought, "my daughter is very fair like a Devakanyā and this Muni is aged, ugly and specially he is blind; how then can I be happy if I give over my daughter to him.

को वात्मनः सुखार्थाय पुत्र्याः संसारजं सुखम् ।
हरतेऽल्पमतिः पापो जानन्नपि शुभाशुभम् ॥ 25 ॥

Who is there so stupid and vicious that knowing his good and bad, he for his own selfish happiness wants to deprived his beautiful daughter of the enjoyments of her married life.

प्राप्य सा च्यवनं सुभ्रूः पञ्चबाणशरार्दिता ।
अन्धं वृद्धं पति प्राप्य कथं कालं नयिष्यति ॥ 26 ॥

How will that fair eyebrowed daughter of mine pass her days happily in the company of this aged Muni when she will be overpowered by passion.

यौवने दुर्जयः कामो विशेषेण सुरूपया ।
आत्मतुल्यं पतिं प्राप्य किमु वृद्धं विलोचनम् ॥ 27 ॥
गौतमं तापसं प्राप्य रूपयौवनसंयुता ।
अहल्या वासवेनाशु वञ्चिता वरवर्णिनी ॥ 28 ॥

The more so when the young beautiful ladies are not able to conquer their passions though possessed of husbands of their own standard and liking, how then can my daughter conquer her passion on getting this old blind husband! The exquisitely beautiful Ahalyā married Gautama; but, seeing the youthful beauty of that lovely lady, Indra deceived her and took away her chastity.

शप्ता च पतिना पश्चाज्ज्ञात्वा धर्मविपर्ययम् ।
तस्माद्भवतु मे दुःखं न ददामि सुकन्यकाम् ॥ 29 ॥

Till at last, her husband Gautama finding that action contrary to Dharma, cursed him. Now through the severe curse of that Brahmarṣi many troubles many arise; so I cannot in any case give my daughter Sukanyā over to him.

इति संचिंत्य शर्यातिर्विमनाः स्वगृहं ययौ ।
सचिवांश्च समादाय मन्त्रं चक्रेऽतिदुःखितः ॥ 30 ॥

Thus thinking and absent-minded the King went back to his home and, being very distressed, called his ministers to form a council.

भो मन्त्रिणो ब्रुवंत्वद्य किं कर्तव्यं मयाऽधुना ।
पुत्री देयाऽथ विप्राय भोक्तव्यं दुःखमेव वा ॥ 31 ॥
विचारयध्वं मिलिता हितं स्यान्मम वै कथम् ।

O Ministers! What am I to do now? Is it advisable to give over my daughter to the Muni? Or is it better to suffer these pains? Judge and say what is the best course for me."

मन्त्रिण ऊचुः

किं ब्रूमोऽस्मिन्महाराज संकटेऽतिदुरासदे ॥ 32 ॥
दुर्भगाय सुकन्यैषा कथं देयाऽतिसुन्दरी ।

The Ministers said: "O King! What shall we say in this critical juncture? How can you bestow your exceedingly beautiful daughter to that ugly unfortunate ascetic?

व्यास उवाच

तदा चिन्ताकुलं वीक्ष्य पितरं मन्त्रिणस्तदा ॥ 33 ॥
सुकन्या त्विंगितं ज्ञात्वा प्रहस्येदमुवाच ह ।
पितः कस्माद्भवानद्य चिंताव्याकुलितेन्द्रियः ॥ 34 ॥
मत्कृते दुःखसंविग्नो विषण्णवदनोऽसि वै ।

Dvaipāyana said: At this moment, seeing her father and ministers troubled very much with care, Sukanyā understood at once everything by signs and hints; she then smilingly said to her dear father: "O Father! Why are you looking so sad with cares? Perhaps you are very much troubled and sad for me.

अहं गत्वा मुनिं तत्र समाश्वास्य भयार्दितम् ॥ 35 ॥
करिष्यामि प्रसन्नं तमात्मदानेन वै पितः ।
इति राजा वचः श्रुत्वा भाषितं यत्सुकन्यया ॥ 36 ॥
तामुवाच प्रसन्नात्मा सचिवानां च शृण्वताम् ।

O Father! I have pained that Muni; so I will go

and console him; what more than this that I will give up myself at his feet and pleasc him." Hearing these words of Sukanyā, the King spoke to her very gladly before all the ministers.

कथं पुत्रि त्वमंधस्य परिचर्यां वनेऽबला ॥ 37 ॥
करिष्यसि जरार्तस्य क्रोधनस्य विशेषतः ।

"O Daughter! The Cyavana Muni is blind, aged and of a worn figure, especially of a very irritable temper; and you are a mere girl; how will you be able to serve him in that dreadful forest?

कथमन्धाय चानेन रूपेण रतिसन्निभाम् ॥ 38 ॥
तदामि वरया प्रस्तदेहाय सुखवांछया ।

You are like Rati in beauty and loveliness; how can I bestow my daughter to that aged worn out, blind Muni for my own pleasure!

पित्रा पुत्री प्रदातव्या वयोज्ञातिबलाय च ॥ 39 ॥
धनधान्यसमृद्धाय नाधनाय कदाचन ।

The father marries the daughter to him who has got relations, who is a proper age, strong, who has got unequalled grains and wealth, gems and jewels; never to a man void of wealth.

क्व ते रूपं विशालाक्षि क्वासौ वृद्धो वनेचरः ॥ 40 ॥
कथं देया मया पुत्री तस्मै चातिवराय च ।

O broad-eyed One! You are exquisitely handsome; and that ascetic is very old; see what an amount of difference lies between you two. The Muni, moreover, has past his marriageable age; so how can I give over my daughter.

उटजे नियतं वासो यस्य नित्यं मनोहरे ॥ 41 ॥
कथमंबुजपत्राक्षि कल्पनीयो मय तव ।

O Lotus-eyed! You always dwell in beautiful places; how can I now make you dwell for ever in thatched huts?

मरणं मे वरं प्राप्तं सैनिकानां तथैव च ॥ 42 ॥
न ते प्रदागमंधाय रोचते पिकभाषिणि ।

O Cuckoo voiced one! Rather will I and my soldiers die than to bestow you to that blind husband.

भवितव्यं भवत्येव धैर्य नैव त्यजाम्यहम् ॥ 43 ॥
सुस्थिरा भव सुश्रोणि न दास्येऽन्धाय कर्हिचित् ।

Let whatever come it may, I will never lose patience; therefore, O One of good hips! Be quiet. I will never give you to that blind man.

राज्यं तिष्ठतु वा यातु देहोऽयं च तथैव मे ॥ 44 ॥
न त्वां दास्याव्यहं तस्मै नेत्रहानीय बालिके ।

O my Daughter! I do'nt care a straw whether my kingdom and my body live or die, but I will never be able to give you over to the ascetic."

सुकन्या तं तदा प्राह श्रुत्वा तद्वचनं पितुः ॥ 45 ॥
प्रसन्नवदनातीव स्नेहायुक्तमिदं वचः ।

Hearing thus the father's words, Sukanyā began to speak with a glad face the following sweet and gentle words:

सुकन्योवाच

न मे चिंता पितः कार्या देहि मां मुनयेऽधुना ॥ 46 ॥
सुखं भवतु सर्वेषां लोकानां मत्कृतेन हि ।
सेवयिष्यामि सन्तुष्टा पतिं परमपावनम् ॥ 47 ॥
भक्त्या परमया चापि वृद्धं च विजने वने ।
सतीधर्मपरा चाहं चरिष्यामि सुसंमतम् ॥ 48 ॥
न भोगेच्छाऽस्ति मे तात स्वस्थं चित्तं ममानव ।

"O Father! Do not trouble yourself for nothing with cares on my account. Give me over now to that best of Munis; then all the persons will be happy, no doubt. I will derive my intense pleasure there in that dense forest by serving with intense devotion my old husband, who is very holy. I have got not the least inclination towards these worldly enjoyments which are the sources of all troubles for nothing. My heart is now quiet. Therefore, O Father! I will become a chaste wife to him and act according to his liking."

व्यास उवाच

तच्छुत्वा भाषितं तस्या मन्त्रिणो विस्मयं गताः॥ 49 ॥
राजा च परमप्रीतो जगाम मुनिसन्निधौ ।
गत्वा प्रणम्य शिरसा तमुवाच तोपधनम् ॥ 50 ॥
स्वामिन्गृहाण पुत्रीं मे सेवार्थं विधिवद्विभो ।
इत्युक्त्वाऽस्मै ददौ पुत्रीं विवाहविधिना नृपः॥ 51 ॥
प्रतिगृह्य मुनिः कन्यां प्रसन्नो भार्गवोऽभवत् ।
पारिबर्हं न जग्राह दीयमानं नृपेण ह ॥ 52 ॥

कन्यामेवाग्रहीत्कामं परिचर्यार्थमात्मनः ।
प्रसन्नेऽस्मिन्मुनौ जातं सैनिकानां सुखं तदा ॥ 53 ॥
राज्ञश्च परमाह्लादः संजातस्तत्क्षणादपि ।
दत्त्वा पुत्रीं यदा राजा गमनाय गृहं प्रति ॥ 54 ॥
मतिं चकार तन्वंगी तदोवाच नृपं सुता ।

Vyāsa said: O King! The Ministers were greatly amazed on hearing these words and the King also become greatly pleased and took her to the presence of the Muni. Going before him, he bowed down to the Muni and said: "O Lord! Please accept duly this daughter for your Sevā." Thus saying, the King betrothed his daughter to him according to rules. Cyavana Muni also become very glad to receive her. The Muni took the daughter willingly for his Sevā but refused other dowries that the King presented. Thus the Muni became pleased; immediately the soldiers began to evacuate and were very glad. Seeing this, the King's heart became filled with joy. When the King, thus finishing the betrothal ceremony of his daughter wanted to return home, the thin bodied princess then told her father:

सुकन्योवाच

गृहाण मम वासांसि भूषणानि च मे पितः ॥ 55 ॥
वल्कलं परिधानाय प्रयच्छाजिनमुत्तमम् ।
वेषं तु मुनिपत्नीनां कृत्वा तपसि सेवनम् ॥ 56 ॥
करिष्यामि तथा तात यथा ते कीर्तिरच्युता ।
भविष्यति भुवः पृष्ठे तथा स्वर्गे रसातले ॥ 57 ॥
परलोकसुखायाहं चरिष्यामि दिवानिशम् ।
दत्त्वांधाय च वृद्धाय सुन्दरीं युवतीं तु माम् ॥ 58 ॥
चिन्ता त्वया न कर्तव्या शीननाशसमुद्भवा ।
अरुन्धती वसिष्ठस्य धर्मपत्नी यथा भुवि ॥ 59 ॥
तथैवाहं भविष्यामि नात्र कार्या विचारणा ।

Sukanyā said: "O Father! Take away all my ornaments and clothing and give me for my use an excellent dear skin and one bark. O Father! I will dress myself like the wives of Munis and serve my husband in such a way as will bring to you the unparalleled undying fame in Heaven, Earth and the Nether regions; also I will serve my husband's feet so that I can derive the highest happiness in the next world. I am now full of youth, especially beautiful; do not think a bit that as I am wedded to an aged ascetic, that my character will be spoilt. As Vasiṣṭha's wife Arundhati has attained celebrity in this world, so also I will attain success; there is no doubt in this.

अनसूया यथा साध्वी भार्याऽत्रेः प्राथिता भुवि ॥ 60 ॥
तथैवाहं भविष्यामि पुत्री कीर्तिकरी तव ।
सुकन्यावचनं श्रुत्वा राजा परमधर्मवित् ॥ 61 ॥
दत्त्वाऽजिनं रुरोदाशु वीक्ष्य तां चारुहासिनीम् ।
त्यक्त्वा भूषणवासांसि मुनिवेषधरां सुताम् ॥ 62 ॥
विवर्णवदनो भूत्वा स्थितस्तत्रैव पार्थिवः ।
राज्यः सर्वाः सुतां दृष्ट्वा वल्कलाजिनधारिणीम् ॥ 63 ।
रुरुदुर्भृशशोकार्ता वेपमाना इवाभवन् ।
तामापृच्छ्य महीपालो मन्त्रिभिः परिवारितः ।
ययौ स्वनगरं राजन्मुक्त्वा पुत्रीं शुचाऽर्पिताम् ॥ 64 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे तृतीयोऽध्यायः ॥ 3 ॥

As the chaste wife Anasūyā of Maharṣi Attri has become widely known in this world so will I be known also and establish your fame. The exceedingly religious King, hearing all these words of Sukanyā, gave her deer skin and all other articles wanted. The King could not help weeping, when he saw that his daughter had dressed herself like the daughter of a Muni. He stood fixed, very sad, on that very spot. All the queens were exceedingly filled with sorrow to see the daughter dressed in bark and deer-skin. Their hearts quivered and they began to weep. O King! Then the King Śaryāti bade goodbye to the Muni, leaving there his daughter. He went with a grievous heart and returned to his own city, accompanied by the ministers.

Here ends the Third Chapter of the Seventh Book on the bestowing of the daughter of the King Śaryāti to the Cyavana Muni in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER IV

On Sukanyā and the Aśvins

व्यास उवाच

गते राजनि सा बाला पतिसेवापरायणा।
बभूव च तथाऽग्नीनां सेवने धर्मतत्परा ॥ 1 ॥

Vyāsa said: O King! When the King Śaryāti departed, that virtuous lady devoted her time in serving her husband, and the Fire.

फलान्यादाय स्वादूनि मूलानि विविधानि च।
ददौ सा मुनये बाला पतिसेवापरायणा ॥ 2 ॥
पतिं तप्तोदकेनाशु स्थापयित्वा मृगत्वचा।
परिवेष्ट्य शुभायां तु वृस्यां स्थापितवत्यपि ॥ 3 ॥
तिलान् यवकुशानग्रे परिकल्प्य कमण्डलुम्।
तमुवाच नित्यकर्म कुरुष्व मुनिसत्तम ॥ 4 ॥

She gave to the Muni for his food various delicious roots and fruits. She made him bathe with warm water; then making him put on the deer skin, she made him sit on the Kuśāsana. (Seat made of the Kuśa grass.) Next she used to place in his front Kuśa, Til and Kamaṇḍalu and speak to him "O best of Munis! You are now to perform your daily rites (Nitya Karma)."

तमुत्थाप्य करे कृत्वा समाप्ते नित्यकर्मणि।
वृस्यां वा संस्तरे बाला भर्तारं संन्यवेशयत् ॥ 5 ॥

When the Nitya Karma was finished, the lady used to catch him by his hand and make him sit on another seat.

पश्चादानीय पक्वानि फलानि च नृपात्मजा।
भोजयामास च्यवनं नीवारान्नं सुसंस्कृत् ॥ 6 ॥

Next the princess brought fresh ripe fruits and cooked rice, grown without cultivation and gave to the Muni for his food.

भुक्तवंतं पतिं तृप्तं दत्त्वाऽऽचमनमादरात्।
पश्चाच्च पूगं पत्राणि ददौ चादरसंयुता ॥ 7 ॥

When the husband finished his meals, she gave him devotedly water for cleansing his mouth; then washing his hands and feet gave him the betelnuts and pān leaves.

गृहीतमुखवासं तं संवेश्य च शुभासने।
गृहीत्वाज्ञां शरीरस्य चकार साधनं ततः ॥ 8 ॥

Next he made him sit on an excellent seat, and with his permission, performed her own bodily purifications.

फलाहारं स्वयं कृत्वा पुनर्गत्वा च सन्निधौ।
प्रोवाच प्रणयोपेता किमाज्ञापयसे प्रभो ॥ 9 ॥

She then, used to eat the remnants, fruits and roots of the dishes of her husband; and coming next to her husband addressed him affectionately "O Lord! Order me what can I do now for you?

पादसंवाहनं तेऽद्य करोमि यदि मन्यसे।
एवं सेवापरा नित्यं बभूव पतितत्परा ॥ 10 ॥

If you like, I may champoo your legs and feet"; thus every day that princess devotedly spent her time in serving her husband.

सायं होमावसाने सा फलान्याहृत्य सुन्दरी।
अर्पयामास मुनये स्वादूनि च मृदूनि च ॥ 11 ॥

At evening when the Homa ceremony was finished, she collecting delicious and soft fruits presented to him to eat.

ततः शेषाणि बुभुजे प्रेमयुक्ता तदाज्ञया।
सुस्पर्शास्तरणं कृत्वा शाययामास तं मुदा ॥ 12 ॥

With his permission she, then, ate that were left of the fruits; next she prepared bedding soft to the touch and gladly made him sleep on it.

सुप्ते सुखं प्रिये कान्ता पादसंवाहनं तदा।
चकार पृच्छती धर्मं कुलस्त्रीणां कृशोदरी ॥ 13 ॥

When his dear husband thus laid himself on the bed, she champooed his feet and legs and in the interval, asked him about the religious duties of the chaste wives of the family.

पादसंवाहनं कृत्वा निशि भक्तिपरायणा।
निद्रितं च मुनिं ज्ञात्वा सुष्वाप चरणांतिके ॥ 14 ॥
शुचौ प्रतिष्ठितं वीक्ष्य तालवृंतेन भामिनी।
कुर्वाणा शीतलं वायुं सिषेवे स्वपतिं सदा ॥ 15 ॥

When the Muni fell asleep in the night, she devotedly laid herself close to his feet and slept. During the summer season when her husband was perspiring, the lady used to fan him with cool breeze. She took off his troubles and thus served her husband.

हेमंते काष्ठसंभारं कृत्वाऽग्निज्वलनं पुरः ।
स्थापयित्वा तथाऽपृच्छत्सुखं तेऽस्तीति चासकृत् ॥ 16

In the cold season, she collected firewood and lit them before him and used to ask him frequently "O Muni! Are you feeling pleasure in this?"

ब्राह्मे मुहूर्ते चोत्थाय जलं पात्रं च मृत्तिकाम् ।
समर्पयित्वा शोचार्थं समुत्थाप्य पतिं प्रिया ॥ 17 ॥
स्थानाद्दूरे च संस्थाप्य दूरं गत्वा स्थिराऽभवत् ।
कृतशौचं पतिं ज्ञात्वा गत्वा जग्राह तं पुनः ॥ 18 ॥

That lady, dear to her husband, used to get up from her bed in the Brāhma Muhūrta before Sunrise, next made her husband get up and took him some short way off and there made him sit for calling on nature. She kept ready water and earth and stood in readiness at a suitable distance apart.

आनीयाश्रममव्यग्रा चोपवेश्यासने शुभे ।
मृज्जलाभ्यां च प्रक्षाल्य पादावस्य यथाविधि ॥ 19 ॥
दत्त्वाचमनपात्रं तु दन्तधावनमाहरत् ।
समर्प्य दन्तकाष्ठं च यथोक्तं नृपनन्दिनी ॥ 20 ॥
चकारोष्णं जलं शुद्धं समानीतं सुपावनम् ।
स्नानार्थं जलमाहृत्य पप्रच्छ प्रणयान्विता ॥ 21 ॥
किमाज्ञापयसे ब्रह्मन्कृतं यै दन्तधावनम् ।
उष्णोदकं सुसम्पन्नं कुरु स्नानं समन्त्रकम् ॥ 22 ॥

Knowing that he had finished his calls for nature, she took him back to the Āśrama and washed his hands and feet with water duly making him sit on a convenient Āsana. She then gave to him the pot for Ācamana and then began to collect fuel. She used to bring pure clear water and made it hot; then she asked her husband fondly "O Husband! Have you finished cleaning your teeth? Warm water is ready; may I bring it to you? You better bathe with that, uttering your Mantrams.

वर्तते होमकालोऽयं सन्ध्या पूर्वा प्रवर्तते ।
विधिवद्धवनं कृत्वा देवतापूजनं कुरु ॥ 23 ॥
एवं कन्या पतिं लब्ध्वा तपस्विनमनिंदिता ।
नित्यं पर्यचरत्प्रीत्या तपसा नियमेन च ॥ 24 ॥

The time is now for performing the morning Sandhyā and for performing Homa. Do the Homa regularly and worship the Devas." The princess, whose nature was pure and clean as anything, kept herself engaged daily in serving her husband, Cyavana Muni, with perfect gladness, austerity, and observing all the rules duly.

अग्नीनामतिथीनां च शुश्रूषां कुर्वती सदा ।
आराधयामास मुदा च्यवनं सा शुभानना ॥ 25 ॥

Thus that beautiful-faced princess worshipped gladly Cyavana Muni, serving Fire and the guests daily.

कस्मिंश्चिदथ काले तु रविजावश्विनावुभौ ।
च्यवनस्याश्रमाभ्याशे क्रीडमानौ समागतौ ॥ 26 ॥

Then, once, on an occasion, the Aśvin twins, the sons of Sūrya came sporting and at their pleasure, close to the hermitage of the Cyavana Muni.

जले स्नात्वा तु तां कन्यां निवृत्तां स्वाश्रमं प्रति ।
गच्छंतीं चारुसर्वांगीं रविपुत्रावपश्यताम् ॥ 27 ॥

At that time the princess, beautiful in all respects, was returning home after her bath in a pure clear stream and came to the sight of the two Aśvins.

तां दृष्ट्वा देवकन्यां तां गत्वा चांतिकमादरात् ।
ऊचतुः समभिद्रुत्य नासत्यावतिमोहितौ ॥ 28 ॥

Being enchanted by her extraordinary lovely beauty, they thought she might be a Deva Kanyā, quickly went to her and fondly questioned her: "O slow moving One like an elephant! Look! We are the sons of Devas; we have come to you to ask some question.

क्षणं तिष्ठ वरारोहे प्रष्टुं त्वां गजगामिनि ।
आवां देवसुतौ प्राप्तौ ब्रूहि सत्यं शुचिस्मिते ॥ 29 ॥

O Excellent One! Wait for a moment; we request thus to you. O Sweet-smiling One! Please answer our questions truly and properly."

पुत्री कस्य पतिः कस्ते कथमुद्यानमागता ।
एकाकिनी तडागेऽस्मिन्स्नानार्थं चारुलोचने ॥ 30 ॥
द्वितीया श्रीरिवाभासि कांत्या कमललोचने ।
इच्छामस्तु वयं ज्ञातुं तत्त्वमाख्याहि शोभने ॥ 31 ॥

O Lovely-eyed! Whose daughter are you? Who is your husband? Why have you come here alone to bathe in this tank? O Lotus-eyed! You seem to be a second Lakṣmī; O Beautiful One! We want to know-something; please reply exactly.

कोमलौ चरणौ कान्ते स्थितौ भूमावनावृत्तौ ।
हृदये कुरुतः पीडां चलंतौ चललोचने ॥ 32 ॥

O Beloved! Your feet are exceedingly gentle; why have you not put on any shoes; why are you walking barefooted? Our hearts are being troubled to see you walking thus barefooted?

विमानार्हासि तन्वंगि कथं पद्भ्यां व्रजस्यदः ।
अनावृताऽत्र विपिने किमर्थं गमनं तव ॥ 33 ॥

O Thin bodied One! Your body is very soft that you ought to have gone in car; why are you thus walking on foot and in such an ordinary dress in this forest?

दासीशतसमायुक्ता कथं न त्वं विनिर्गता ।
राजपुत्र्यप्सरा वाऽसि वद सत्यं वरानने ॥ 34 ॥

Why have not hundreds of maid-servants accompanied you? O lovely faced One! Speak truly whether you are a princess or an Apsarā.

धन्या माता यतो जाता धन्योऽसौ जनकस्तव ।
वक्तुं त्वां नैव शक्तौ च भर्तुर्भाग्यं तवानघ ॥ 35 ॥

O Sinless One! Blessed is your mother from whom you are born; blessed is your father. Specially the person with whom you are married, we are unable to describe his fortune.

देवलोकाधिका भूमिरियं चैव सुलोचने ।
प्रचलंश्चरणस्तेऽद्य सम्पावयति भूतलम् ॥ 36 ॥

O Lovely eyed! This earth is being sanctified by the movements of your feet; consequently this garden is now purer today than the Devaloka.

सौभाग्याश्च मृगाः कामं ये त्वां पश्यन्ति वै वने ।
ये चान्ये पक्षिणः सर्वे भूरियं चातिपावना ॥ 37 ॥

Boundless is the fortune of these deer and birds who can see you whenever they like; what more can we say than this that this forest is rendered very pure.

स्तुत्याऽलं तव चात्यर्थं सत्यं ब्रूहि सुलोचने ।
पिता कस्ते पतिः क्वासौ द्रष्टुमिच्छांऽस्ति सादरम् ॥ 38 ॥

O Fair One with fair eyes! It is needless to praise your beauty; speak truly who is your father and who is your husband; we like very much to see them.

व्यास उवाच

तयोरिति वचः श्रुत्वा राजाकन्याऽतिसुन्दरी ।
तावुवाच त्रपाक्रान्ता देवपुत्रौ नृपात्मजा ॥ 39 ॥
शर्यातितनयां मां वां वित्तं भार्यां मुनेरिह ।
च्यवनस्य सतीं कान्तां पित्रा दत्तां यदृच्छया ॥ 40 ॥

Vyāsa said: O King! On hearing their words, the exquisitely beautiful princess bespoke to the twin Devas with much bashfulness: "I am the daughter of Śaryāti; father has given me over, under the directions of the Daiva, to the Maharṣi Cyavana.

पतिरंधोऽस्ति मे देवौ वृद्धश्चातीव तापसः ।
तस्य सेवामहोरात्रं करोमि प्रीतमानसा ॥ 41 ॥

I am his chaste dear wife; the Maharṣi is staying in this very place. O Twin Devas! My husband is a blind ascetic and he is very aged. I gladly serve him day and night according to the rules of chastity amongst women.

कौ युवां किमिहायातौ पतिस्तिष्ठित चाश्रमे ।
तत्रागत्य प्रकुरुतमाश्रमं चाद्य पावनम् ॥ 42 ॥

Who are you? And why have you come here? My husband is staying in the Āśrama; kindly come and sanctify the Āśrama."

तदाकर्ण्य वचो दस्त्रावूचतुस्तां नराधिप ।
कथं त्वमसि कल्याणि पित्रा दत्ता तपस्विने ॥ 43 ॥

O King! The two Aśvins heard her and said: "O Auspicious One! Why has your father betrothed you, such a gem, to an old ascetic?

भ्राजसेऽस्मिन्वनोद्देशे विद्युत्सौदामनी यथा ।
न देवेष्वपि तुल्या हि तव दृष्टाऽस्ति भामिनी ॥ 44 ॥
त्वं दिव्यांबरयोग्याऽसि शोभसे नाजिनैर्वृता ।
सर्वाभरणसंयुक्ता नीलालकवरूथिनी ॥ 45 ॥

It is very strange. Indeed! In this solitary forest you are shining like a steady lightning; what more can we say than this that we hardly find a beautiful lady like you, even in the Devaloka! Alas! The Deva dress and a full set of ornaments and blue dyes look well on you; this deer-skin and barks of trees in no way fit you.

अहो विधेर्दुष्कलितं विचेष्टितं
यदत्र रम्भोरु वने विषीदसि ।
विशालनेत्रेऽन्धमिमं पतिं प्रिये
मुनिं समासाद्य जरातुरं भृशम् ॥ 46 ॥
वृथा वृतस्तेन भृशं न शोभसे
नवं वयः प्राप्य सुनृत्यपण्डिते ।
मनोभवेनाशु शराः सुसंधिताः
पतंति कस्मिन्पतिरीदृशस्तव ॥ 47 ॥

O Beautiful One! Your eyes are very large; yet the Creator has given you a blind husband; specially a very aged one; and you are wearing away by constantly dwelling with your blind husband in this forest. What more can be wrong for the Creator than this? O deer-eyed One! In vain you have selected him for your husband.

त्वमंधभार्या नवयौवनान्विता
कृताऽसि धात्रा ननु मंदबुद्धिना ।
न चैनमर्हस्यसितायतेक्षणे पतिं
त्वमन्यं कुरु चारुलोचने ॥ 48 ॥

At this period of your and beauty it does not look at all well to see you with your blind husband. You are versed in dancing and music; but your husband is blind and aged; when in dancing you will shoot your darts of love, on whom then, will those arrows fall?

वृथैव ते जीवितमम्बुजेक्षणे
पतिं च संप्राप्य मुनिं गतेक्षणम् ।
वने निवासं च तथाऽजिनांवर-
प्रधारणं योग्यतरं न मन्महे ॥ 49 ॥

O large-eyed One! Oh! The Creator is certainly of a very little understanding! Else why would he have made you, so full of youthful vitality, the wife of a blind man? O lovely-eyed One! You are never fit for him; select another husband.

अतोऽनवद्यांग्युभयोस्त्वमेकं
वरं कुरुष्वावहिता सुलोचने ।
किं यौवनं मानिनि संकरोषि
वृथा मुनिं सुन्दरि सेवमाना ॥ 50 ॥

O Lotus-eyed One! Your husband is not only blind but an ascetic; so your life is quite useless; we do not consider it fit that you reside in this forest and put on this bark and deer-skin. O dark-eyed One! Your body and every limb thereof is very beautiful; judge well and make one amongst us your husband.

किं सेवसेऽभाग्यविवर्जितं तं
समुज्झितं पोषणरक्षणाभ्याम् ।
त्यक्त्वा मुनिं सर्वसुखापवर्जितं
भजानवद्यांग्युभयोस्त्वमेवकम् ॥ 51 ॥

O Proud One! Why are you being so very beautiful, spending your youth in vain in serving this Muni? No good signs are visible in this Muni; he cannot maintain nor protect you even; why are you, then, serving him in vain? O spotless One! Leaves at once this Muni, quite incapable in giving any sort of pleasure, and marry one of us.

त्वं नन्दने चैत्ररथे वने च
कुरुष्व कान्ते प्रथितं विहारम् ।
अन्धेन वृद्धेन कथं हि कालं
विनेष्यसे मानिनि मानहीनम् ॥ 52 ॥

O Beloved! Then you will enjoy in the Nandana Kānana or in the forest of Caitraratha. O Proud One! How will you spend your time with the aged husband, being brought to so much humiliation and without any dignity and self-respect.

भूपात्मजा त्वं शुभलक्षणा च
जानासि संसारविहारभावम् ।
भाग्येन हीना विजने वनेऽत्र
कालं कथं वाहयसे वृथा च ॥ 53 ॥

You are endowed with all auspicious signs; moreover you are a princess; you are not ignorant of all enjoyments in this world; why then you like to live such an unfortunate life in vain in this forest? O Princess! Your face is exceedingly beautiful;

your eyes are wide and your waist is thin. Your voice is sweet like a cuckoo.

तस्माद्भजस्व पिकभाषिणि चारुवक्त्रे
एकं द्वयोस्तव सुखाय विशालनेत्रे ।
देवालयेषु च कृशोदरि भुंक्ष्व
भोगांस्त्यक्त्वा मुनिं जरठमाशु नृपेंद्रपुत्रि ॥ 54 ॥

Who is more beautiful than you? Quite now your aged ascetic husband and marry one of us for your happiness; then you will be able to enjoy excellent celestial things in the heavens.

किं ते सुखं चात्र वने सुकेशि
वृद्धेन सार्धं विजने मृगाक्षि ।
सेवा तथांधस्य नवं वयश्च
किं ते मतं भूपतिपुत्रि दुःखम् ॥ 55 ॥

O good-haired one! What pleasure can you derive by your staying in this forest with your blind husband! O deer-eyed One. It is very painful for you to serve at this young age of yours, to remain in this forest and serve this aged man. O Princess! Is it that you like troubles and nothing else.

नववयः सुखभोगसमीहितं
चटुलपक्ष्मधरे वरवर्णिनि ।
शशिमुखि त्वमतीव सुकोमला
फलजलाहरणं तव नोचितम् ॥ 56 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे चतुर्थोऽध्यायः ॥ 4 ॥

O One with a face lovely like the Moon! We see that you are of a very soft body; so to collect water fruits is never a duty fit for you."

Here ends the Fourth Chapter in the Seventh Book on the conversation between the two Aśvins and the Princess Sukanyā in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER V

On Cyavana's Getting His Youth

व्यास उवाच

तयोस्तद्भाषितं श्रुत्वा वेपमाना नृपात्मजा ।
धैर्यमालंब्य तौ तत्र बभाषे मितभाषिणी ॥ 1 ॥

Vyāsa said: O King! Hearing their words, the princess began to tremble; but holding on patience she spoke to them in reserved terms thus:

देवौ वां रविपुत्रौ च सर्वज्ञौ सुरसंमतौ ।
सतीं मां धर्मशीलां च नैवं वदितुमर्हथः ॥ 2 ॥

"You are the sons of Sūrya and you are the acknowledged deities amongst the gods; specially you know everything, I am a chaste virtuous woman. You ought not to speak to me in the above manner.

पित्रा दत्ता सुरश्रेष्ठ मुनये योगधर्मिणे ।
कथं गच्छामि तं मार्गं पुंश्चलीगणसेवितम् ॥ 3 ॥
द्रष्टाऽयं सर्वलोकस्य कर्मसाक्षी दिवाकरः ।
कश्यपाच्चैव सम्भूतौ नैवं भाषितुमर्हथः ॥ 4 ॥

O Twin Devas! Father has betrothed me to the Muni practising the Yoga Dharma; besides I am chaste; how can I behave like a prostitute! This Sun is the Witness of the actions good or bad of all people; He is therefore looking on our actions also. Besides you both are born in the family of the high-souled Kaśyapa.

कुलकन्या पतिं त्यक्त्वा कथमन्यं भजेन्नरम् ।
असारेऽस्मिन्हि संसारे जानंतौ धर्मनिर्णयम् ॥ 5 ॥
यथेच्छं गच्छतं देवौ शापं दास्यामि वाऽनघौ ।
सुकन्याऽहं च शर्यातेः पतिभक्तिपरायणा ॥ 6 ॥

Thus it is utterly wrong for you to utter such (irreligious and infamous) words. You know well the course of Dharma, what is religious and what is irreligious in this world which has got nothing substantial; how can a family woman leave her husband and serve another? Go wherever you like, O Sinless Devas! I am the daughter Sukanyā of the King Śaryāti, devoted to my husband. Otherwise I will curse you,"

व्यास उवाच

इत्याकर्ण्य वचस्तस्य नासत्यौ विस्मितौ भृशम् ।
तावब्रूतां पुनस्त्वेनां शंकमानौ भयं मुनेः ॥ 7 ॥

राजपुत्रि प्रसन्नौ तु धर्मेण वरवर्णिनि ।
वरं वरय सुश्रोणि दास्यावः श्रेयसे तव ॥ 8 ॥

Vyāsa said: O Bhārata! Hearing these words, the Aśvins were greatly surprised, and, afraid of the Muni, spoke again: "O Princess! We are very much pleased to see your chastity; therefore, O Beautiful Woman! Ask boon from us; we will grant for your welfare.

जानीहि प्रमदे नूनमावां देवभिषग्वरौ ।
युवानं रूपसम्पन्नं प्रकुर्याव पतिं तव ॥ 9 ॥

O honoured Woman! We, the physicians of the gods, will certainly make your husband exceedingly beautiful and young.

ततस्त्रयाणामस्माकं पतिमेकतमं वृणु ।
समानरूपदेहानां मध्ये चातुर्यपण्डिते ॥ 10 ॥
सा तयोर्वचनं श्रुत्वा विस्मिता स्वपतिं तदा ।
गत्वोवाच तयोर्वाक्यं ताभ्यामुक्तं यदद्भुतम् ॥ 11 ॥

O Smart and Intelligent One! When we three will be exactly the same in figure, age and lustre! you better can make one us your husband." Hearing their words Sukanyā became greatly amazed and went to her own husband and spoke everything what they, the God's physicians, said.

सुकन्योवाच

स्वामिन्सूर्यसुतौ देवौ सम्प्राप्तौ च्यवनाश्रमे ।
दृष्टौ मया दिव्यदेहौ नासत्यौ भृगुनन्दन ॥ 12 ॥

Sukanyā said: "O Husband! The Aśvins, the Sūrya's sons, have come close to our Āśrama. I have seen the two Devas and their bright bodies.

वीक्ष्य मां चारुसर्वाङ्गीं जातौ कामातुरावुभौ ।
कथितं वचनं स्वामिन्पतिं ते नवयौवनम् ॥ 13 ॥
दिव्यदेहं करिष्यावश्चक्षुष्मन्तं मुनिं किल ।
एतेन समयेनाद्य तं शृणु त्वं मयोदितम् ॥ 14 ॥
समावयवरूपं च करिष्यावः पतिं तव ।
तत्र त्रयाणामस्माकं पतिमेकतमं वृणु ॥ 15 ॥

Seeing me beautiful they were overpowered with passion and told me. "We will, be sure, make your blind husband, young, bright and give him two eyes again; but you will have to make one condition. Hear it: Your husband will be exactly like us and you will have to select your husband amongst three of us."

तच्छ्रुत्वाऽहमिहायाता प्रष्टुं त्वां कार्यमद्भुतम् ।
किं कर्तव्यमतः साधो ब्रूह्यस्मिन्कार्यसंकटे ॥ 16 ॥

O Holy One Hearing this as strange, I now come to inform you. Now judge and say what I am to do now.

देवमायाऽपि दुर्ज्ञेया न जाने कपटं तयोः ।
यदाज्ञापय सर्वज्ञ तत्करोमि तवेप्सितम् ॥ 17 ॥

The Deva's Māyā is very difficult to comprehend; the more so, when I do not know their intentions! O Omniscient One! I will act as you desire."

च्यवन उवाच

गच्छ कान्तेऽद्य नासत्यौ वचनान्मम सुव्रते ।
आनयस्व समीपं मे शीघ्रं देवभिषग्वरौ ॥ 18 ॥
क्रियतामाशु तद्वाक्यं नात्र कार्या विचारणा ।

Cyavana said: "O Beloved! Go just now, at my word, to the Aśvins and bring them, O auspicious One! before me. What more shall I say than this: Go and observe, what they say, as early as possible. There is no need to think over this matter."

व्यास उवाच

एवं सा समनुज्ञाता तत्र गत्वा वचोऽब्रवीत् ॥ 19 ॥
क्रियतामाशु नासत्यौ समयेन सुरोत्तमौ ।

Vyāsa said: O King! Thus getting the permission from her husband, Sukanyā went immediately to them and said: "O Aśvins! You are the chief gods; now do as you say. I agree to observe what you desire."

तच्छ्रुत्वा चाश्विनौ वाक्यं तस्यास्तौ तत्र चागतौ ॥ 20 ॥
उचतू राजपुत्रीं तां पतिस्तव विशत्वपः ।
रूपार्थं च्यवनस्तूर्णं ततोऽम्भः प्रविवेशा ह ॥ 21 ॥

Hearing her words, the two Devas then went to the Muni's Āśrama and told the princess: "Let your husband enter in the midst of the water. The aged Cyavana Muni went down quickly in the midst of waters to attain a good form.

अश्विनावपि पश्चात्तत्प्रविष्टौ सर उत्तमम् ।
ततस्ते निःसृतास्तस्मात्सरसस्तक्षणात्त्रयः ॥ 22 ॥

Next the two Aśvins entered into the water of that tank. A few minutes after, the three persons came out of the tank.

तुल्यरूपा दिव्यदेहा युवानः सदृशाः किल ।
दिव्यकुण्डलभूषाढ्याः समानावयवास्तदा ॥ 23 ॥

All were equally bright, equally beautiful, equally young and their limbs were decorated equally with earrings and various other ornaments.

तेऽब्रुवन्सहिताः सर्वे वृणीष्व वरवर्णिनि ।
अस्माकमीप्सितं भद्रे पतिं त्वममलानने ॥ 24 ॥
यस्मिन्वाप्यधिका प्रीतिस्तं वृणुध्व वरानने ।

They all spoke simultaneously: "O Auspicious One! There is no other woman beautiful like you, especially your face is very clean and fair; therefore select any one of us three as your husband. O Fair One! Whomever you love most, choose him.

व्यास उवाच

सा दृष्ट्वा तुल्यरूपांस्तान्समानवयसस्तथा ॥ 25 ॥
एकस्वरांस्तुल्यवेषांस्त्रीन्वै देवसुतोपमान् ।

Vyāsa said: O King! Sukanyā then saw their bodies are equally bright and beautiful; not the least difference is to be found in beauty, age, voice and dress.

सा तु संशयमापन्ना वीक्ष्य तान्सदृशाकृतीन् ॥ 26 ॥
अजानती पतिं सम्यग्व्याकुला समचिन्तयत् ।

She became doubtful on seeing their equal appearances. The princess, not being able to distinguish her husband, became very anxious and thought:

किं करोमि त्रयस्तुल्याः कं वृणोमि न वेद्म्यहम् ॥ 27 ॥
पतिं देवसुता ह्येते संशये पतिताऽस्म्यहम् ।

"What am I to do now? Whom to choose? They are exactly the same. I cannot distinguish who is my real husband?

इन्द्रजालमिदं सम्यग्देवाभ्यामिह कल्पितम् ॥ 28 ॥
कर्तव्यं किं मया चात्र मरणं समुपागतम् ।

This may be the magic set up by the two Aśvins. However, I am put to a great crisis. I won't ever select another who is not my husband.

न मया पतिमुत्सृज्य वरणीयः कथंचन ॥ 29 ॥
देवस्त्वाधुनिकः कश्चिदित्येषा मम धारणा ।

Therefore my death is well nigh; what to do now? The third form seen now may be also a Deva's son."

इति संचिन्त्य मनसा परां विश्वेश्वरीं शिवाम् ॥ 30 ॥
दध्यौ भगवतीं देवीं तुष्टाव च कृशोदरी ।

Thus cogitating, she resolved to meditate on the Highest Prakṛti, the Lady of the Universe, the most Auspicious One. Then the thin-bellied princess began to sing the hymns of the Bhagavatī.

सुकन्योवाच

शरणं त्वां जगन्मातः प्राप्ताऽस्मि भृशदुःखिता ॥ 31 ॥
रक्ष मेऽद्य सतीधर्मं नमामि चरणौ तव ।

Sukanyā said: "O World-Mother! Under most painful circumstances I take refuge; preserve my chastity; I bow down to Thy feet.

नमः पद्मोद्भवे देवि नमः शंकरवल्लभे ॥ 32 ॥
विष्णुप्रिये नमो लक्ष्मि वेदमातः सरस्वति ।
इदं जगत्त्वया सृष्टं सर्वं स्थावरजंगमम् ॥ 33 ॥
पासि त्वमिदमव्यग्रा तथाऽत्सि लोकशान्तये ।

O Devī! Salutations to Thee, born of lotus. O Thou, the dear consort of Śaṅkara! Salutations to Thee. O Thou favourite to Viṣṇu, O Mother of the Vedas! O Sarasvatī! Salutations to Thee. Thou hast created the world, moving and unmoving; Thou art preserving it without being least excited; again Thou art swallowing it for the peace and well-being of all.

ब्रह्मविष्णुमहेशानां जननी त्वं सुसंमता ॥ 34 ॥
बुद्धिदाऽसि त्वमज्ञानां ज्ञानिनां मोक्षदा सदा ।

What more, Thou art the Most Worshipful Mother of Brahmā, Viṣṇu, and Maheśa. Thou always illuminest the understanding of the illiterate and Thou always grantest liberation to the Jñānins.

अज्ञा त्वं प्रकृतिः पूर्णा पुरुषप्रियदर्शना ॥ 35 ॥
भुक्तिमुक्तिप्रदाऽसि त्वं प्राणिनां विशदात्मनाम् ।
अज्ञानां दुःखदा कामं सत्त्वानां सुखसाधना ॥ 36 ॥
सिद्धिदा योगिनामंब जयदा कीर्तिदा पुनः ।

Thou art the Prime Prakṛti in fulness and the Beloved of the Prime Puruṣa. Thou grantest Bhukti

(enjoyment) and Mukti (freedom) to the souls that are cleansed and pure; Thou givest pain to those that are entirely void of knowledge and Thou grantest happiness to those that are endowed with Sattva Guṇa. O Mother! Thou bestowest Siddhi (the success, the eight supernatural powers), fame, and victory to the Yogis!

शरणं त्वां प्रपन्नाऽस्मि विस्मयं परमं गता ॥ 37 ॥
पतिं दर्शय मे मातर्मग्नास्मिञ्छोकसागरे ।
देवाभ्यां रचितं कूटं कं वृणोमि विमोहिता ॥ 38 ॥
पतिं दर्शय सर्वज्ञे विदित्वा मे सतीव्रतम् ।

Being merged in an ocean of bewilderment, I come now to take refuge unto Thee. O Mother! The two Devas are playing hypocrisy with me; thus puzzled I ca'nt fix my mind whom to select; therefore I am merged in an ocean of sorrow. Save me by shewing my real husband. O Omniscient One! Knowing my vow of chastity dost Thou enlighten me to so that I can know my husband.

व्यास उवाच

एवं स्तुता तदा देवी तथा त्रिपुरसुन्दरी ॥ 39 ॥
हृदयेऽस्यास्तदा ज्ञानं ददावाशु सुखोदयम् ।

Vyāsa said: O King! Thus pleased by the Sukanyā's prayers, the Devī Tripura Sundarī then imparted to her the pleasant Sattva Jñāna (knowledge pertaining to Sattva Guṇa).

निश्चित्य मनसा तुल्यवयोरूपधरान्सती ॥ 40 ॥
प्रसमीक्ष्य तु तान्सर्वान्वव्रे बाला स्वकं पतिम् ।

She then looked again at the three personages, and though they were similar in appearance and beauty, instantly she recognised mentally her husband and chose him.

वृतेऽथ च्यवने देवौ सन्तुष्टौ तौ बभूवतुः ॥ 41 ॥
सतीधर्मं समालोक्य संप्रीतौ ददतुर्वरम् ।

When Sukanyā selected the Muni Cyavana, the two Devas became greatly pleased to see that.

भगवत्याः प्रसादेन प्रसन्नौ तौ सुरोत्तमौ ॥ 42 ॥
मुनिमामंत्र्य तरसा गमनायोद्यतावुभौ ।

The two Devas were pleased by the grace of Bhagavatī; they were further pleased to see the Dharma of chastity and granted her the boon.

लब्ध्वा तु च्यवनो रूपं नेत्रे भार्यां च यौवनम् ॥ 43 ॥
हृष्टोऽब्रवीन्महातेजास्तौ नासत्याविदं वचः ।
उपकारः कृतोऽयं मे युवाभ्यां सुरसत्तमौ ॥ 44 ॥
किं ब्रवीमि सुखं प्राप्तं संसारेऽस्मिन्ननुत्तमे ।
प्राप्य भार्यां सुकेशान्तां दुःख मेऽभवदन्वहम् ॥ 45 ॥

They then bade good-bye to Cyavana and were ready to start to their own place when Cyavana being very much pleased to get through their grace, his beauty, youth and wife, interrupted them, saying "O high-minded Devas! You have done much good to me. I used to feel pain every day, in spite of my having this wife having good hairs!

अन्धस्य चातिवृद्धस्य भोगहीनस्य कानने ।
युवाभ्यां नयने दत्ते यौवनं रूपमद्भुतम् ॥ 46 ॥
सम्पादितं ततः किंचिदुपकर्तुमहं ब्रुवे ।

But owing to your mercy, I cannot describe how happy I am now in this world of woes and troubles. I was very aged and blind and was without any enjoyment but it is you that coming to this forest have brought to me eyes, youth and exquisite beauty. Therefore, O twin Devas! I desire to do something good to you in return.

उपकारिणि मित्रे यो नोपकुर्यात्कथंचन ॥ 47 ॥
तं धिगस्तु नरं देवौ भवेच्च ऋणवान्भुवि ।
तस्माद्वां वाञ्छितं किंचिद्दातुमिच्छामि साम्प्रतम् ॥ 48 ॥

Fie on him, who does not return anything for the good that he has received from a beneficent friend. That man remains indebted for ever in this world; therefore I am desirous to give your two now whatever you want.

आत्मनो ऋणमोक्षाय देवेशौ नूतनस्य च ।
प्रार्थितं वां प्रदास्यामि यदलभ्यं सुरासुरैः ॥ 49 ॥
ब्रुवाथां वां मनोद्दिष्टं प्रीतोऽस्मि सुकृतेन वाम् ।

O twin Devas! Even if the Devas or the Asuras find it difficult to attain, I will give that to you to free myself of the debt I owe to you. I am greatly pleased at your good deed; therefore be kind enough to speak out whatever you desire."

श्रुत्वा तौ तु मुनेर्वाक्यमभिमन्त्र्य परस्परम् ॥ 50 ॥
तमूचतुर्मुनिश्रेष्ठं सुकन्यासहितं स्थितम् ।
मुने पितुः प्रसादेन सर्वं नो मनसेप्सितम् ॥ 51 ॥
उत्कण्ठा सोमपानस्य वर्तते नौ सुरैः सह ।
भिषजाविति देवेन निषिद्धौ चमसग्रहे ॥ 52 ॥

They began to consult with each other, and spoke to the Muni Cyavana who was seated with Sukanya beside him: "O Maharṣi! We have got all our desires by the grace of Father! Still it is difficult for us to drink some libation along with the other Devas and we thirst after that very strongly.

शक्रेण वितते यज्ञे ब्रह्मणः कनकाचले ।
तस्मात्त्वमपि धर्मज्ञ यदि शक्तोऽसि तापस ॥ 53 ॥
कार्यमेतद्धि कर्तव्यं वाञ्छितं नौ सुसंमतम् ।

At the great sacrifice of Brahmā in the Golden Mountain (Kanakācala), Indra, the King of the Devas, ordered us not to drink Soma, as we were physicians.

एतद्विज्ञाय वां ब्रह्मन्कुरु वां सोमपायिनौ ॥ 54 ॥
पिपासाऽस्ति सुदुष्प्रापा त्वत्तः समुपयास्यति ।

Therefore, O Knower of Dharma! O Ascetic! You will certainly do us a great favour if you can make us drink the Soma juice; we would be very glad and have our desires satisfied."

च्यवनस्तु तयोः प्राह तच्छ्रुत्वा वचनं मृदु ॥ 55 ॥
यदहं रूपसम्पन्नो वयसा च समन्वितः ।

Thus hearing the words of the Aśvins, Maharṣi Cyavana gladly spoke to them the following gentle words.

कृतो भवद्भ्यां वृद्धः सन्भार्यां च प्राप्तवानिति ॥ 56 ॥
तस्माद्युवां करिष्यामि प्रीत्याऽहं सोमपायिनौ ।

O Twin Devas! I was blind and aged; but now I am become a young and beautiful man, and it is by your grace that I have got back my wife.

मिषतो देवराजस्य सत्यमेतद्ब्रवीम्यहम् ॥ 57 ॥
राज्ञस्तु वितते यज्ञे शर्यातेरमितद्युतेः ।

Therefore I speak this truly before you that at the great sacrifice of the lustrous King Śaryāti, I will gladly make you drink the Soma in the presence of Indra, the King of the Devas.

इत्याकर्ण्य वचो हृष्टौ तौ दिवं प्रति जग्मतुः ॥ 58 ॥
च्यवनस्तां गृहीत्वा तु जगामाश्रममण्डलम् ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे पञ्चमोऽध्यायः ॥ 5 ॥

Hearing these words of the Muni, the twin Aśvins were greatly pleased and went back to the world of the Devas. And the Muni Cyavana, too, returned to his own Āśrama with his wife Sukanyā.

Here ends the Fifth Chapter of the Seventh Book on the getting of youth by Cyavana Muni in Śrīmaddevībhāgavatam the Mahā Purānam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VI

On the Aśvins Getting the Right to Drink Soma

जनमेजय उवाच

च्यवनेन कथं वैद्यौ तौ क्रतौ सोमपायिनौ ।
वचनं च कथं सत्यं जातं तस्य महात्मनः ॥ 1 ॥
मानुषस्य बलं कीदृग्देवराजबलं प्रति ।
निषिद्धौ भिषजौ तेन कृतौ तौ सामपायिनौ ॥ 2 ॥
धर्मनिष्ठौ तदाश्चर्यं विस्तरेण वद प्रभो ।
चरितं च्यवनस्याद्य श्रोतुकामोऽस्मि सर्वथा ॥ 3 ॥

Janamejaya said: O Muni! How did Maharṣi Cyavana make these with twin Devas drink Soma and how his words came out to be true. Human strength is insignificant compared to Indra's strength. Indra forbade the physicians, the Aśvins, to drink the Soma juice. How then could the Muni give the right thereof. This is very wonderful. Therefore, O Thou, devoted to Dharma! O Lord! Describe in detail the doings of this Maharṣi Cyavana. I am very anxious to hear it.

व्यास उवाच

निशामय महाराज चरितं परमाद्भुतम् ।
च्यवनस्य मखे तस्मिञ्छर्यातेर्भुवि भारत ॥ 4 ॥

सुकन्यां सुन्दरीं प्राप्य च्यवनः सुरसन्निभः ।
विजहार प्रसन्नात्मा देवकन्यामिवापरः ॥ 5 ॥
कदाचिदथ शर्यातिभार्या चिंतातुरा भृशम् ।
पतिं प्राह वेपमाना वचनं रुदती प्रिया ॥ 6 ॥
राजन्पुत्री त्वया दत्ता मुनयेऽन्धाय कानने ।
मृता जीवंति वा सा तु द्रष्टव्या सर्वथा त्वया ॥ 7 ॥

Vyāsa said: O King! In that famous sacrificial ceremony solemnised by of the King Śaryāti, Cyavana Ṛṣi did wonderful feats. O Bharata! I am now narrating to you his entirely wonderful character. Hear it attentively. Maharṣi Cyavana, illustrious like the Devas, began to enjoy with a cheerful mind and gladdened heart, with his beautiful wife Sukanyā who was like a Deva Kanyā. Now, once on an occasion, the wife of Śaryāti became very anxious and trembling said to her husband weeping: "O King! You have betrothed your daughter to the blind Muni Cyavana; now it is your duty to go and enquire whether the daughter is living or is dead. O Lord! What is my beautiful daughter doing with that husband.

गच्छ नाथ मुनेस्तावदाश्रमं द्रष्टुमादरात् ।
किं करोति सुकन्या सा प्राप्य नाथं तथाविधम् ॥ 8 ॥
पुत्रीदुःखेन राजर्षे दग्धाऽस्मि सर्वथा हृदि ।
तामानय विशालाक्षीं तपःक्षामां मदन्तिके ॥ 9 ॥
पश्यामि सर्वथा पुत्रीं कृशांगीं वल्कलावृताम् ।
अंधं पतिं समासाद्य दुःखभाजं कृशोदरीम् ॥ 10 ॥

Please go just now to the Muni's Āśrama and see about it. O Rājarṣi! I always burn in pain and agony when I think of her. She must have become very lean and thin due to the troubles of Tapasyā; please bring her quickly here to my presence. She is suffering an everlasting pain from having an aged blind husband; and it is quite likely she has become very lean and thin. I am anxious, therefore, to see my daughter lean and thin who is wearing barks of trees as her dress.

शर्यातिरुवाच

गच्छामोद्य विशालाक्षि सुकन्यां द्रष्टुमादरात् ।
प्रियपुत्रीं वरारोहे मुनिं तं संशितव्रतम् ॥ 11 ॥

Śaryāti said: "O broad-eyed One! I am going gladly just now to see my dear daughter and that Muni of severe vows.

व्यास उवाच

एवमुक्त्वा तु शर्यातिः कामिनीं शोकसंकुलाम् ।
जगाम रथमारुह्य त्वरितश्चाश्रमं मुनेः ॥ 12 ॥
गत्वाऽऽश्रमसमीपे तु तमपश्यन्महीपतिः ।
नवयौवनसम्पन्नं देवपुत्रोपमं मुनिम् ॥ 13 ॥
तं विलोक्यामराकारं विस्मयं नृपतिर्गतः ।
किं कृतं कुत्सितं कर्म पुत्र्या लोकविगर्हितम् ॥ 14 ॥
निहतोऽसौ मुनिर्वृद्धस्त्वनयाऽन्यः पतिः कृतः ।
कामपीडितया कामं प्रशांतोऽप्यतिनिर्धनः ॥ 15 ॥

Vyāsa said: O King! Thus saying to his wife, distressed with sorrow, the King Śaryāti mounted on his chariot and quickly went towards the Āśrama of the Cyavana Muni. On reaching there, he saw the Maharṣi Cyavana like a Deva's son. Seeing his body like that of a Deva, the King became bewildered and began to think thus: "What! Has my daughter done such an ugly act, blameable in the society! That Muni was very calm and quiet, penniless and very old; my daughter, perhaps, being overpowered with passion, killed him and has taken, no doubt, another husband.

दुःसहोऽयं पुष्पधन्वा विशेषेण च यौवने ।
कुले कलंकः सुमहाननया मानवे कृतः ॥ 16 ॥
धिक्तस्य जीवितं लोके यस्यपुत्री हि कुत्सिता ।
सर्वपापैस्तु दुःखाय पुत्री भवति देहिनाम् ॥ 17 ॥

It is indeed difficult to control the God of Love, armed with his flowery bow; the period of youth is moreover very hard to conquer. So this daughter impelled by lust has thrown a dreadful stigma on the clear name of the family of the great Manu. Fie on him whose daughter in this world is of a vicious character! It seems that daughter are born for the expiation of all the sins committed by their fathers.

मया त्वनुचितं कर्म कृतं स्वार्थस्य सिद्धये ।
वृद्धायांधाय या दत्ता पुत्री सर्वात्मना किल ॥ 18 ॥

कन्या योग्याय दातव्या पित्रा सर्वात्मना किल ।
तादृशं हि फलं प्राप्तं यादृशं वै कृतं मया ॥ 19 ॥

But what an unjust act have I committed for my own selfish ends? It is highly incumbent on every father to betroth his daughter with every care possible to a bridegroom suitable in every respect; but I did not do it and now have got the fruits equivalent to my doing.

हन्मि चेदद्य तनयां दुःशीलां पापकारिणीम् ।
स्त्रीहत्या दुस्तरा स्यान्मे तथा पुत्र्या विशेषतः ॥ 20 ॥
मनुवंशस्तु विख्यातः सकलंकः कृतो मया ।
लोकापवादो बलवान्दुस्त्याज्या स्नेहशृंखला ॥ 21 ॥
किं करोमीति चिंताब्धौ यदा मग्नः स पार्थिवः ।
सुकन्यया तदा दैवाद्दृष्टश्चिंताकुलः पिता ॥ 22 ॥

If I kill my daughter, vicious and unchaste, I will incur sin due to killing a woman and moreover my daughter. I am the cause of this stain on Muni's line of descent. On the one hand, the scandal on one is very powerful; and the affection for a daughter is strong on the other, what am I to do now?" The King became merged in deep thoughts. At this time Sukanyā accidentally saw her father thus drowned in anxious thoughts.

सा दृष्ट्वा तं जगामाशु सुकन्या पितुरंतिके ।
गत्वा पप्रच्छ भूपालं प्रेमपूरितमानसा ॥ 23 ॥

Seeing him, Sukanyā instantly came to her father's side and asked the King in sweet affectionate words.

किं विचारयसे राजंश्चिंताव्याकुलिताननः ।
उपविष्टं मुनिं वीक्ष्य युवानमम्बुजेक्षणम् ॥ 24 ॥

O King! How is it that your face has become so pale with anxious thoughts, seeing the Muni sitting in front of you, a young man with lotus-eyes.

एह्येहि पुरुषव्याघ्रं प्रणमस्व पतिं मम ।
मा विषादं नृपश्रेष्ठ सांप्रतं कुरु मानव ॥ 25 ॥

O Father! What are you thinking? You belong to the famous Manu's family; besides, you are a high-minded man; you ought not to be sad so suddenly; come quickly and bow your head down before my husband.

व्यास उवाच

इति पुत्र्या वचः श्रुत्वा शर्यातिः क्रोधपीडितः ।
प्रोवाच वचनं राजा पुरःस्थां तनयां ततः ॥ 26 ॥

Vyāsa said: O King! Hearing thus the daughter's words, the King became impatient with anger and began to speak to her:

राजोवाच

क्व मुनिश्च्यवनः पुत्रि वृद्धोऽधस्तापसोत्तमः ।
कोऽयं युवा मदोन्मत्तः सन्देहोऽत्र महान्मम ॥ 27 ॥

"O Daughter! Where is that aged blind ascetic Muni Cyavana and who is this youth intoxicated with lust? A great doubt has arisen in my mind.

मुनिः किं निहतः पापे त्वया दुष्कृतकारिणि ।
नूतनोऽसौ पतिः कामात्कृतः कुलविनाशिनि ॥ 28 ॥

O Vicious Soul! Have you slain that Cyavana Muni and engaged yourself in such a sinful act? O You, a Disgrace to your family! Have you accepted another husband out of your desire of lust?

सोऽहं चिन्तातुरस्तं न पश्याम्याश्रमसंस्थितम् ।
किं कृतं दुष्कृतं कर्म कुलटाचरितं किल ॥ 29 ॥
निमग्नोऽहं दुराचारे शोकाब्धौ त्वत्कृतेऽधुना ।
दृष्ट्वैनं पुरुषं दिव्यमदृष्ट्वा च्यवनं मुनिम् ॥ 30 ॥

My mind has became very much troubled on not seeing that Muni in this Āśrama. O vicious One! Now I do'nt see the Muni; but instead of him, I see this bright person. And thus it is on account of your sinful behaviour that my mind is drowned in the ocean of cares.

विहस्य तमुवाचाशु सा श्रुत्वा वचनं पितुः ।
गृहीत्वानीय पितरं भर्तुरंतिकमादरात् ॥ 31 ॥
च्यवनोऽसौ मुनिस्तात जामाता ते न संशयः ।
अश्विभ्यामीदृशः कान्तः कृतः कमललोचनः ॥ 32 ॥

Then hearing her father's words, Sukanyā smiled and gladly took him at once to her husband and said: "O Father! He is your son-in-law; He is the same Cyavana Muni; there is no doubt here. The twin Aśvins have given him this beautiful lustre and lotus-like eyes.

यदृच्छयाऽत्र संप्राप्तौ नासत्यावाश्रमे मम ।
ताभ्यां करुणया नूनं च्यवनस्तादृशः कृतः ॥ 33 ॥

The two Aśvini Kumāras came accidentally to my Āśrama and out of mercy no doubt they have made Cyavana such a nice young man.

नाहं तव सुता तात तथा स्यां पापकरिणी ।
यथा त्वं मन्यसे राजन्विमूढो रूपसंशये ॥ 34 ॥
प्रणम त्वं मुनिं राजन्भार्गवं च्यवनं पितः ।
आपृच्छ कारणं सर्वं कथयिष्यति विस्तरम् ॥ 35 ॥

O King! I am not your that daughter that will do a vicious act as you think, beguiled by this beautiful form of the Muni. Father! Bow down before the Cyavana Muni. Ask him and he will tell you everything."

इति श्रुत्वा वचः पुत्र्याः शर्यातिस्त्वरितस्तदा ।
प्रणनाम मुनिं तत्र गत्वा पप्रच्छ सादरम् ॥ 36 ॥

Hearing thus the daughter's words, the King went instantly to the Muni and bowed down before him and asked him affectionately thus:

राजोवाच

कथयस्व स्ववृत्तांतं भार्गवाशु यथोचितम् ।
नयने च कथं प्राप्ते क्व गता ते जरा पुनः ॥ 37 ॥
संशयोऽयं महान्मेऽस्ति रूपं दृष्ट्वाऽतिसुन्दरम् ।
वद विस्तरतो ब्रह्मञ्छ्रुत्वाऽहं सुखमाप्नुयाम् ॥ 38 ॥

The King said: "O Son of Bhṛgu! How have you got your eyes back? Where has your old age gone? Kindly narrate all your details as early as possible. O Brāhmaṇa!. Seeing your exquisitely beautiful form, a great doubt has arisen in me; so tell me everything in detail; I will be very glad, no doubt."

च्यवन उवाच

नासत्यावत्र सम्प्राप्तौ देवानां भिषजावुभौ ।
उपकारः कृतस्ताभ्यां कृपया नृपसत्तम ॥ 39 ॥

Cyavana said: "O King! The two Aśvins, the physicians of the Gods, came here on their own account and have done me this good out of their mercy.

मया ताभ्यां वरो दत्त उपकारस्य हेतवे ।
करिष्यामि मखे राज्ञो भवंतौ सोमपायिनौ ॥ 40 ॥

Owing to the benefit thus received, I have granted them the boon that I will make them drink the Soma juice in the Agniṣṭoma Yajña of the King Śaryāti.

एवं मया वयः प्राप्तं लोचने विमले तथा ।
स्वस्थो भव महाराज संविशस्वासने शुभे ॥ 41 ॥

Thus I have got these beautiful eyes and the new youth; therefore, O King! Collect yourself and sit in the holy sacrificial seat.

इत्युक्तः स तु विप्रेण सभार्यः पृथिवीपतिः ।
सुखोपविष्टः कल्याणीः कथाश्चक्रे महात्मना ॥ 42 ॥

When the Brāhmin Cyavana Muni spoke thus, the King Śaryāti and his dear wife sat with greatest pleasure and began to talk on auspicious topics with the high-souled Muni.

अथैनं भार्गवः प्राह राजानं परिसांत्वयन् ।
याजयिष्यामि राजंस्त्वां संभारानुपकल्पय ॥ 43 ॥

Then the Bhārgava consoled the King and said I will perform your sacrifice; please collect all the necessary materials.

मया प्रतिश्रुतं ताभ्यां कर्तव्यौ सोमपौ युवाम् ।
तत्कर्तव्यं नृपश्रेष्ठ तव यज्ञेऽतिविस्तरे ॥ 44 ॥

I have promised to the Aśvins that certainly I will make them drink the Soma juice. Therefore, O King! I will have to carry that out in your sacrifice.

इन्द्रं निवारयिष्यामि कुद्धं तेजोबलेन वै ।
पाययिष्यामि राजेन्द्र सोमं सोममखे तव ॥ 45 ॥

O King! If Indra be angry, I will stop him by my Tapas face and in the Agniṣṭoma Yajña I will make the Aśvins drink Soma.

ततः परमसन्तुष्टः शर्यातिः पृथिवीपतिः ।
च्यवनस्य महाराज तद्वाक्यं प्रत्यपूजयत् ॥ 46 ॥
संमान्य च्यवनं राजा जगाम नगरं प्रति ।
सभार्यश्चातिसन्तुष्टः कुर्वन्वार्तां मुनेः किल ॥ 47 ॥

Vyāsa said: O King! Śaryāti, the lord of the earth, then gladly approved the proposals of Cyavana Muni. The King then shewed respect to the Muni and, with a pleasant attitude of mind, returned to his city with his wife, all the while talking of the Muni in the way.

प्रशस्तेऽहनि यज्ञीये सर्वकामसमृद्धिमान् ।
कारयामास शर्यातिर्यज्ञायतनमुत्तमम् ॥ 48 ॥

On a good auspicious day he, possessed of enormous wealth and prosperity, prepared an excellent place for the performance of the sacrifice.

समानीय मुनीन्पूज्यान्वसिष्ठप्रमुखानसौ ।
भार्गवो याजयामास च्यवनः पृथिवीपतिम् ॥ 49 ॥

The Muni Cyavana then invited Vasiṣṭha and other respectable Munis and initiated the King Śaryāti for the performance of the sacrifice.

वितते तु तथा यज्ञे देवाः सर्वे सवासवाः ।
आजग्मुश्चाश्विनौ तत्र सोमार्थमुपजग्मतुः ॥ 50 ॥

At the commencement of the sacrifice, Indra and the other Devas and the two Aśvins all came to the sacrifice to drink Soma.

इन्द्रस्तु शंकितस्तत्र वीक्ष्य तावश्विनावुभौ ।
पप्रच्छ च सुरान्सर्वान्किमेतौ समुपागतौ ॥ 51 ॥

Seeing the Aśvins, Indra became afraid and asked the other Devas, "Why have the Aśvins come here?

चिकित्सकौ न सोमार्हौ केनानीताविहेति च ।
नाब्रुवन्नमरास्तत्र राज्ञस्तु वितते मखे ॥ 52 ॥

They are the physicians and, therefore, never fit to drink Soma. Who has brought them hither at this great Agniṣṭoma Sacrifice?"

अगृह्णाच्च्यवनः सोममश्विनोर्देवयोस्तदा ।
शक्रस्तं वारयामास मा गृहाणैतयोर्ग्रहम् ॥ 53 ॥

The Devas remain all silent. Cyavana Muni then became ready to offer Soma to the Aśvins and Indra immediately stopped him saying: "They are already prohibited to drink Soma as a sacrificial share; so do not accept the vessel of Soma for them."

तमाह च्यवनस्तत्र कथमेतौ रवेः सुतौ ।
न ग्रहार्हौ च नासत्यौ ब्रूहि सत्यं शचीपते ॥ 54 ॥

Cyavana then said: "O Lord of Śacī! These are the Sūrya's sons; tell, then, truly why these are rendered unfit to drink Soma. They are not of mixed blood; they are born of the legal wife of Sūrya Deva.

न संकरौ समुत्पन्नौ धर्मपत्नीसुतौ रवेः ।
केन दोषेण दैवेन्द्र नार्हौ सोमं विषग्वरौ ॥ 55 ॥

O Lord of the Devas! What is the fault, then, of the Aśvins, the physicians, that they be prohibited to drink Soma juice.

निर्णयोऽत्र मखे शक्र कर्तव्यः सर्वदैवतैः ।
ग्राहयिष्याम्यहं सोमं कृतौ तौ सोमपौ मया ॥ 56 ॥

Please reply. O Indra! This point must be settled by all the Devas here. I have promised to make them drink the Soma juice in this sacrifice.

प्रेरितोऽसौ मया राजा मखाय मघवन्किल ।
एतदर्थं करिष्यामि सत्यं मे वनं विभो ॥ 57 ॥

To keep my word I have initiated the King in this sacrifice. I will have my word fulfilled; there is no doubt in this.

आभ्यामुपकृतं शक्र यथा दत्तं नवं वयः ।
तस्मात्प्रत्युपकारस्तु कर्तव्यः सर्वथा मया ॥ 58 ॥

O Indra! They have given me my youth and bestowed my eyes and have done me great good. I will also do good to them to my best."

इन्द्र उवाच

चिकित्सकौ कृतावेतौ नासत्यौ निंदितौ सुरैः ।
उभावेतौ न सोमार्हौ मा गृहाणैतयोर्ग्रहम् ॥ 59 ॥

Indra said: "The Devas have appointed these Devas their Physicians; therefore they are looked down upon in the society; so they are unfit to drink Soma. You need not make them drink Some."

च्यवन उवाच

अहल्याजार संयच्छ कोपं चाद्य निरर्थकम् ।
वृत्रघ्न किं हि तौ सत्यौ न सोमार्हौ सुरात्मजौ ॥ 60 ॥
एवं विवादे समुपस्थिते च
न कोऽपि वाचं तमुवाच भूप ।
ग्रहं तयोर्भार्गवतिग्मतेजाः
संग्राहयामास तपोबलेन ॥ 61 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे षष्ठोऽध्यायः ॥ 6 ॥

Cyavana spoke: "O Indra! You have adulterated yourself with Ahalyā; why are you, then, giving vent to your anger thus in vain. You have treacherously murdered Vṛtrāsura; it is quite inappropriate for a vicious person like you to say that the Aśvins cannot have the right to drink Soma.

This is quite impossible." O King! On the springing of this dispute, no body spoke to Indra. The illustrious Bhārgava, then, made them accept the Soma juice.

Here ends the Sixth Chapter of the Seventh Book on granting the Aśvins the right to drink the Soma juice in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII

On the Aśvins Drinking the Soma cup

व्यास उवाच

दत्ते ग्रहे तु राजेन्द्र वासवः कुपितो भृशम् ।
प्रोवाच च्यवनं तत्र दर्शयन्बलमात्मनः ॥ 1 ॥
मा ब्रह्मबन्धो मर्यादामिमां त्वं कर्तुमर्हसि ।
वधिष्यामि द्विषं तं त्वां विश्वरूपमिवापरम् ॥ 2 ॥

Vyāsa said: O King! When the vessel filled with the Soma juice was given to the two Aśvins, Indra became very angry and showing his strength, spoke thus to the Muni Cyavana. "O Brāhmaṇa! Never will you be able to endow him with such a high honour. When you have shown towards me your enmity, I will kill you, no doubt, exactly like Viśvarūpa."

च्यवन उवाच

मावमंस्था माहात्मानौ रूपद्रविणवर्चसौ ।
यौ चक्रतुर्मां मघवन्वृन्दारकमिवापरम् ॥ 3 ॥
ऋते त्वां विबुधाश्चान्ये कथं वाददते ग्रहम् ।
अश्विनावपि देवेन्द्र देवौ विद्धि परन्तपौ ॥ 4 ॥

Cyavana said: "O Indra! Do not insult the two high-souled Aśvins. They have given me beauty, youth and lustre and made me look like a second Deva. O Lord of the Devas! Just as the other Devas can take the vessel of Soma excluding you, so the two powerful Aśvins can do the same towards you.

इन्द्र उवाच

भिषजौ नार्हतः कामं ग्रहं यज्ञे कथंचन ।
यदि दित्ससि मन्दात्मन् शिरश्छेत्स्यामि सांप्रतम् ॥ 5 ॥

Indra said: "They are the physicians; so they cannot in any way have the right to accept the Soma cup. I will just now sever your head."

व्यास उवाच

अनादृत्य तु तद्वाक्यं वासवस्य च भार्गवः ।
ग्रहं तु ग्राहयामास भर्त्सयन्निव तं भृशम् ॥ 6 ॥

Vyāsa said: O Ornament to the race of Bharata! At these words of Indra, the Muni made the Aśvins accept the Soma cup, thus highly insulting, as it were, Indra and not taking any notice of his words.

सोमपात्रं यदा ताभ्यां गृहीतं तु पिपासया ।
समीक्ष्य बलाभिद्देव इदं वचनमब्रवीत् ॥ 7 ॥
आभ्यामर्थाय सोमं त्वं ग्राहयिष्यसि चेत्स्वयम् ।
वज्रं तु प्रहरिष्यामि विश्वरूपमिवापरम् ॥ 8 ॥

When the two Aśvins accepted the cup with a desire to drink the Soma thereof, the powerful Indra saw it and said: "If you make them drink Soma out of your own necessity, I will hurl thunderbolt on your head exactly in the same way as I did towards Viśvarūpa."

वासवेनैवमुक्तस्तु भार्गवश्चातिगर्वितः ।
जग्राह विधिवत्सोममश्विभ्यामतिमन्युमान् ॥ 9 ॥

The Muni became violently angry at this and made the Aśvins drink the Soma according to due rites and ceremonies.

इन्द्रोऽपि प्राक्षिपत्कोपाद्वज्रमस्मै स्वमायुधम् ।
पश्यतां सर्वदेवानां सूर्यकोटिसमप्रभम् ॥ 10 ॥
प्रेरितं चाशनिं प्रेक्ष्य च्यवनस्तपसा ततः ।
स्तंभयामास वज्रं स शक्रस्यामिततेजसः ॥ 11 ॥

Indra, too, angrily hurled thunderbolt on him in the presence of all the Devas. The weapons shed lustre like million Suns. Seeing the thunderbolt hurled on him, the powerful Muni made the Indra's thunderbolt stand stock still by virtue of his Tapas.

कृत्यया स महाबाहुरिंद्रं हन्तुमिहोद्यतः ।
जुहावाग्नौ श्रृतं हव्यं मन्त्रेण मुनिसत्तमः ॥ 12 ॥
तत्र कृत्या समुत्पन्ना च्यवनस्य तपोबलात् ।
प्रबलः पुरुषः क्रूरो बृहत्कायो महासुरः ॥ 13 ॥

The powerful Muni then adopted black magic to kill Indra and offered oblations of clarified butter and grains, purified by Mantrams, in the Fire. By the Tapas of Cyavana, of unbounded lustre, there sprang from the sacrificial hearth Kṛtyā (A female deity to whom sacrifices are offered for destructive and magical purposes). And out of Kṛtyā originated a very strong person, very cruel and of huge body, a great Demon.

मदो नाम महाघोरो भयदः प्राणिनामिह ।
शरीरे पर्वताकारस्तीक्ष्णदंष्ट्रो भयानकः ॥ 14 ॥
चतस्रश्चायता दंष्ट्रा योजनानां शतं शतम् ।
इतरे त्वस्य दशना बभूवुर्दशयोजनाः ॥ 15 ॥

The horrible Demon, named Mada, was terrifying to all the beings. His body was huge like a mountain, teeth very sharp and terrible. Four teeth were hundred Yojanas long each, and his other teeth were ten Yojanas long.

बाहू पर्वतसंकाशावायतौ क्रूरदर्शनौ ।
जिह्वा तु भीषणा क्रूरा लेलिहाना नभस्तलम् ॥ 16 ॥

His arms were like mountains, very long and fierce, tongue, horrible, rough and so very long that it reached up to the heavens.

ग्रीवा तु गिरिशृङ्गाभा कठिना भीषणा भृशम् ।
नखा व्याघ्रनखप्रख्याः केशाश्चातीव भीषणाः ॥ 17 ॥

His throat was like a mountain peak hard and of a furious appearance; nails resembled tiger's, hair is horrible.

शरीरं कज्जलाभं च तस्य चास्यं भयानकम् ।
नेत्रे दावानलप्रख्ये भीषणेऽतिभयानके ॥ 18 ॥

His body was jet black like lamp black; face very terrible, eyes bright like the conflagration fire and awful.

हनुरेका स्थिता तस्य भूमावेका दिवं गता ।
एवंविधः समुत्पन्नो मदो नाम बृहत्तनुः ॥ 19 ॥

One of his jaws touched the ground and the other touched the heaven. Thus was born the Demon, named Mada of huge form.

तं विलोक्य सुराः सर्वे भयमाजग्मुरंहसा ।
इन्द्रोपि भयसंत्रस्तो युद्धाय न मनो दधे ॥ 20 ॥

Looking at him, the Devas became suddenly frightened; Indra, too, got very much terrified at the sight of him and did not want to have any more fight.

दैत्योऽपि वदने कामं वज्रमादाय संस्थितः ।
व्याप्तं नभो घोरदृष्टिर्ग्रसन्निव जगत्त्रयम् ॥ 21 ॥

The Demon swallowed Indra's thunderbolt, looked at the sky, and stood up as if to swallow at once the whole Universe.

स भक्षयिष्यन्संक्रुद्धः शतक्रतुमुपाद्रवत् ।
चुक्रुशुश्च सुराः सर्वे हा हताः स्मेति संस्थिताः ॥ 22 ॥
इन्द्रः स्तंभितबाहुस्तु मुमुक्षुर्वज्रमंतिकात् ।
न शशाक पविं तस्मिन्प्रहर्तुं पाकशासनः ॥ 23 ॥

He became infuriated with rage and pursued Indra to devour him. Seeing this, the Devas cried aloud: "Alas! We are slain." Indra had his arms disabled by Mantrams and so he could not hurl his thunderbolt though he wanted to do so.

वज्रहस्तः सुरेशानस्तं वीक्ष्य कालसन्निभम् ।
सस्मार मनसा तत्र गुरुं समयकोविदम् ॥ 24 ॥

The Lord of the Devas, then, with thunderbolt in his hand, looked on the Demon as Death personified and remembered his Guru, skilled in the knowledge which is the proper time to perform a certain thing.

स्मरणादाजगामाशु बृहस्पतिरुदारधीः ।
गुरुस्तत्समयं दृष्ट्वा विपत्तिसदृशं महत् ॥ 25 ॥

The liberal-minded Bṛhaspati knowing the time of imminent danger, and that he is remembered by Indra, at once came to the spot.

विचार्य मनसा कृत्यं तमुवाच शचीपतिम् ।
दुःसाध्योऽयं महामन्त्रैस्त्वयं वज्रेण वासव ॥ 26 ॥

He then judged what to do in the present crisis and told Indra: "O Indra! This cannot be averted even by Mantrams; what to speak of thunderbolt!

असुरो मदसंज्ञस्तु यज्ञकुण्डात्समुत्थितः ।
तपोबलमृषेः सम्यक्च्यवनस्य महाबल ॥ 27 ॥

This powerful Asura Mada has arisen from the sacrificial hearth by virtue of the Tapas of the Cyavana Muni. The Muni's power is especially felt here. O Lord of the Devas! Nobody, You, I, nor any other Deva will be able to resist him. Know this.

अनिवार्यो ह्ययं शत्रुस्त्वया देवैस्तथा मया ।
शरणं याहि देवेश च्यवनस्य महात्मनः ॥ 28 ॥

Even Brahmā cannot thwart the anger of one who is devoted to the Śakti, the Highest Force; Cyavana is the Bhakta of the Highest Śakti. So no other body is able to defeat him.

स निवारयिता नूनं कृत्यामात्मकृतां किल ।
न निवारयितुं शक्ताः शक्तिभक्तरुषं क्वचित् ॥ 29 ॥

He is the man himself to take back the Kṛtyā that he has originated. There is no doubt in this. So it is better for you now to take the shelter of the Muni."

व्यास उवाच

इत्युक्तो गुरुणा शक्रस्तदागच्छन्मुनिं प्रति ।
प्रणम्य शिरसा नम्रस्तमुवाच भयान्वितः ॥ 30 ॥

Vyāsa said: O King! Hearing thus from his Guru, Indra went to the Muni and bowed down shuddering, before him.

क्षमस्व मुनिशार्दूल शमयासुरमुद्यतम् ।
प्रसन्नो भव सर्वज्ञ वचनं ते करोम्यहम् ॥ 31 ॥
सोमार्हावश्विनावेतावद्यप्रभृति भार्गव ।
भविष्यतः सत्यमेतद्वचो विप्र प्रसीद मे ॥ 32 ॥

O Muni! Forgive me and stop the Asura from his intention to slay the Devas. O All knowing One! Be pleased, I will keep your words. O Bhārgava! The two Aświns will, from this day, have the right to drink the Soma juice. This I speak out to you in truth. O Brāhmaṇa! Be graciously pleased unto me.

मिथ्या ते नोद्यमो ह्येष भवत्वेव तपोधन ।
जाने त्वमपि धर्मज्ञ मिथ्या नैव करिष्यसि ॥ 33 ॥
सोमपावश्विनावेतौ त्वत्कृतौ च सदैव हि ।
भविष्यतश्च शर्यातेः कीर्तिस्तु विपुला भवेत् ॥ 34 ॥
मया यद्धि कृतं कर्म सर्वथा मुनिसत्तम ।
परीक्षार्थं तु विज्ञेयं तव वीर्यप्रकाशनम् ॥ 35 ॥

O Ascetic! Your intention will never be baffled. Especially I know you to be a knower of Dharma; so, you will never be able to make your word swerve from truth. The two Aśvins will, by your grace, be able to drink always the Soma cup; and the King Śaryātis fame will also know no bounds. O Muni! Know that what I have done is simply to test your prowess in Tapas.

प्रसादं कुरु मे ब्रह्मन्मदं संहर चोत्थितम् ।
कल्याणं सर्वदेवानां तथा भूयो विधीयताम् ॥ 36 ॥

O Brāhmaṇa! Now do this favour to me and take back your, this Demon Mada sprung from your sacrificial hearth and thus do good to all the Devas. There is no doubt in this.

एवमुक्तस्तु शक्रेण च्यवनः परमार्थवित् ।
संजहार तपःकोपसमुत्पन्नं विरोधजम् ॥ 37 ॥
देवमाश्वास्य संविग्नं भार्गवस्तु मदं ततः ।
व्यभजत्स्त्रीषु पानेषु द्यूतेषु मृगयासु च ॥ 38 ॥

Thus spoken piteously by Indra, Cyavana, who knew the Highest Reality, drew back within himself the anger arising from the enmity with Indra. Then the Maharṣi Cyavana consoled the Devas that were very much perplexed and anxious out of terror of the Demon named Mada and divided the Asura into four parts (1) female sex, (2) drinking, (3) gambling and (4) hunting animals.

मदं विभज्य देवेन्द्रमाश्वास्य चकितं भिया ।
संस्थाप्य च सुरान्सर्वान्मखं तस्य न्यवर्तयत् ॥ 39 ॥

When Mada was thus divided into four parts, the terror stricken Devas felt themselves relived and saved and got consoled.

ततस्तु संस्कृतं सोमं वासवाय महात्मने ।
अश्विभ्यां सर्वधर्मात्मा पाययामास भार्गवः ॥ 40 ॥

Cyavana then placed the Devas in their respective stations and completed the sacrifice. At last, the religious Bhārgava made first Indra and then the two Aśvins drink the Soma Cups.

एवं तौ च्यवनेनार्यावश्विनौ रविपुत्रकौ ।
विहितौ सोमपौ राजन्सर्वथा तपसो बलात् ॥ 41 ॥
सरस्तदपि विश्यातं जातं यूपविमण्डितम् ।
आश्रमस्तु मुनेः सम्यक्पृथिव्यां विश्रुतोऽभवत् ॥ 42 ॥

O King! Thus Cyavana had the Aśvins their Soma Cups by virtue of his power of Tapas. Theuce the tank with the sacrificial post Yūpa became famous and the Muni's Āśrama also was renowned and honoured in all respects on the surface of the earth.

शर्यातिरपि संतुष्टो ह्यभवत्तेन कर्मणा ।
यज्ञं समाप्य नगरे जगाम सचिवैर्वृतः ॥ 43 ॥

The King Śaryāti, too, became very glad at this sacrifice and completing the sacrifice returned with his ministers to his city.

राज्यं चकार धर्मज्ञो मनुपुत्रः प्रतापवान् ।
आनर्तस्तस्य पुत्रोऽभूदानर्ताद्रेवतोऽभवत् ॥ 44 ॥

The Manu's son, the powerful religious King Śaryāti governed his kingdom, free from any obstacles or other enemies. He had one son named Ānarta; and Ānarta had a son named Revata born to him.

सोऽन्तः समुद्रे नगरीं विनिर्माय कुशस्थलीम् ।
आस्थितो भुक्तविषयानानर्तादीनरिंदम् ॥ 45 ॥

Revata built the city of Kuśasthalī in the midst of the ocean and began to live there. He enjoyed all the things in the countries named Ānarta and others.

तस्य पुत्रशतं जज्ञे ककुद्मिज्येष्ठमुत्तमम् ।
पुत्री च रेवती नाम्ना सुन्दरी शुभलक्षणा ॥ 46 ॥

Revata had one hundred sons of whom Kakudmi was the eldest and of pure character. He had one daughter very beautiful named Revatī, endowed with all auspicious qualities.

वरयोग्या यदा जाता तदाराजा च रेवतः ।
चिन्तयामास राजेन्द्रो राजपुत्रान्कुलोद्भवान् ॥ 47 ॥

When the daughter reached a marriageable age, the King began to think where he could get a prince of a good noble family.

रैवतं नाम च गिरिमाश्रितः पृथिवीपतिः ।
चकार राज्यं बलवानानर्तेषु नराधिपः ॥ 48 ॥

That powerful King began to govern his people Ānartas, with his headquarters at the Raivata hill.

विचिन्त्य मनसा राजा कस्मै देया मया सुता ।
गत्वा पृच्छामि ब्रह्माणं सर्वज्ञं सुरपूजितम् ॥ 49 ॥
इति सञ्चिन्त्य भूपालः सुतामादाय रेवतीम् ।
ब्रह्मलोकं जगामांशु प्रष्टुकामः पितामहम् ॥ 50 ॥

"Whom to betroth this daughter," the King thought and settled that he would go to Brahmā and ask him, the venerable omniscient Prajāpati, worshipped by the Devas. Thus the King went with his daughter Revatī to the Brahmaloka.

यत्र देवाश्च यज्ञाश्च छन्दांसि पर्वतास्तथा ।
अब्धयः सरितश्चापि दिव्यरूपधराः स्थिताः ॥ 51 ॥

There the Devas, Yajñas, Vedas, mountains, oceans and rivers all were shining with luminous bodies.

ऋषयः सिद्धगन्धर्वाः पन्नगाश्चारणास्तथा ।
तस्थुः प्रांजलयः सर्वे स्तुवन्तश्च पुरातनाः ॥ 52 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे
सप्तमोऽध्यायः ॥ 7 ॥

There the eternal Ṛṣis, Siddhas, Gandharvas, Pannages and Cāraṇas were singing hymns to Brahmā, standing with folded hands.

Here ends the Seventh Chapter of the Seventh Book on the twin Aśvins drinking the Soma Cup in Śrīmaddevībhāgavatam, the Mahā Purāṇam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VIII

On the King Revata and the Solar Dynasty

जनमेजय उवाच

संशयोऽयं महान्ब्रह्मन्वर्तते मम मानसे ।
ब्रह्मलोकगतो राजा रेवतीसंयुता स्वयम् ॥ 1 ॥

Janamejaya said: O Brāhmaṇa! The King was a Kṣattriya; how could he go himself with his daughter Revatī to the Brahmaloka (the abode of Brahmā)? I entertain a great doubt on this point.

मया पूर्वं श्रुतं कृत्स्नं ब्राह्मणेभ्यः कथान्तरे ।
ब्राह्मणो ब्रह्मविच्छान्तो ब्रह्मलोकमवाप्नुयात् ॥ 2 ॥
राजा कथं गतस्तत्र रेवतीसंयुतः स्वयम् ।
सत्यलोकेऽतिदुष्प्रापे भूर्लोकादिति संशयः ॥ 3 ॥

I heard of yore while conversing about matters connected with the Brāhmins, that the Brāhmin only who self-restrained and the knower of Brahman could alone go to the Brahmaloka. The Satyaloka is very hard for the worldly people to go; so I doubt how the king could have gone with Revatī from the Bhūrloka to the Satyaloka.

मृतः स्वर्गमवाप्नोति सर्वशास्त्रेषु निर्णयः ।
मानुषेण तु देहेन ब्रह्मलोके गतिः कथम् ।

Man, when he discards his body, can go to the Heavens. So is recited in all the Śāstras. How then, people, while, in their human bodies can go to the Brahmaloka.

स्वर्गात्पुनः कथं लोके मानुषे जायते गतिः ॥ 4 ॥
एतन्मे संशयं विद्वंश्छेत्तुमर्हसि सांप्रतम् ।
यथा राजा गतस्तत्र प्रष्टुकामः प्रजापतिम् ॥ 5 ॥

So cut asunder my doubts how the King Revata could go to the Brahma loka to ask the Prajāpati on certain matters.

व्यास उवाच

मेरोस्तु शिखरे राजन्सर्वे लोकाः प्रतिष्ठिताः ।
इन्द्रलोको वह्निलोको या च संयमनी पुरी ॥ 6 ॥
तथैव सत्यलोकश्च कैलासश्च तथा पुनः ।
वैकुण्ठश्च पुनस्तत्र वैष्णवं पदमुच्यते ॥ 7 ॥

Vyāsa said: O King! On the top of the mountain Sumeru, are located the Indra's heavens called Amarāvatī (the abode of the Immortals) the Samyamanī city of Yama, the Satyaloka, the Vahniloka, the Kailāsa, Vaikuṇṭha the abode of Viṣṇu and others.

यथार्जुनः शक्रलोके गतः पार्थो धनुर्धरः ।
पञ्च वर्षाणि कौन्तेयः स्थितस्तत्र सुरालये ॥ 8 ॥
मानुषेणैव देहेन वासवस्य च सन्निधौ ।
तथैवान्येऽपि भूपालाः ककुत्स्थप्रमुखाः किल ॥ 9 ॥

The great archer Arjuna, the son of Pṛthā, went to the Indraloka and spent five years there. In ancient times, the Kings Kakutstha and others went to Indraloka, in their human bodies.

स्वर्लोकगतयः पश्चाद्दैत्याश्चापि महाबलाः ।
जित्वेन्द्रसदनं प्राप्य संस्थितास्तत्र कामतः ॥ 10 ॥
महाभिषः पुरा राजा ब्रह्मलोकं गतः स्वराट् ।
आगच्छंतीं नृपो गंगामपश्यच्चातिसुन्दरीम् ॥ 11 ॥

Even the powerful Daityas used to conquer the Indraloka and resided there at their will and pleasure. In ancient times, when the sovereign of the earth, the King Mahābhiṣa went to the Brahmaloka, the most beautiful Gaṅgā also was coming to the Brahmaloka.

वायुनांबरमस्यास्तु दैवादपहृतं नृप ।
किंचिन्नग्ना नृपेणाथ दृष्टा सा सुन्दरी तथा ॥ 12 ॥
स्मितं चकार कामार्तः सा च किंचिज्जहास वै ।
ब्रह्मणा तौ तदा दृष्टौ शप्तौ ज्ञातौ वसुंधराम् ॥ 13 ॥

On the way the King saw Her. O King! Accidentally at that time her clothing were cast aside by the wind; the King saw her partly in her naked state, and, overpowered with lust, smiled; Gaṅgā also smiled. Seeing the states of them, Brahmā instantly cursed them; and they had to come in this world and take their births.

वैकुण्ठेऽपि सुराः सर्वे पीडिता दैत्यदानवैः ।
गत्वा हरिं जगन्नाथमस्तुवन्कमलापतिम् ॥ 14 ॥
सन्देहो नात्र कर्तव्यः सर्वथा नृपसत्तम ।
गम्याः सर्वेऽपि लोकाः स्युर्मानवानां नराधिप ॥ 15 ॥

All the Devas, when oppressed by the Dānavas, went to Vaikuṇṭha and sang hymns to Hari, the Lord of Kamalā. O King! Men can go to all the Lokas; in fact those high-souled men that perform Yajñas or severe asceticisms and thus have acquired great merits, those performers of Sacrifices and ascetics surely go to the Heavens.

अवश्यं कृतपुण्यानां तापसानां नराधिप ।
पुण्यसद्भाव एवात्र गमने कारणं नृप ॥ 16 ॥
तथैव यजमानानां यज्ञेन भावितात्मनाम् ।

O King! It is only the abundance of good merits that is the only cause of going to Heavens. So you ought not to entertain any doubts on this.

जनमेजय उवाच

रेवतो रेवतीं कन्यां गृहीत्वा चारुलोचनाम् ॥ 17 ॥
ब्रह्मलोकं गतः पश्चात्किं कृतं तेन भूभुजा ।

ब्रह्मणा किं समादिष्टं कस्मै दत्ता सुता पुनः ॥ 18 ॥
तत्सर्वं विस्तराद्ब्रह्मन्कथय त्वं ममाधुना ।

Janamejaya said: O Muni! The King Revata went with his daughter Revatī to the Brahmaloka; but what did he do when he went there? What did Brahmā order him? And to whom did the King betroth his daughter, when ordered by Brahmā? O Brāhmaṇā! Speak out all these in details to me now.

व्यास उवाच

निशामय महीपाल राजा रेवतकः किल ॥ 19 ॥
पुत्र्या वरं परिप्रष्टुं ब्रह्मलोकं गतो यदा ।
आवर्तमाने गान्धर्वे स्थितो लब्धक्षणः क्षणम् ॥ 20 ॥
श्रृण्वन्नतृप्यद्धृष्टात्मा सभायां तु सकन्यकः ।

Vyāsa said: O King! Hear. When the King went to Brahmaloka to ask about the proper bridegroom of his daughter, there was going on singing and music; so he waited a while to find an opportunity when the assembly would have a leisure; but he was so very pleased with music that he could not desist from hearing it till the end.

समाप्ते तत्र गान्धर्वे प्रणम्य परमेश्वरम् ॥ 21 ॥
दर्शयित्वा सुतां तस्मै स्वाभिप्रायं न्यवेदयत् ।

When the music was finished, the King bowed down to Brahmā and showed him his daughter and informed Him of his intention.

राजोवाच

वरं कथय देवेश कन्येयं मम पुत्रिका ॥ 22 ॥
देया कस्मै मया ब्रह्मन्प्रष्टुं त्वां समुपागतः ।
बहवो राजपुत्रा मे वीक्षिताः कुलसंभवाः ॥ 23 ॥
कस्मिंश्चिन्मे मनः कामं नोपतिष्ठति चञ्चलम् ।

The King said: "O Deva! This good daughter is mine; now kindly say who will be her bridegroom. O Brahmā! To whom shall I betroth this daughter? I have come to you to ask on this point. I have searched for many princes and seen also a good many of them and none of them is to my liking and so my mind is not at rest.

तस्मात्त्वां देवदेवेश प्रष्टुमत्रागतोऽस्म्यहम् ॥ 24 ॥
तदाज्ञापय सर्वज्ञ योग्यं राजसुतं वरम् ।
कुलीनं बलवन्तं च सर्वलक्षणसंयुतम् ॥ 25 ॥
दातारं धर्मशीलं च राजपुत्रं समादिश ।

O Lord of Devas! Therefore I have come to you. Kindly select one bridegroom for her. He is to be a Kulīna (of good family), powerful, religious, liberal, and a prince endowed with all auspicious qualities. This is my prayer."

व्यास उवाच

तदाकर्ण्य जगत्कर्ता वचनं नृपतेस्तदा ॥ 26 ॥
तमुवाच हसन्वाक्यं दृष्ट्वा कालस्य पर्ययम् ।

Vyāsa said: O King! Brahmā, the lotus born, the Creator of the world, hearing these words, laughed, thinking that a very long interval had passed away. He then said:

ब्रह्मोवाच

राजपुत्रास्त्वया राजन्वरा ये हृदये कृताः ॥ 27 ॥
ग्रस्ताः कालेन वे सर्वे सपितृपौत्रबांधवाः ।

O King! The princes that you thought would become the bridegroom of your daughter, all died; their sons and grandsons and their friends even have all passed away.

सप्तविंशतिमोऽद्यैव द्वापरस्तु प्रवर्तते ॥ 28 ॥
वंशजास्ते मृताः सर्वे पुरी दैत्यैर्विलुंठिता ।
सोमवंशोद्भवस्तत्र राजा राज्यं प्रशास्ति हि ॥ 29 ॥
उग्रसेन इति ख्यातो मथुराधिपतिः किल ।

The twenty-seventh Manvantara of the Dvāpara Yuga is now going on; so none of the princes of your family are now existing. The Daityas sacked your city. Now Ugrasena, the King of Mathurā, is reigning in that place.

ययातिवंशसम्भूतो राजा माथुरमण्डले ॥ 30 ॥
उग्रसेनात्मजः कंसः सुरद्वेषी महाबलः ।
दैत्येशः पितरं सोऽपि कारागारे न्यवेशयत् ॥ 31 ॥
स्वयं राज्यं चकारासौ नृपाणां मदगर्वितः ।
मेदिनी चातिभारार्ता ब्रह्माणं शरणं गता ॥ 32 ॥
दुष्टराजन्यसैन्यानां भारेणातिसमाकुला ।
अंशावतरणं तत्र गदितं सुरसत्तमैः ॥ 33 ॥

He belongs to the illustrious lunar family of Yayāti. His son, the powerful Kaṁsa, born of a

Dānava, began to do injuries always to the Devas; he threw his own father to the prison. Becoming very haughty, he began to govern himself the countries of other kings and began to tyrranise over the subjects. O King! The Earth became so much troubled by the armies of the wicked Demon Kings, that She became quite unable to bear further loads. So She went to seek refuge to Brahmā.

वासुदेव समुत्पन्नः कृष्णः कमललोचनः ।
देवक्यां देवरूपिण्यां योऽसौ नारायणो मुनिः ॥ 34 ॥
तपश्चचार दुःसाध्यं धर्मपुत्रः सनातनः ।
गंगातीरं नरसुखः पुण्ये बदरिकाश्रमे ॥ 35 ॥

Brahmā and the other Devas then began to say: "O Earth! To remove your burdens, the lotus-eyed Nārāyaṇa will incarnate Himself as part incarnation in the form of Śrī Kṛṣṇa. He who is Nārāyaṇa practised in ancient times, as the son of Dharma, a very severe asceticism, in company with his brother Nara in the sacred hermitage of Badarī.

सोऽवतीर्णो यदुकुले वासुदेवोऽपि विश्रुतः ।
तेनासौ निहतः पापः कंसः कृष्णेन सत्तम ॥ 36 ॥

Now this very Deva is born in the great family of Yadu in the womb of Devakī by Vasudeva and is now celebrated by the name of Vāsudeva."

उग्रसेनाय राज्यं वै दत्तं हत्वा खलं सुतम् ।
कंसस्य श्वशुरः पापो जरासंधो महाबलः ॥ 37 ॥

O King! He has slain that vicious wicked Kaṁsa and has installed Ugrasena in his place. The very powerful Jarāsandha, the vicious King of Magadha, is the father-in-law of Kaṁsa. On hearing the death of his son-in-law, he became in infuriated with rage came to Mathurā, and raged a terrible war.

आगत्य मथुरां क्रोधाच्चकार संगरं मुदा ।
कृष्णेनासौ जितः संख्ये जरासंधो महाबलः ॥ 38 ॥
प्रेषयामास युद्धाय सबलं यवनं ततः ।
श्रुत्वायान्तं महाशूरं ससैन्यं यवनाधिपम् ॥ 39 ॥

Vāsudeva defeated in a battle that Jarāsandha, proud of his mighty valour. Though defeated, Jarāsandha sent Kālayavana with his host of army to fight again with Kṛṣṇa. Bhārgava Vāsudeva, when he heard that the King of Yavanas arrived, sent away all the members of his family and the Yādavas to Dvārkā and began to wait with his brother Balarāma for the Yavana King. Then he went alone to the camp of Yavana and led him away to a mountain cave where was sleeping the King Mucukunda and had then the Yavana King slain by Mucukunda.

कृष्णस्तु मथुरां त्यक्त्वा पुरीं द्वारवतीमगात् ।
प्रभग्नां तां पुरीं कृष्णः शिल्पिभिः सह संगतैः ।
कारयामास दुर्गाढ्यां हट्टशालाविमण्डिताम् ।
जीर्णोद्धारं पुरः कृत्वा वासुदेवः प्रतापवान् ।
उग्रसेनं च राजानं चकार वशवर्तिनम् ॥ 1 ॥
यादवान्स्थापयामास द्वारवत्यां यदूत्तमः ।
वासुदेवस्तु तत्राद्य वर्तते बान्धवैः सह ॥ 40 ॥

Kṛṣṇa then went to Dvārkā. The city of Dvārkā was then in a dilapidated condition. Kṛṣṇa brought together the artists and got built exquisitely the beautiful palaces, forts, and markets and stalls, etc., and so added to the beauty of the place. That Vāsudeva, of mighty prowess, thus improving the city, made Ugrasena the King of that place; and Kṛṣṇa is now waiting there with his friends.

तस्याग्रजः स विख्यातो बलदेवो हलायुधः ।
शेषांशो मुसली वीरो वरोऽस्तु तव संमतः ॥ 41 ॥

His elder brother Baladeva, the carrier of the plough, is celebrated. Thus he with Muṣala in his hands is a great warrior and the part incarnation of Ananta Deva.

संकर्षणाय देह्याशु कन्यां कमललोचनाम् ।
रेवतीं बलभद्राय विवाहविधिना ततः ॥ 42 ॥

He is the fit bridegroom of your daughter. So give your daughter in marriage, without any delay, according to the rules of the marriage ceremony to Saṅkarṣaṇa Balabhadra.

दत्त्वा पुत्रीं नृपश्रेष्ठ गच्छ त्वं बदरिकाश्रमम् ।
तपस्तप्तुं सुरारामं पावनं कामदं नृणाम् ॥ 43 ॥

After giving your daughter in marriage, go to the hermitage of Badarī and practise tapasyā. That sacred retreat is the (park) recreation ground of the

Devas, holy and yielding to human beings the objects of their desires.

व्यास उवाच

इति राजा समादिष्टो ब्रह्मणा पद्मयोनिना ।
जगाम तरसा राजन्द्वारकां कन्ययान्वितः ॥ 44 ॥
ददौ तां बलदेवाय कन्यां वै शुभलक्षणाम् ।
ततस्तप्त्वा तपस्तीव्रं नृपतिः कालपर्यये ॥ 45 ॥
जगाम त्रिदशावासं त्यक्त्वा देहं सरित्तटे ।

Vyāsa said: O King! Thus ordered by the lotus-born Brahmā, the King went to Dvārakā with his daughter. Reaching there he gave over his all auspicious daughter in marriage to Baladeva duly according to the rules and regulations. At last, according to Brahmā's injunction, he became engaged in severe austerities in the Badarikāśrama and, when the time of death arrived, left off his mortal coil on the banks of the river and went to the world of Gods.

जनमेजय उवाच

भगवन्महदाश्चर्यं भवता समुदाहृतम् ॥ 46 ॥
रेवतस्तु स्थितस्तत्र ब्रह्मलोके सुतार्थतः ।
युगानां तु गतं तत्र शतमष्टोत्तरं किल ॥ 47 ॥
कन्या वृद्धा न संजाता राजा वाऽतितरां नु किम् ।
एतावंतं तथा कालमायुः पूर्णं तयोः कथम् ॥ 48 ॥

Janamejaya said: O Bhagavan! You have uttered one wonderful thing. One hundred and eight Yugas passed away when the King of Revata with his daughter was deeply absorbed in hearing music in the Brahmaloka yet neither the good King nor the daughter did get sufficiently old. How could this be! How could they have lived so long! Were their longevities ordained to be such a long period!

व्यास उवाच

न जरा क्षुत्पिपासा वा न मृत्युर्न भयं पुनः ।
न तु ग्लानिः प्रभवति ब्रह्मलोके सदाऽनघ ॥ 49 ॥

Vyāsa said: O King! The Brahmaloka is not touched by any vice nor sin; old age, hunger, thirst or fear of death nothing exists there; nor is there any other cause by which weariness comes. So what doubt there can be that the people there will be long-lived, free from old age and death!

मेरुं गतस्य शर्यातेः सन्तती राक्षसैर्हता ।
गताः कुशस्थलीं त्यक्त्वा भयभीता इतस्ततः ॥ 50 ॥
मनोश्च क्षुवतः पुत्र उत्पन्नो वीर्यवत्तरः ।
इक्ष्वाकुरिति विख्यातः सूर्यवंशकरस्तु सः ॥ 51 ॥

When the King Śaryāti went up to the Heavens, his sons were all destroyed by the Rākṣasas; those that remained, they, terrified left Kuśasthalī and fled on all sides. Vaivasvata Manu sneized; owing to that, came out of his nose one powerful son; his name was Ikṣvāku.

वंशार्थं तप आतिष्ठद्देवीं ध्यात्वा निरंतरम् ।
नारदस्योपदेशेन प्राप्य दीक्षामनुत्तमाम् ॥ 52 ॥
तस्य पुत्रशतं राजन्निक्ष्वाकोरिति विश्रुतम् ।
विकुक्षिः प्रथमस्तेषां बलवीर्यसमन्वितः ॥ 53 ॥

He spread the Solar dynasty and became celebrated. Getting excellent initiation from the Maharṣi Nārada, he began to meditate the Devī constantly and practised severe tapasyā for the spread of his race. O King! Ikṣvāku had one hundred sons; Vikukṣi was the eldest; he was powerful and endowed with great strength.

अयोध्यायां स्थितो राजा इक्ष्वाकुरिति विश्रुतः ।
शकुनिप्रमुखाः पुत्राः पंचाशद्बलवत्तराः ॥ 54 ॥
उत्तरापथदेशस्य रक्षितारः कृताः किल ।

Ikṣvāku became king and lived in Ayodhyā. He sent his fifty sons, the powerful Śakuni and others to Uttarāpatha (Eastern) provinces for governing those countries.

दक्षिणस्यां तथा राजन्नादिष्टास्तेन ते सुताः ॥ 55 ॥
चत्वारिंशत्तथाऽष्टौ च रक्षणार्थं महात्मना ।
अन्यौ द्वौ संस्थितौ पार्श्वे सेवार्थं तस्य भूपतेः ॥ 56 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धेऽष्टमोऽध्यायः ॥ 8 ॥

That high-souled monarch sent also other eight sons to govern the countries in the South. (Western). O King! He kept the remaining two sons by his side for his own service.

Here ends the Eight Chapter of the Seventh Book on the story of the King Revata and the spread of the Solar dynasty in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IX

On the Story of Kākustha and on Māndhātā

व्यास उवाच

कदाचिदष्टकाश्राद्धे विकुक्षिं पृथिवीपतिः ।
आज्ञापयसदसंमूढो मांसमानय सत्वरम् ॥ 1 ॥
मेध्यं श्राद्धार्थमधुना वने गत्वा सुतादरात् ।
इत्युक्तोऽसौ तथेत्याशु जगाम वनमस्त्रभृत् ॥ 2 ॥

Vyāsa said: O King! Once on a time, the time for Aṣṭaka Śrāddha (the funeral ceremony in honour of the departed) arrived. Seeing this, the King Ikṣvāku ordered his son Vikukṣi: "O Child! Go immediately to the forest and bring carefully pure sanctified meat for the Śrāddha purpose; see, that there be no neglect of duty. Thus ordered, Vikukṣi instantly went to the forest equipped with arms.

गत्वा जघान बाणैः स वराहान्सूकरान्मृगान् ।
शशाँश्चापि परिश्रांतो बभूवाथ बुभुक्षितः ॥ 3 ॥
विस्मृता चाष्टका तस्य शशं चाददसौ वने ।
शेषं निवेदयामास पित्रे मांसमनुत्तमम् ॥ 4 ॥

He hunted in the forest lots of boars, pigs, deer, and hare. But he was so very tired with his journey in the forest and got so hungry that he forgot everything about the Aṣṭaka Śrāddha and ate one hare there in the forest. The remaining excellent meat he brought and handed over to his father.

प्रोक्षणाय समानीतं मांसं दृष्ट्वा गुरुस्तदा ।
अनर्हमिति तज्ज्ञात्वा चुकोप मुनिसत्तमः ॥ 5 ॥

When that meat was brought to be sprinkled for purification, the family priest Vasiṣṭha, on seeing it, at once came to know that some portion had already been eaten and it was the remaining part.

भुक्तशेषं तु न श्राद्धे प्रोक्षणीयमिति स्थितिः ।
राज्ञे निवेदयामास वसिष्ठः पाकदूषणम् ॥ 6 ॥

The leavings of food are not fit for the sprinkling purpose; this is the Śāstric rule. Vasiṣṭha informed the King of this defect in the food.

पुत्रस्य कर्म तज्ज्ञात्वा भूपतिर्गुरुणोदितम् ।
चुकोप विधिलोपात्तं देशान्निःसारयत्ततः ॥ 7 ॥

In accordance with the Guru's advice, the King coming to know thus the violation of the rule by his son, became very angry and banished his son from his kingdom.

शशाद इति विख्यातो नाम्ना जातो नृपात्मजः ।
गतो वने शशादस्तु पितृकोपादसंभ्रमः ॥ 8 ॥
वन्येन वर्तयन्कालं नीतवान्धर्मतत्परः ।

The prince became known from that time as Śaśāda; he did not become the least sorry for his father's anger; he went to the forest and gladly remained there.

पितर्युपरते राज्यं प्राप्तं तेन महात्मना ॥ 9 ॥
शशादस्त्वकरोद्राज्यमयोध्यायाः पतिः स्वयम् ।

He gladly passed his time absorbed in religion and sustained his life on forest fruits and roots. After sometime when his father died, he inherited his kingdom.

यज्ञाननेकशः पूर्णांश्चकार सरयूतटे ॥ 10 ॥
शशादस्याभवत्पुत्रः ककुत्स्थ इति विश्रुतः ।
तस्यैव नामभेदाद्वै इंद्रवाहः पुरंजयः ॥ 11 ॥

On becoming the King of Ayodhyā, Śaśāda had only one son; he became famous in the three lokas by the name of Kakutstha. He was known also by other names Indravāha and Purañjaya.

जनमेजय उवाच

नामभेदः कथं जातो राजपुत्रस्य चानघ ।
कारणं ब्रूहि मे सर्वं कर्मणा येन चाभवत् ॥ 12 ॥

Janamejaya said: O Holy One! How and why was the prince named Kakutstha. Why was he known by the two other names? Speak all this to me.

व्यास उवाच

शशादे सवर्गते राजा ककुत्स्थ इति चाभवत् ।
राज्यं चकार धर्मज्ञः पितृपैतामहं बलात् ।
एतस्मिन्नंतरे देवा दैत्यैः सर्वे पराजिताः ॥ 13 ॥
जग्मुस्त्रिलोकाधिपतिं विष्णुं शरणमव्ययम् ।
तान्प्रोवाच महाविष्णुस्तदा देवान्सनातनः ॥ 14 ॥

Vyāsa said: O King! When Śaśāda went to the Heavens, Kakutstha became king. That religious king then began to govern the country of his father and grandfather with an authority supported by a powerful arm. At this time the Devas suffered a defeat from the Dānavas and took refuge to Viṣṇu, the Infallible and the Lord of the three worlds. The eternal great Viṣṇu full of intelligence and bliss then addressed the Devas:

विष्णुरुवाच

पार्ष्णिग्राहं महीपालं प्रार्थयन्तु शशादजम् ।
स हनिष्यति वै दैत्यान्संग्रामे सुरसत्तम ॥ 15 ॥
आगमिष्यति धर्मात्मा साहाय्यार्थं धनुर्धरः ।
पराशक्तेः प्रसादेन सामर्थ्यं तस्य चातुलम् ॥ 16 ॥

Viṣṇu said: "O Devas! Go and pray to the King Śaśāda. He will be your ally and kill all the Demons. That King is religious; especially he is a worshipper of the Highest Śakti. He is good archer and will come to help you. His strength is immense.

हरेः सुवचनाद्देवा ययुः सर्वे सवासवाः ।
अयोध्यायां महाराज शशादतनयं प्रति ॥ 17 ॥
तानागतान्सुरान्राजा पूजयामास धर्मतः ।
पप्रच्छागमने राजा प्रयोजनमतंद्रितः ॥ 18 ॥

Vyāsa said: O King! Indra and the other Devas hearing the nectar like words of Hari went to Ayodhyā, to Kakutstha, the son of Śaśāda. Seeing the Devas at his palace, the king worshipped them duly and with great care; and he asked them why they had come there.

राजोवाच

धन्योऽहं पावितश्चास्मि जीवितं सफलं मम ।
यदागत्य गृहे देवा ददुश्च दर्शनं महत् ॥ 19 ॥
ब्रुवंतु कृत्यं देवेशा दुःसाध्यमपि मानवैः ।
करिष्यामि महत्कार्यं सर्वथा भवतां महत् ॥ 20 ॥

The King said: O Devas! When you have favoured me by your presence here, I am blessed and sanctified; my life is crowned with success. Say what I can do for you; I will carry it out even if it be very hard for me to perform."

देवा ऊचुः

साहाय्यं कुरु राजेन्द्र सखा भव शचीपतेः ।
संग्रामे जय दैत्येंद्रान्दुर्जयांस्त्रिदशैरपि ॥ 21 ॥
पराशक्तिप्रसादेन दुर्लभं नास्ति ते क्वचित् ।
विष्णुना प्रेरिताश्चैवमागतास्तव सन्निधौ ॥ 22 ॥

The Devas said: "O Prince! Please help and back us and defeat the Daityas, invincible by the Devas and form an alliance with Indra. O King! By the grace of the Highest Śakti, you have nothing unattained anywhere; so we have come to you by the order of Viṣṇu."

राजोवाच

पार्ष्णिग्राहो भवाम्यद्य देवानां सुरसत्तमाः।
इन्द्रो मे वाहनं तत्र भवेद्यदि सुराधिपः ॥ 23 ॥

The King said: "O Devas! I can back you and become your ally if Indra carries me on his back in the time of war.

संग्रामं तु करिष्यामि दैत्यैर्देवकृतेऽधुना ।
आरूढोऽहं गमिष्यामि सत्यमेतद्ब्रवीम्यहम् ॥ 24 ॥

I will fight nor with the Daityas but for the Devas; but I will go to the battle-field on Indra's back; this I speak to you truly.

तदोचुर्वासवं देवाः कर्तव्यं कार्यमद्भुतम् ।
पत्रं भव नरेंन्द्रस्य त्यक्त्वा लज्जां शचीपते ॥ 25 ॥

Vyāsa said: O King! The Devas then spoke to Indra: "O Lord of Śacī! It is now your bounden duty to do this; so quitting shame, be a carrier to this king."

लज्जमानस्तदा शक्रः प्रेरितो हरिण भृशम् ।
बभूव वृषभस्तूर्णं रुद्रस्येवापरो महान् ॥ 26 ॥

Indra got ashamed very much, but being requested frequently by Hari, at last assumed the appearance of a bull like the great Bull of Śiva.

तमारुरोह राजाऽसौ संग्रामगमनाय वै ।
स्थितः ककुदि येनास्य ककुत्स्थस्तेन चाभवत् ॥ 27 ॥

The King mounted on that bull to go to the war; he fought while taking his seat on the hump on the shoulders of the bull (Kakuda); therefore he was named Kakutstha.

इन्द्रो वाहः कृतो येन तेन नाम्नेंद्रवाहकः ।
पुरो जितास्तु दैत्यानां तेनाभूच्च पुरंजयः ॥ 28 ॥
जित्वा दैत्यान्महाबाहुर्धनं तेषां प्रदत्तवान् ।
पप्रच्छ चैवं राजर्षेरिति सख्यं बभूव ह ॥ 29 ॥

The King was carried by Indra on his back hence he was named Indravāha; he conquered the Dānavas in battle; hence he was called Purañjaya. The powerful King defeated the Dānavas and gave away all their wealth to the Devas. He bade farewell to the Devas and returned to his own kingdom. Thus the alliance was formed with Indra.

ककुत्स्थंश्चातिविख्यातो नृपतिस्तस्य वंशजाः ।
काकुत्स्था भुवि राजानो बभूवुर्बहुविश्रुताः ॥ 30 ॥

O King! Kakutstha became very celebrated on this earth; his descendants became kings and were known as Kākutsthas and were all very famous here on this Earth.

ककुत्स्थस्याभवत्पुत्रो धर्मपत्न्यां महाबलः ।
अनेन विश्रुतस्तस्य पृथुः पुत्रश्च वीर्यवान् ॥ 31 ॥

Kakutstha had one powerful son, named Kākutstha by his legal wife; Kākutstha had the son Pṛthu, of mighty prowess.

विष्णोरंश स्मृतः साक्षात्पराशक्तिपदार्चकः ।
विश्वरंधिस्तु विज्ञेयः पृथोः पुत्रो नराधिपः ॥ 32 ॥

Pṛthu was the part incarnation personified of Viṣṇu, and worshipper of the feet of the Supreme Śakti. His son was Viśvarandhi; he became king and governed the kingdom.

चन्द्रस्तस्य सुतः श्रीमान्राजा वंशकरः स्मृतः ।
तत्सुतो युवानश्वस्तु तेजस्वी बलवत्तरः ॥ 33 ॥

His son was Candra; he came to be king, governed his subject and multiplied very much his issues.

शावन्तो युवनाश्वस्य जज्ञे परमधार्मिकः ।
शावंती निर्मिता तेन पुरी शक्रपुरीसमा ॥ 34 ॥

Yuvanāśva was one of his sons; he was very powerful and spirited. Śavanta was the son of Yuvanāśva; he was very religious. He built a nice city named Śāvantī like the Paradise of Indra.

बृहदश्वस्तु पुत्रोऽभूच्छावंतस्य महात्मनः ।
कुलवयाश्वः सुतस्तस्य बभूव पृथिवीपतिः ॥ 35 ॥

धुंधुनामा हतो दैत्यस्तेनासौ पृथिवीतले ।
धुंधुमारेति विख्यातं नाम प्रापातिविश्रुतम् ॥ 36 ॥

Brihadaśva was the son of the high-souled Śāvanta; he had a son Kuvalayāśva. He became the Lord of the earth by the power of his arms. He killed Dhundu Dānava; so he was very much celebrated by the name of Dhundumāra.

पुत्रस्तस्य दृढाश्वस्तु पालयामास मेदिनीम् ।
दृढाश्वस्य सुतः श्रीमान्हर्यश्व इति कीर्तितः ॥ 37 ॥
निकुंभस्तत्सुतः प्रोक्तो बभूव पृथिवीपतिः ।
वर्हणाश्वो निकुम्भस्य कृशाश्वस्तस्य वै सुतः ॥ 38 ॥

His son Dṛḍhāśva; he governed the earth; His son was Śrīmān Haryāśva. His son was Nikumbha; he became the King. Nikumbha had his son Varhaṇāśva. Kriśāśva was his son.

प्रसेनजित्कृशाश्वस्य बलवान्सत्यविक्रमः ।
तस्य पुत्रो महाभागो यौवनाश्वेति विश्रुतः ॥ 39 ॥

His son was the powerful Pasenajit; his son's prowess knew no bounds. Parasenajit had the fortunate son Yauvanāśva.

यौवनाश्वसुतः श्रीमान्मांधातेति महीपतिः ।
अष्टोत्तरसहस्त्रं तु प्रासादा येन निर्मिताः ॥ 40 ॥

O fortunate One! The son of Yauvanāśva was Śrīmān Māndhātā; he became the Lord of the Earth and for the satisfaction of the Devī Bhagavatī had one thousand and eight palaces built in Benares and in the other chief places of pilgrimages.

भगवत्यास्तु तुष्ट्यर्थं महातीर्थेषु मानद ।
मातृगर्भे न जातोऽसावुत्पन्नो जनकोदरे ॥ 41 ॥
निःसारितस्ततः पुत्रः कुक्षिं भित्त्वा पितुः पुनः ।

Māndhātā was not born of his mother's womb but was born in the belly of his father. Then the ministers tore asunder the belly of his father and got him out.

राजोवाच

न श्रुतं न च दृष्टं वा भवता तदुदाहृतम् ॥ 42 ॥
असंभाव्यं महाभाग तस्य जन्म यथोदितम् ।
विस्तरेण वदस्वाद्य मांधातुर्जन्मकारणम् ॥ 43 ॥
राजोदरे यथोत्पन्नः पुत्रः सर्वांगसुन्दरः ।

Janamejaya said: O fortunate One! What you

said was never seen nor heard ever before since. This sort of births is highly improbable. How was that beautiful son born in the belly of his father? Describe this in detail and satisfy my curiosity.

व्यास उवाच

यौवनाश्वोऽनपत्योऽभूद्राजा परमधार्मिकः ॥ 44 ॥
भार्याणां च शतं तस्य बभूव नृपतेर्नृप ।
राजा चिन्तापरः प्रायश्चिन्तयामास नित्यशः ॥ 45 ॥
अपत्यार्थे यौवनाश्वो दुःखितस्तु वनं गतः ।
ऋषीणामाश्रमे पुण्ये निर्विण्णः स च पार्थिवः ॥ 46 ॥
मुमोच दुःखितः श्वासांस्तांपसानां च पश्यताम् ।
दृष्ट्वा तु दुःखितं विप्रा बभूवुश्च कृपालवः ॥ 47 ॥
तमूचुर्ब्राह्मणा राजन्कस्माच्छोचसि पार्थिव ।
किं ते दुःखं महाराज ब्रूहि सत्यं मनोगतम् ॥ 48 ॥
प्रतीकारं करिष्यामो दुःखस्य तव सर्वथा ।

Vyāsa said: O King! The King Yauvanāśva had one hundred queens; yet he had no issues. The King always thought much about his son. Once the King, sorry and desirous of a son, went to the holy retreats of the Ṛṣis. On arriving there, he began frequently to respire heavily before the ascetics. The Ṛṣis became filled with pity on seeing his sorrowful condition. O King! The Brāhmins then said to him: O King! Why are you thus sorrowful and distressed? What is your sorrow that is troubling your heart? Speak truly. We will surely redress your grievance."

यौवनाश्व उवाच

राज्यं धनं सदश्वाश्च वर्तन्ते मुनयो मम ॥ 49 ॥
भार्याणां च शतं शुद्धं वर्तते विशदप्रभम् ।

Yauvanāśva said: "O Munis! I have got the kingdom, wealth, excellent horses, one hundred illustrious chaste wives.

नारातिस्त्रिषु लोकेषु कोऽप्यस्ति बलवान्मम ॥ 50 ॥
आज्ञाकरास्तु सामंता वर्तन्ते मन्त्रिणस्तथा ।

I have no enemies in the three worlds; no one is stronger than me. All the Kings and ministers are obedient to my call.

एकं सन्तानजं दुःखं नान्यत्पश्यामि तापसाः ॥ 51 ॥
अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
तस्माच्छोमामि विप्रेन्द्राः सन्तानार्थं भृशं ततः ॥ 52 ॥
वेदशास्त्रार्थतत्त्वज्ञास्तापसाश्च कृतश्रमाः ।

But O Ascetics! I have no son; this my sonless states is the only cause of my pain and sorrow. It has marred all my happiness. See! The persons that have no son cannot in any way go to Heavens. Therefore I am always being pained for this. You all are ascetic; you have taken great pains to learn the essence of the Veda Śāstras.

इष्टिं सन्तानकामस्य युक्तां ज्ञात्वा दिशंतु मे ॥ 53 ॥
कुर्वन्तु मम कार्यं वै कृपा चेदस्ति तापसाः ।

So kindly order me what sacrifice is fit for me to have a son. O Ascetics! If you any pity for me, kindly perform this good work for me."

व्यास उवाच

तच्छ्रुत्वा वचनं राज्ञः कृपया पूर्णमानसाः ॥ 54 ॥
कारयामासुरव्यग्रास्तस्येष्टिमिन्द्रदेवताम् ।

Vyāsa said: O King! Hearing the words of the King, they were all filled with pity; and, with fullness of mind, made him to perform the sacrifice whose presiding deity was Indra.

कलशः स्थापितस्तत्र गलपूर्णस्तु वाडवैः ॥ 55 ॥
मन्त्रितो वेदमन्त्रैश्च पुत्रार्थं तस्य भूपतेः ।

For the sake of the King, that he may get a son born to him, they had a jar filled with water by the Brāhmins and purified and charged that jar with the Vedic Mantrams.

राजा तद्यज्ञसदनं प्रविष्टस्तृषितो निशि ॥ 56 ॥
विप्रान्दृष्ट्वा शयानान्स पपौ मन्त्रजलं स्वयम्।

The King got thirsty in the night and entered in the sacrificial ground; seeing the Brāhmins asleep, the King himself drank that water, surcharged with the Mantram.

भार्यार्थं संस्कृतं विप्रैर्मन्त्रितं विधिनोद्धृतम् ॥ 57 ॥
पीतं राज्ञा तृषार्तेन तदज्ञानान्नृपोत्तम ।

The Brāhmins consecrated and kept that water apart, according to due rules, surcharging with Mantrams, for the wife of the King; but the King,

getting thirsty, himself drank that water unconsciously.

व्युदकं कलशं दृष्ट्वा तदा विप्रा विशंकिता ॥ 58 ॥
पप्रच्छुस्ते नृपं केन पीतं जलमिति द्विजाः ।
राज्ञा पीतं विदित्वा ते ज्ञात्वा दैवबलं महत् ॥ 59 ॥

Next morning the Brāhmins seeing the jar of water empty, were started very much with fear; the Brāhmins then asked the King: Who drank the water?

इष्टिं समापयामासुर्गतास्ते मुनयो गृहान् ।
गर्भं दधार नृपतिस्ततो मन्त्रबलादथ ॥ 60 ॥
ततः काले स उत्पन्नः कुक्षिं भित्त्वास्य दक्षिणाम् ।

When they came to know that the King himself drank the water, the Munis thought this to be an act of Daiva (Fate) and completing the sacrifice returned to their abodes. Then the King became pregnant by the power of the sacrificial Mantrams.

पुत्रं निष्कासयामासुर्मन्त्रिणस्तस्य भूपतेः ॥ 61 ॥
देवानां कृपया तत्र न ममार महीपतिः ।

After some time, the son became fully developed. Then the King's minister, cutting his right bowel, got the son out. Out of the God's favour, the King did not die.

कं धास्यति कुमारोऽयं मन्त्रिणश्चुक्रुशुर्भृशम् ॥ 62 ॥
तदेंद्रो देशिनीं प्रादान्मां धातेत्यवदद्वचः ।
सोऽभवद्बलवान्राजा मान्धाता पृथिवीपतिः ।
तदुत्पत्तिस्तु भूपाल कथिता तव विस्तरात् ॥ 63 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे नवमोऽध्यायः ॥ 9 ॥

When the ministers were troubled with the thought whose milk the child will suck, then Indra spoke out the child would drink (Mān Dhātā) my forefinger and gave his finger into the child's mouth. For that reason his name was Māndhātā. Thus I have described in detail the origin of Māndhātā.

Here ends the Ninth Chapter of the Seventh Book on the story of Kākutstha and the origin of Māndhātā in Śrīmaddevībhāgavatam the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER X

On Satyavrata

व्यास उवाच

बभूव चक्रवर्ती स नृपतिः सत्यसंगरः ।
मांधाता पृथिवीं सर्वामजयन्नृपतीश्वरः ॥ 1 ॥

Vyāsa said: O King! That King Māndhātā, true to his promise, conquered one after another the whole world and became the paramount sovereign of all the other emperors and got the title 'Sārvabhauma' (Sovereign of all the earth).

दस्यवोऽस्य भयत्रस्ता ययुर्गिरिगुहासु च ।
इन्द्रेणास्य कृतं नाम त्रसद्दस्युरिति स्फुटम् ॥ 2 ॥

O King! What more to speak of Māndhātā's influence at that time than this that all the robbers, struck with his terror, all fled to the mountain caves. For this reason, Indra gave him the title 'Trasadasyu.'

तस्य बिन्दुमती भार्या शशबिंदोः सुताऽभवत् ।
पतिव्रता सुरूपा च सर्वलक्षणसंयुता ॥ 3 ॥
तस्यामुत्पादयामास मांधाता द्वौ सुतौ नृप ।
पुरुकुत्सं सुविख्यातं मुचुकुन्दं तथापरम् ॥ 4 ॥

He married Bindumatī, the daughter of Śaśavindu. Her limbs were proportioned and perfect and so she was very beautiful. Māndhātā had by that wife two sons: (1) the famous Purukutstha and (2) Mucukunda.

पुरुकुत्सात्ततोऽरण्यः पुत्रः परमधार्मिकः ।
पितृभक्तिरतश्चाभूद्बृहदश्वस्तदात्मजः ॥ 5 ॥

Purukutstha had his son Anaraṇya; this prince was celebrated by the name of Bṛhadaśva. He was very religious and deeply devoted to his father.

हर्यश्वस्तस्य पुत्रोऽभूद्धार्मिकः परमार्थवित् ।
तस्यात्मजस्त्रिधन्वाऽभूदरुणस्तस्य चात्मजः ॥ 6 ॥

His son was Haryaśva; he was religious and knew the Highest Reality. His son was Tridhanvā; his son was Aruṇa.

अरुणस्य सुतः श्रीमान्सत्यव्रत इति श्रुतः ।
सोऽभूदिच्छाचरः कामो मंदात्मा ह्यतिलोलुपः ॥ 7 ॥
स पापात्मा विप्रभार्यां हृतवान्काममोहितः ।
विवाहे तस्य विघ्नं स चकार नृपतेः सुतः ॥ 8 ॥

Aruṇa's son was Satyavrata; he was very avaricious, lustful, wicked and wilful. Once one an occasion that vicious prince, overpowered by lust, stole away the wife of one Brāhmin and so created an hindrance in his marriage.

मिलिता ब्राह्मणास्तत्र राजानमरुणं नृप ।
ऊचुर्भृशं सुदुःखार्ता हा हताः स्मेति चासकृत् ॥ 9 ॥

O King! The Brāhmins, united in a body, came to the King Aruṇa, bewailing and lamenting and uttered repeatedly: Alas! We are ruined!

पप्रच्छ राजा तान्विप्रान्दुःखितान्पुरवासिनः ।
किं कृतं मम पुत्रेण भवतामशुभं द्विजाः ॥ 10 ॥

The King addressed to the grieved subjects, the Brāhmins: "O Brāhmins! What harm his been done to you by my son."

तन्निशम्य द्विजा वाक्यं राज्ञो विनयपूर्वकम् ।
तदोचुस्त्वरुणं विप्रा कृताशीर्वचना भृशम् ॥ 11 ॥

Hearing thus the good words of the King, the Dvijas, versed in the Vedas, repeatedly blessed him and said:

ब्राह्मणा ऊचुः

राजंस्तव सुतेनाद्य विवाहे प्रहृता किल ।
विवाहिता विप्रकन्या बलेन बलिनांवर ॥ 12 ॥

O King! You are the foremost of the powerful. So your son is like you. Today he has forcibly stolen away during the marriage ceremony a Brāhmin daughter already given over in marriage."

व्यास उवाच

श्रुत्वा तेशां वचस्तथ्यं राजा परमधार्मिकः ।
पुत्रमाह वृथा नाम कृतं ते दुष्टकर्मणा ॥ 13 ॥

Vyāsa said: O King! The highly religious King hearing the words of the Brāhmins, took them to be true and said to his son: "O One of evil understanding! You have rendered today your name useless by perpetrating this evil act.

गच्छ दूरं सुमन्दात्मन्दुराचार गृहान्मम ।
न स्थातव्यं त्वया पाप विषये मम सर्वथा ॥ 14 ॥

O Vicious One! Get away from my house! O Sinner! You will never be able to live in my territory!"

कुपितं पितरं प्राह क्व गच्छामीति वै मुहुः ।
अरुणस्तमथोवाच श्वपाकैः सह वर्तय ॥ 15 ॥
श्वपचस्य कृतं कर्म द्विजदारापहारणम् ।
तस्मात्तैः सह संसर्गं कृत्वा तिष्ठ यथासुखम् ॥ 16 ॥

Seeing his father angry, Satyavrata repeatedly said: "Father! Where shall I go?" He said: "Live with the Cāṇḍālas. You have stolen a Brāhmin's wife and so have acted like a Cāṇḍāla.

नाहं पुत्रेण पुत्रार्थी त्वया च कुलपांसन ।
यथेष्टं व्रज दुष्टात्मन्कीर्तिनाशः कृतस्त्वया ॥ 17 ॥

Go and live with them happily. O Disgrace to your family! I do'nt like to get issues through you; you have obliterated this family's name.

स निशम्य पितुर्वाक्यं कुपितस्य महात्मनः ।
निश्चक्राम पुरात्तस्मात्तरसा श्वपचान्ययौ ॥ 18 ॥

So, Sinner go wherever you like. Hearing thus the words from his angry father, Satyavrata instantly quitted the house and went to the Cāṇḍālas.

सत्यव्रतस्तदा तत्र श्वपाकैः सह वर्तते ।
धनुर्बाणधरः श्रीमान्कवची करुणालयः ॥ 19 ॥

The prince, wearing his coat of armour and holding bows and arrows, began to spend away his time with the Cāṇḍālas; but he could not get out of his breast his feeling of sympathy and mercy.

यदा निष्कासितः पित्रा कुपितेन महात्मना ।
गुरुणाऽथ वसिष्ठेन प्रेरितोऽसौ महीपतिः ॥ 20 ॥

When he was banished by his liberal angry father, the Guru Vasiṣṭha instigated the King to the above purpose.

तस्मात्सत्यव्रतस्तस्मिन्बभूव क्रोधसंयुतः ।
वसिष्ठे धर्मशास्त्रज्ञे निवारणपराङ्मुखे ॥ 21 ॥

Satyavrata was therefore angry with Vasiṣṭha, inasmuch as he, versed in the Dharma Śāstras, did not dissuade the father from banishing his son.

केनचित्कारणेनाथ पिता तस्य महीपतिः ।
पुत्रार्थेऽसौ तपस्तप्तुं पुरं त्यक्त्वा वनं गतः ॥ 22 ॥

His father, then, owing to some inexplicable cause, quitted the city and, for the sake of his son, went to the forest to practise austerities.

न ववर्ष तदा तस्मिन्विषये पाकशासनः ।
समा द्वादश राजेन्द्र तेनाधर्मेण सर्वथा ॥ 23 ॥

O King! Owing to that sinful act, Indra did not rain at in his kingdom for twelve years.

विश्वामित्रस्तदा दारांस्तस्मिंस्तु विषये नृप ।
संन्यस्य कौशिकीतरे चचार विपुलं तपः ॥ 24 ॥

O King! Just then Viśvāmitra, too keeping his wife and children in that kingdom, began to practise severe austerities on the banks of the river Kauśikī.

कातरा तत्र संजाता भार्या वै कौशिकस्य ह ।
कुटुम्बभरणार्थाय दुःखिता वरवर्णिनी ॥ 25 ॥
बालकान्क्षुधयाक्रांतान्रुदतः पश्यती भृशम् ।
याचमानांश्च नीवारान्कष्टमाप पतिव्रता ॥ 26 ॥
चिंतयामास दुःखार्ता तोकान्वीक्ष्य क्षुधातुरान् ।
नृपो नास्ति पुरे ह्यद्य कं याचे वा करोमि किम् ॥ 27 ॥
न मे त्रातास्ति पुत्राणां पतिर्मे नास्ति सन्निधौ ।
रुदंति बालकाः कामं धिङ्मे जीवनमद्य वै ॥ 28 ॥
धनहीनां च मां त्यक्त्वा तपस्तप्तुं गतः पतिः ।
न जानाति समर्थोपि दुःखितां धनवर्जिताम् ॥ 29 ॥

The beautiful wife of Kuśika then fell into great trouble how she could maintain the family. All the children, pained with hunger, began to cry, begging for Nivāra rice food. The chaste wife of Kauśika became very much troubled in seeing all this. She thought, seeing the children hungry. "Where am I to go now and from whom to beg, and what to do, inasmuch as the King was not then staying in the Kingdom.

बालानां भरणं केन करोमि पतिना विना ।
मरिष्यन्ति सुताः सर्वे क्षुधया पीडिता भृशम् ॥ 30 ॥
एकं सुतं तु विक्रीय द्रव्येण कियता पुनः ।
पालयामि सुतानन्यानेष मे विहितो विधिः ॥ 31 ॥

The husband is not also near; so who would protect my children? The boys are incessently crying. Fie therefore to my life!" She thought also thus: "My husband has left me in this penniless state; we are suffering for want of money. He does not know these, though he is quite able. Save my husband, who else will support my sons?

सर्वेषां मारणं नाद्धा युक्तं मम विपर्यये ।
कालस्य कालनायाहं विक्रीणामि तथात्मजम् ॥ 32 ॥

They will all die now of starvation. I might sell one of my sons, whatever I get out of that, I can support the others; this is now my highest duty.

हृदयं कठिनं कृत्वा संचिन्त्य मनसा सती ।
सा दर्भरज्ज्वा बद्ध्वाथ गले पुत्रं विनिर्गता ॥ 33 ॥

I ought not to do otherwise and kill all my children; so I will now sell one of my sons to support the others." Thus hardening her mind, she went out, tying the child by a rope round his neck.

मुनिपत्नी गले बद्ध्वा मध्यमं पुत्रमौरसम् ।
शेषस्य भरणार्थाय गृहीत्वा चलिता गृहात् ॥ 34 ॥

The Muni's wife, for the sake of the other children, fastened the middle son by a cord and got out of her house.

दृष्ट्वा सत्यव्रतेनार्ता तापसी शोकसंयुता ।
पप्रच्छ नृपतिस्तां तु किं चिकीर्षसि शोभने ॥ 35 ॥

The prince Satyavrata saw her distressed with pain and sorrow and asked: "O Beautiful One! What are you now going to do? Who are you?

रुदंतं बालकं कण्ठे बद्ध्वा नयसि क्वाधुना ।
किमर्थं चारुसर्वांगि सत्यं ब्रूहि ममाग्रतः ॥ 36 ॥

This boy is crying; Why have you tied him by a rope round his neck? O Fair One! Speak out truly to me the cause of all this."

ऋषिपत्न्युवाच

विश्वामित्रस्य भार्याऽहं पुत्रोऽयं मे नृपात्मज ।
विक्रेतुमौरसं कामं गमिष्ये विषमे सुतम् ॥ 37 ॥
अन्नं नास्ति पतिर्मुक्त्वा गतस्तप्तुं नृप क्वचित् ।
विक्रीणामि क्षुधार्तैनं शेषस्य भरणाय वै ॥ 38 ॥

The Ṛṣi's wife said: "O Prince! I am the wife of Viśvāmitra. These are my sons. I am now going, for want of food, to sell one of these out of my own accord. O King! My husband has gone away to practise tapasyā; I do not know where he has

gone. There is no food in the house; so I will sell one to support the other sons."

राजोवाच

पतिव्रते रक्ष पुत्रं दास्यामि भरणं तव ।
तावदेव पतिस्तेऽत्र वनाच्चैवागमिष्यति ॥ 39 ॥

Satyavrata said: "O Chaste One! Save your children. I will bring to you your articles of food from the forest till your husband does not come here."

वृक्षे तवाश्रमाभ्याशे भक्ष्यं किंचिन्निरंतरम् ।
बन्धयित्वा गमिष्यामि सत्यमेतद्ब्रवीम्यहम् ॥ 40 ॥
इत्युक्ता सा तदा तेन राज्ञा कौशिककामिनी ।
विबंधं तनयं कृत्वा जगामाश्रममण्डलम् ॥ 41 ॥

Daily I will fasten some food on a tree close by your Āśrama. This I speak truly." The wife of Viśvāmitra, hearing these words of the prince, freed the child of the fastening and took him to her Āśrama.

सोऽभवद्गालवो नाम गलबन्धान्महातपाः ।
सा तु स्वस्याश्रमे गत्वा मुमोद बालकैर्वृता ॥ 42 ॥

The child was named afterwards as Gālava, due to his being fastened by the neck. He became a great Ṛṣi afterwards. The Viśvāmitra's wife then felt great pleasure in her home, surrounded by her children.

सत्यव्रतस्तु भक्त्या च कृपया च परिप्लुतः ।
विश्वामित्रस्य च मुनेः कलत्रं तद्बभार ह ॥ 43 ॥

Filled with regard, and mercy, Satyavrata duly performed his task and provided daily the family of Viśvāmitra with their food.

वने स्थितान्मृगान्हत्वा वराहान्महिषांस्तथा ।
विश्वामित्रवनाभ्याशे मांसं वृक्षे बबंध ह ॥ 44 ॥

He used to hunt wild boars, deer, buffaloes, etc; and used to take their flesh to the place where used to dwell the wife of Viśvāmitra and the children and tie that up to an adjoining trees.

ऋषिपत्नी गृहीत्वा तन्मांसं पुत्रानदात्ततः ।
निर्वृतिं परमां प्राप प्राप्य भक्ष्यमनुत्तमम् ॥ 45 ॥

The Ṛṣi's wife used to give those to her children. Thus getting excellent food, she felt very happy.

अयोध्यां चैव राज्यं च तथैवांतःपुरं मुनिः ।
गते तप्तुं नृपे तस्मिन्वसिष्ठः पर्यरक्षत ॥ 46 ॥

Now when the King Aruṇa went for tapasyā to the forest, the Muni Vasiṣṭha carefully guarded the Ayodhyā city, and the palace and the household.

सत्यव्रतोऽपि धर्मात्मा ह्यतिष्ठन्नगराद्बहिः ।
पितुराज्ञां समास्थाय पशुघ्नव्रतवान्वने ॥ 47 ॥
सत्यव्रतो ह्यकस्माच्च कस्यचित्कारणान्नृपः ।
वसिष्ठे चाधिकं मन्युं धारयामास नित्यदा ॥ 48 ॥

Satyavrata, too, used to sustain his livelihood daily by hunting, according to his father's order; and abiding by Dharma, lived in the forest outside the city. Satyavrata cherished always in his heart, for some cause, a feeling of anger towards Vasiṣṭha. When his father banished his religious son, Vasiṣṭha did not prevent his father.

त्यज्यमानं वने पित्रा धर्मिष्ठं च प्रियं सुतम् ।
न वारयामास मुनिर्वसिष्ठः कारणेन ह ॥ 49 ॥
पाणिग्रहणमन्त्राणां निष्ठा स्यात्सप्तमे पदे ।
जानन्नपि स धर्मात्मा विप्रदारपरिग्रहे ॥ 50 ॥

This is the cause of Satyavrata's anger. Marriage does not become valid until seven footsteps are trodden (a ceremony); so the stealing away of a girl within that period is not equivalent to stealing away a Brāhmin's wife. The virtuous Vasiṣṭha knew that; yet he did not prevent the King.

कस्मिंश्चिद्दिवसेऽरण्ये मृगाभावे महीपतिः ।
वसिष्ठस्य च गां दोग्ध्रीमपश्यद्वनमध्यगाम् ॥ 51 ॥

One day the prince did not find anything for hunting; he saw in the forest the cow of Vasiṣṭha giving milk. Very much distressed by hunger, the King killed the cow like a dacoit, partly out of anger and partly out of delusion.

तां जघान क्षुधार्तस्तु क्रोधान्मोहाच्च दस्युवत् ।
वृक्षे बबंध तन्मांसं नीत्वा स्वयमभक्षयत् ॥ 52 ॥
ऋषिपत्नी सुतान्सर्वान्भोजयामास तत्तदा ।
शंकमाना मृगस्येति न गोरिति च सुव्रत ॥ 53 ॥

He fastened part of the flesh to that tree for the wife of Visvāmitra and the remainder he ate

himself. O One of good vows! The Viśvāmitra's wife did not know that to be beef and thought it to be deer's and so fed her sons with that.

वसिष्ठस्तु हतां दोग्ध्रीं ज्ञात्वा क्रुद्धस्तमब्रवीत् ।
दुरात्मन्किं कृतं पापं धेनुघातात्पिशाचवत् ॥ 54 ॥

Now when Vasiṣṭha came to know that his cow been killed, he was inflamed with anger and spoke to Satyavrata "O Vicious One! What a heinous crime have you committed, like a Piśāca, by killing the cow?"

एवं ते शंकवः क्रूराः पतंतु त्वरितास्त्रयः ।
गोवधाद्दारहरणात्पितुः क्रोधात्तथा भृशम् ॥ 55 ॥

For the killing of the cow, the stealing of a Brāhmin's wife and the fiery anger of your father, for these three crimes, let there come out on your head three Śaṅkus or three marks of leprosy as the signs for your crimes.

त्रिशंकुरिति नाम्ना वै भुवि ख्यातौ भविष्यसि ।
पिशाचरूपमात्मानं दर्शयन्सर्वदेहिनाम् ॥ 56 ॥

From this day you will be widely known by the name of Triśaṅku and you will shew your Piśāca form to all the beings."

व्यास उवाच

एवं शप्तो वसिष्ठेन तदा सत्यव्रतो नृपः ।
चचार च तपस्तीव्रं तस्मिन्नेवाश्रमे स्थितः ॥ 57 ॥

Vyāsa said: O King! The prince Satyavrata thus cursed by Vaisiṣṭha remained in that retreat and practised severs tapasyā.

कस्माच्चिन्मुनिपुत्रात्तु प्राप्य मंत्रमनुत्तमम् ।
ध्यायन्भगवतीं देवीं प्रकृतिं परमां शिवाम् ॥ 58 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे
दशमोऽध्यायः ॥ 10 ॥

But he got from a Muni's son the excellent Mantram of the Highest auspicious Devī Bhagavatī and became merged in the contemplation of that.

Here ends the Tenth Chapter of the Seventh Book on the story of Satyavrata in the Mahāpurāṇam Śrīmaddevībhāgvatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XI

On Triśaṅku

जनमेजय उवाच

वसिष्ठेन च शप्तोऽसौ त्रिशंकुर्नृपतेः सुतः ।
कथं शापाद्विनिर्मुक्तस्तन्मे ब्रूहि महामते ॥ 1 ॥

Janamejaya said: O Intelligent One! Did the prince Triśaṅku free himself afterwards of the curse inflicted on his by the Muni Vasiṣṭha.

व्यास उवाच

सत्यव्रतस्तथा शप्तः पिशाचत्वमवाप्तवान् ।
तस्मिन्नेवाश्रमे तस्थौ देवीभक्तिपरायणः ॥ 2 ॥

Vyāsa said: O King! Satyavrata, cursed by Vasiṣṭha, was transformed into a demonaical state (Piśācatva); but he became a great devotee of the Devī and passed away his time in that Āśrama.

कदाचिन्नृपतिस्तत्र जप्त्वा मन्त्रं नवाक्षरम् ।
होमार्थं ब्राह्मणान्गत्वा प्रणम्योवाच भक्तितः ॥ 3 ॥

One day he repeating slowly the nine-lettered Mantram of the Bhagavatī, wished to perform the Puraścaraṇa ceremony (repeating the name of a deity attended with burnt offerings, oblations, etc.) of the said Mantra, came to the Brāhmins, bowed down to them with great devotion and purity and said:

भूमिदेवाः शृणुध्वं वै वचनं प्रणतस्य मे ।
ऋत्विजो मम सर्वेऽत्र भवंतः प्रभवन्तु ह ॥ 4 ॥

"O venerable gods of the earth! Kindly hear me; I with my head bowed down pray to you, that you all be my priests (Ṛtvijs).

जपस्य च दशांशेन होमः कार्यो विधानतः ।
भवद्भिः कार्यसिद्ध्यर्थं वेदविद्भिः कृपापरैः ॥ 5 ॥

You are all versed in the Vedas; so kindly do for me duly the Homa ceremony equal to one tenth part of Japam, for my success.

सत्यव्रतोऽहं नृपतेः पुत्रो ब्रह्मविदांवराः ।
कार्यं मम विधातव्यं सर्वथा सुखहेतवे ॥ 6 ॥

O Brāhmaṇas! My name is Satyavrata; I am a prince; you ought to do this work for me for my welfare."

तच्छ्रुत्वा ब्राह्मणास्तत्र तमूचुर्नृपतेः सुतम् ।
शप्तस्त्वं गुरुणा प्राप्तं पिशाचत्वं त्वयाऽधुना ॥ 7 ॥

Thus hearing the prince's words the Brāhmaṇas said: "O Prince! You are cursed by your Guru and you are now turned into a demonaical state.

न यागार्होऽसि तस्मात्त्वं वेदेष्वनधिकारतः ।
पिशाचत्वमनुप्राप्तं सर्वलोकेषु गर्हितम् ॥ 8 ॥

You have now no right to the Vedas; especially you are now in the Piśāca state; it is blamed by all the persons; so now you are not fit to be initiated into the ceremony.

व्यास उवाच

तन्निशम्य वचस्तेषां राजा दुःखमवाप ह ।
धिग्जीवितमिदं मेऽद्य किं करोमि वने स्थितः ॥ 9 ॥

Vyāsa said: O King! Hearing them, the prince got very sad not dejected and thought "Fie on my life! What shall I do now in living even in the forest.

पित्रा चाहं परित्यक्तः शप्तश्च गुरुणा भृशम् ।
राज्याद्भ्रष्टः पिशाचत्वमनुप्राप्तः करोमि किम् ॥ 10 ॥
तदा पृथुतरां कृत्वा चितां काष्ठैर्नृपात्मजः ।
सस्मार चण्डिकां देवीं प्रवेशमनुचिन्तयन् ॥ 11 ॥

My father has forsaken me; I am banished from the kingdom; again, by the Guru's curse, I have got this Piśaca's state; I therefore can't decide what to do." The prince, then, collecting fuel, prepared the funeral pils for himself, remembered the Caṇḍikā Devī and repeating Her Mantram, resolved to jump into the fire.

स्मृत्वा देवीं महामायां चितां प्रज्वलितां पुरः ।
कृत्वा स्नात्वा प्रवेशार्थं स्थितः प्रांजलिरग्रतः ॥ 12 ॥

Lighting the pyre in front, the prince bathed and standing, with clasped palms, began to chant the hymns to Mahā Māyā before entering into the fire.

ज्ञात्वा भगवती तं तु मर्तुकामं महीपतिम् ।
आजगाम तदाकाशं प्रत्यक्षं तस्य चाग्रतः ॥ 13 ॥
दत्त्वाथ दर्शनं देवी तमुवाच नृपात्मजम् ।
सिंहारूढा महाराज मेघगंभीरया गिरा ॥ 14 ॥

At this moment, the Devī Bhagavatī, knowing that the prince was ready to burn himself, came instantly to the sport on the back of the lion, by the aerial route. She manifested Herself before him and spoke in a voice deep like a rain-cloud.

देव्युवाच

किं ते व्यवसितं साधो हताशो मा तनुं त्यज ।
स्थिरो भव महाभाग पिता ते जरसान्वितः ॥ 15 ॥
राज्यं दत्त्वा वने तुभ्यं गन्तास्ति तपसे किल ।
विषादं त्यज हे वीर परश्वोऽहनि भूपते ॥ 16 ॥
नेतुं त्वामागमिष्यन्ति सचिवाश्च पितुस्तव ।
मत्प्रसादात्पिता च त्वामभिषिच्य नृपासने ॥ 17 ॥
जित्वा कामं ब्रह्मलोकं गमिष्यत्येष निश्चयः ।

"O Virtuous One! What is all this? What have you settled all these? Never throw yourself in fire; be patient. O Fortunate One! Your father is now aged; he will give you his kingdom and will go to the forest for tapasyā; therefore, O Hero! Do leave your depression of spirits. O King! To-morrow the ministers of your father will come to you to take you there. By My Grace, your father will instal you on the throne and, in due time, he will conquer his desires and will go undoubtedly to the Brahmaloka.

व्यास उवाच

इत्युक्त्वा तं तदा देवी तत्रैवांतरधीयत ॥ 18 ॥
राजपुत्रो विरमितो मरणात्पावकात्ततः ।

Vyāsa said: O Fortunate One! Thus saying, the Devī vanished at that spot; the prince, too, desisted from his purpose of entering into the fire.

अयोध्यायां तदागत्य नारदेन महात्मना ॥ 19 ॥
वृत्तांतः कथितः सर्वो राज्ञे सत्त्वरमादितः ।
श्रुत्वा राजार्थं पुत्रस्य तं तथा मरणोद्यमम् ॥ 20 ॥

In the meanwhile, the high-souled Nārada went to Ayodhyā and at once informed everything to the King. The King became very sad and began to repent very much, hearing the son's resolve to burn himself.

खेदमाधाय मनसि शुशोच बहुधा नृपः ।

सचिवानाह धर्मात्मा पुत्रशोकपरिप्लुतः ॥ 21 ॥
ज्ञातं भवद्भित्युग्रं पुत्रस्य मम चेष्टितम् ।

The virtuous King, grieved at heart, for his son, said to his ministers: "You all are aware of the turning out of my son.

त्यक्तो मया वने धीमान्पुत्रः सत्यव्रतो मम ॥ 22 ॥
आज्ञयासौ गतः सद्यो राज्यार्हः परमार्थवित् ।

I have forsaken my intelligent son Satyavrata; though he was very spiritual and worthy to get the kingdom; yet, at my command, he instantaneously went to the forest.

स्थितस्तत्रैव विज्ञाने धनहीनः क्षमान्वितः ॥ 23 ॥
वसिष्ठेन तथा शप्तः पिशाचसदृशः कृतः ।

Void of wealth, he, practising forgiveness, passed his time in study, particularly in spiritual knowledge; but Vasiṣtha Deva cursed him and made him like a Piśāca.

सोऽद्य दुःखेन संतप्त प्रवेष्टुं च हुताशनम् ॥ 24 ॥
उद्यतः श्रीमहादेव्या निषिद्धः संस्थितः पुनः ।

Very much distressed by pain and sorrow, he was ready to burn himself but the Mahā Devī preventing him, he desisted from this purpose.

तस्माद्गच्छन्तु तं शीघ्रं ज्येष्ठपुत्रं महाबलम् ॥ 25 ॥
आश्वास्य वचनैरत्र तरसैवानयंत्विह ।
अभिषिच्य सुतं राज्ये औरसं पालनक्षमम् ॥ 26 ॥
वनं यास्यामि शान्तोऽहं तपसे कृतनिश्चयः ।

So go hurriedly and, consoling my powerful eldest son, bring him at once to me. I am now calm and quiet and of a retiring disposition; so I am determined to practise tapasyā.

इत्युक्त्वा मन्त्रिणः सर्वान्प्रेषयामास पार्थिवः ॥ 27 ॥
तस्यैवानयनार्थं हि प्रीतिप्रवणमानसः ।

My son is now capable to govern the subjects; I will now instal my son on the throne and retire to the forest. So he gladly sent his ministers to his son.

ते गत्वा तं समाश्वास्य मन्त्रिणः पार्थिवात्मजम् ॥ 28 ॥
अयोध्यायां महात्मानं मानपूर्वं समानयन् ।

The ministers, too, gladly went there and consoled the prince and, with respect, brought him to the Ayodhyā city.

दृष्ट्वा सत्यव्रतं राजा दुर्बलं मलिनांबरम् ॥ 29 ॥
जटाजूटधरं क्रूरं चिन्तातुरमचिंतयत् ।
किं कृतं निष्ठुरं कर्म मया पुत्रो विवासितः ॥ 30 ॥
राज्यार्हश्चातिमेधावी जानता धर्मनिश्चयम् ।

Seeing Satyavrata with matted hair on his head, with dirty clothes, and thin and worn out with cares, the King began to think within himself "Oh! What a cruel act have I done, though I know everything about religion, in banishing my intelligent son, quite fit to govern my kingdom."

इति संचिंत्य मनसा तमालिंग्य महीपतिः ॥ 31 ॥
आसने स्वसमीपस्थे समाश्वास्योपवेशयत् ।
उपविष्टं सुतं राजा प्रेमपूर्वमुवाच ह ॥ 32 ॥
प्रेमगद्गदया वाचा नीतिशास्त्रविशारदः ।

Thus thinking, he embraced his son by his arms and consoling him, made him sit by his throne. The King, versed in politics, then began to speak gladly with suffocated feelings of love, to his son sitting by the side of him.

राजोवाच

पुत्र धर्मे मतिः कार्या माननीया मुखोद्भवाः ॥ 33 ॥
न्यायागतं धनं ग्राह्यं रक्षणीयाः सदा प्रजाः ।
नासत्यं क्वापि वक्तव्यं नामार्गे गमनं क्वचित् ॥ 34 ॥

"O Son! Your highest duty is to keep your mind always on religion and to respect the Brāhmins. Never speak falsely anywhere nor follow any bad course in any way.

शिष्टप्रोक्तं प्रकर्तव्यं पूजनीयास्तपस्विनः ।
हन्तव्या दस्यवः क्रूरा इन्द्रियाणां तथा जयः ॥ 35 ॥

Rather the words of the spiritual good persons ought to be fully observed; the ascetics ought to be worshipped. Senses must be controlled and the wicked cruel robbers are certainly to be slain.

कर्तव्यं कार्यसिद्ध्यर्थं राज्ञा पुत्र सदैव हि ।
मन्त्रस्तु सर्वथा गोप्यः कर्तव्यः सचिवैः सह ॥ 36 ॥

O Son! For one's success, one should consult with one's ministers and keep that as secret by all means.

नोपेक्ष्योऽल्पोऽपि कृतिना रिपुः सर्वात्मना सुत ।
न विश्वसेत्परासक्तं सचिवं च तथानतम् ॥ 37 ॥

Any enemy, howsoever insignificant he may be, a clever King should never overlook him. The ministers, if they be attached to other masters and if they come round afterwards, don't trust them.

चाराः सर्वत्र योक्तव्याः शत्रुमित्रेषु सर्वथा ।
धर्मे मतिः सदा कार्या दानं दद्याच्च नित्यशः ॥ 38 ॥

Spies should be kept to watch friends and foes alike. Shew your living regards to the religion always, and make charitable gifts.

शुष्कवादो न कर्तव्यो दुष्टसंगं च वर्जयेत् ।
यष्टव्या विविधा यज्ञाः पूजनीया महर्षयः ॥ 39 ॥

One ought not to argue in vain and always avoid the company of the wicked. O Son! You should worship the Maharṣis and perform various scarifies.

न विश्वसेत्स्त्रियं क्वापि स्त्रैणद्यूतरतं नरम् ।
अत्यादरो न कर्तव्यो मृगयायां कदाचन ॥ 40 ॥

Never trust women, those who are inordinately addicted to women, and the gamblers. Never is it advisable to be addicted too much to hunting.

द्यूते मद्ये तथा गेये नूनं वारवधूषु च ।
स्वयं तद्विमुखो भूयात्प्रजास्तेभ्यश्च रक्षयेत् ॥ 41 ॥

Always shew your back to gambling, drinking, music and to the prostitutes and try to make your subjects follow the same.

ब्राह्मे मुहूर्ते कर्तव्यमुत्थानं सर्वथा सदा ।
स्नानादिकं सर्वविधिं विधाय विधिवत्तथा ॥ 42 ॥

Early in the morning at the Brāhma Muhūrta every day you should get up from your bed and bathe and perform other analogous duties.

पराशक्तेः परां पूजां भक्त्या कुर्यात्सुदीक्षितः ।
पुत्रैतज्जन्मसाफल्यं पराशक्तेः पदार्चनम् ॥ 43 ॥

O Son! Be initiated by the Guru in the Devī Mantra and worship with devotion the Supreme Force, the Bhagavatī. Human birth is crowned with success by worshipping Her Lotus Feet.

सकृत्कृत्वा महापूजां देवीपादजलं पिबन् ।
न जातु जननीगर्भे गच्छेदिति विनिश्चयः ॥ 44 ॥

O Son! He who performs once the great Pūjā of the Mahā Devī and drinks the Caraṇāmṛta water (water with which Her feet are worshipped) has never to enter again in the womb of his mother; know this as certain.

सर्वं दृश्यं महादेवी द्रष्टा साक्षी च सैव हि ।
इति तद्भावभरितस्तिष्ठेन्निर्भयचेतसा ॥ 45 ॥

That Mahā Devī is all that is seen and She Herself is again the Seer and Witness, of the nature of Intelligence. Filled with these ideas, rest fearless like the Universal Soul.

कृत्वा नित्यविधिं सम्यग्गंतव्यं सदसि द्विजान् ।
समाहूय च प्रष्टव्यो धर्मशास्त्रविनिर्णयः ॥ 46 ॥

Do your daily (Naimittik occasional) duties, go to the Brāhmin's assembly and calling on them ask the conclusions of the Dharma Śāstras.

संपूज्य ब्राह्मणान्पूज्यान्वेदवेदांगपारगान् ।
गोभूहिरण्यादिकं च देयं पात्रेषु सर्वदा ॥ 47 ॥

The Brāhmins, versed in the Vedas and Vedāntas, are objects of venerations and must be worshipped.

अविद्वान्ब्राह्मणः कोऽपि नैव पूज्य कदाचन ।
आहारादधिकं नैव देयं मूर्खाय कर्हिचित् ॥ 48 ॥

Give, then, them always according to merits, cows, lands, gold, etc. Do'nt worship any Brāhmin who is illiterate.

न वा लोभात्त्वया पुत्र कर्तव्यं धर्मलंघनम् ।
अतः परं न कर्तव्यं क्वचिद्विप्रावमाननम् ॥ 49 ॥
ब्राह्मणा भूमिदेवाश्च माननीयाः प्रयत्नतः ।
कारणं क्षत्रियाणां च द्विजा एव न संशयः ॥ 50 ॥

Don't give to illiterates more than their belliful wants. O Child! Never trespass Dharma, out of covetousness, and remember always not to insult ever after wards any Brāhmanas, The Brāhmins are the cause of the Kṣattriyas, the more so they are the terrestrial gods; honour them with all your care! In this never flinch from your duties.

अद्भ्योऽग्निर्ब्रह्मणः क्षत्रमश्मनो लोहमुत्थितम् ।
तेषां सर्वत्रगं तेजः स्वासु योनिषु शाम्यति ॥ 51 ॥

Fire comes out of water; the Kṣatriyas come out of the Brāhmaṇas; iron comes out of stones. The

powers of these flow then that clash dies away in the source.

तस्माद्राज्ञा विशेषेण माननीया मुखोद्भवाः ।
दानेन विनयेनैव सर्वथा भूतिमिच्छता ॥ 52 ॥
दण्डनीतिः सदा कार्या धर्मशास्त्रानुसारतः ।
कोशस्य संग्रहः कार्यो नूनं न्यायागतस्य ह ॥ 53 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे एकादशोऽध्यायः ॥ 11 ॥

Know this as quite certain. The King who wants his own welfare and improvement must by gift and humility shew his respect especially to the Brāhmins. Follow the maxims of morality as dictated in the Dharma Śāstras. Amass wealth according to rules of justice and fill the treasury.

Here ends the Eleventh Chapter of the Seventh Book about the story of Triśaṅku in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII

On Vasiṣṭha's Course on the Triśaṅku

व्यास उवाच

एवं प्रबोधितः पित्रा त्रिशंकुः प्रणतो नृपः ।
तथेति पितरं प्राह प्रेमगद्गदया गिरा ॥ 1 ॥

Vyāsa said: O King! Thus giving the advice to his son, the King Triśaṅku was excited with feelings of love and, in a choked voice, said to his father that he would fulfil what he had been ordered.

विप्रानाहूय मन्त्रज्ञान्वेदशास्त्रविशारदान् ।
अभिषेकाय संभारान्कारयामास सत्वरम् ॥ 2 ॥

The King then called the Brāhmins, versed in the Vedas and Mantrams, and had all the materials for installation collected quickly.

सलिलं सर्वतीर्थानां समानाय्य विशांपतिः ।
प्रकृतीश्च समाहूय सामन्तान्भूपतींस्तथा ॥ 3 ॥

He brought the waters from all the sacred place of prigrimages; he then called together with great respect all the kings.

पुण्येऽह्नि विधिवत्तस्मै ददावासनमुत्तमम् ।
अभिषिच्य सुतं राज्ये त्रिशंकुं विधिवत्पिता ॥ 4 ॥

On a sacred day, the father installed his son on the throne and gave him, in accordance with due rites and ceremonies, the royal throne.

तृतीयमाश्रमं पुण्यं जग्राह भार्यया युतः ।
वने त्रिपथगाकूले चचार दुश्चरं तपः ॥ 5 ॥

The King then adopted with his wife the third Vānaprastha stage of life and practised a severe tapasyā on the banks of the Ganges.

काले प्राप्ते ययौ स्वर्गं पूजितस्त्रिदशैरपि ।
इन्द्रासनसमीपस्थो रराज रविवत्सदा ॥ 6 ॥

Then in due course of time the King went to the Heavens. There he began to shine like a second Sun by the side of Indra, respected by all the gods.

राजोवाच

पूर्वं भगवता प्रोक्तं कथायोगेन सांप्रतम् ।
सत्यव्रतो वसिष्ठेन शप्तो दोग्ध्रीवधात्किल ॥ 7 ॥
कुपितेन पिशाचत्वं प्रापितो गुरुणा ततः ।
कथं मुक्तः पिशाचत्वादित्येतत्संशयः प्रभो ॥ 8 ॥

Janamejaya said: O Bhagavan! You spoke before in course of conversation that Satyavrata was cursed by Vasiṣṭha on the killing of his cow to become a Piśāca; how then he got himself freed of this curse. There is a doubt on this point. Kindly clear it and oblige. Satyavrata was cursed; hence pronounced unfit to succeed to the throne.

न सिंहासनयोग्यो हि भवेच्छापसमन्वितः ।
मुनिना मोचितः शापात्केनान्येन च कर्मणा ॥ 9 ॥
एतन्मे ब्रूहि विप्रर्षे शापमोक्षणकारणम् ।
आनीतस्तु कथं पित्रा स्वगृहे तादृशाकृतिः ॥ 10 ॥

How was the Muni, by what actions, was he freed of the curse? How could the father bring back to his home his son of the form of a Piśāca? O Viprarṣi! Kindly narrate to me how the Muni was freed of his curse.

व्यास उवाच

वसिष्ठेन च शप्तोऽसौ सद्यः पैशाचतां गतः ।
दुर्वेषश्चातिदुर्धर्षः सर्वलोकभयंकरः ॥ 11 ॥
यदैवोपासिता देवी भक्त्या सत्यव्रतेन ह ।
तया प्रसन्नया राजन्दिव्यदेहः कृतः क्षणात् ॥ 12 ॥

Vyāsa said: Cursed by Vasiṣṭha, Satyavrata became then and there transformed into a Piśāca, very ugly, violent and terrible to all; but when he worshipped the Devī with devotion, immediately the Devī gave him a beautiful divine body.

पिशाचत्वं गतं तस्य पापं चैव क्षयं गतम् ।
विपाप्मा चातितेजस्वी संभूतस्तत्कृपामृतात् ॥ 13. ॥
वसिष्ठोऽपि प्रसन्नात्मा जातः शक्तिप्रसादतः ।
पिताऽपि च बभूवास्य प्रेमयुक्तत्वनुग्रहात् ॥ 14 ॥

By the grace of the Devī, his sins were all washed away and his Piśāca form vanished. Satyavrata, then, freed from his sins became very much vigorous and energetic. Vasiṣṭha also became pleased with him, blessed thus by the Supreme Force; and so was his father, too.

राज्यं शशास धर्मात्मा मृते पितरि पार्थिव ।
ईजे च विधिधैर्यज्ञैर्देवदेवीं सनातनीम् ॥ 15 ॥

When his father died, the virtuous Satyavrata became King, governed his subjects and performed various sacrifices and worshipped, too, the Eternal Mother of the Gods.

तस्य पुत्रो बभूवाथ हरिश्चन्द्रः सुशोभनः ।
लक्षणैः शास्त्रनिर्दिष्टैः संयुतश्चातिसुन्दरः ॥ 16 ॥

O King! Triśaṅku had a very beautiful son born to him, named Hariścandra, endowed in all his limbs with auspicious signs.

युवराजं सुतं कृत्वा त्रिशंकुः पृथिवीपतिः ।
मानुषेण शरीरेण स्वर्गे भोक्तुं मनो दधे ॥ 17 ॥

The King Triśaṅku wanted to make his son Yuvarāja (the Crown prince) and then in his that very body while living, enjoy the Heavens.

वसिष्ठस्याश्रमं गत्वा प्रणम्य विधिवन्नृपः ।
उवाच वचनं प्रीतः कृतांजलिपुटस्तदा ॥ 18 ॥

The King went to the Āśrama of Vasiṣṭha and gladly asked him, with folded palms, bowing down before him duly.

राजोवाच

ब्रह्मपुत्र महाभाग सर्वमन्त्रविशारद ।
विज्ञप्तिं मे सुमनसा श्रोतुमर्हसि तापस ॥ 19 ॥

"O Ascetic! You are the son of Brahmā, versed in all the Vaidik Mantrams; so you are exceedingly fortunate; now I beg to inform you one thing; hear it gladly.

इच्छा मेऽद्य समुत्पन्ना स्वर्गलोकसुखाय च ।
अनेनैव शरीरेण भोगान्भोक्तुममानुषान् ॥ 20 ॥

I now desire to enjoy the happiness of the Heavens and all the enjoyments of the Devas, while I am in this body.

अप्सरोभिश्च संवासः क्रीडितुं नन्दने वने ।
देवगन्धर्वगानं च श्रोतव्यं मधुरं किल ॥ 21 ॥

To enjoy in the Nandana Garden, to live with the Apsarās and to hear the sweet music of the Devas and the Gandharvas, these ideas now have taken a strong hold of my heart.

ययाजय त्वं मखेनाशु तादृशेन महामुने ।
यथाऽनेन शरीरेण वसे लोकं त्रिविष्टपम् ॥ 22 ॥

Therefore, O Great Muni! Engage me in such a sacrifice as will enable me, in this very body to live in the Svarloka.

समर्थोऽसि मुनिश्रेष्ठ कुरु कार्यं ममाधुना ।
प्रापयाशु मखं कृत्वा देवलोकं दुरासदम् ॥ 23 ॥

O Muni! You are fully competent to do this; therefore be ready for this. Have the sacrifice done and let me have quickly the Devaloka, so difficult to be obtained!

वसिष्ठ उवाच

राजन्मानुषदहन स्वर्गे वास सुदुर्लभः ।
मृतस्य हि ध्रुवं स्वर्गः कथितः पुण्यकर्मणा ॥ 24 ॥
तस्माद्विभेमि सर्वज्ञ दुर्लभाच्च मनोरथात् ।
अप्सरोभिश्च संवासो जीवमानस्य दुर्लभः ॥ 25 ॥
कुरु यज्ञान्महाभाग मृतः स्वर्गमवांप्स्यसि ।

Vasiṣṭha said: "O King! It is exceedingly hard to live in the Heavens while in this mortal body.

The departed only live in the Heavens by their merits, this is a known fact. Therefore, O Omniscient One! Your desire is hard to be attained. I am afraid of this. O King! The living men can hardly enjoy the Apsarās. Therefore, O Blessed One! Do the sacrifice first. Then, when you leave this body, you will go to the Heavens."

व्यास उवाच

इत्याकर्ण्य वचस्तस्य राजा परमदुर्मनाः ॥ 26 ॥
उवाच वचनं भूयो वसिष्ठं पूर्वरोषितम् ।
न त्वं याजयसे ब्रह्मन्गर्वावेशाच्च मां यदि ॥ 27 ॥
अन्यं पुरोहितं कृत्वा यक्ष्येऽहं किल साम्प्रतम् ।

Vyāsa said: O King! The Maharṣi Vasiṣṭha was already angry with the King; therefore when he spoke these words, the King heard and became absent-minded. He again spoke to the Maharṣi: "O Brāhmaṇa! If you do not allow me to do the sacrifice, on account of your haughtiness, I will have the sacrifice performed now by another priest.

तच्छ्रुत्वा वचनं तस्य वसिष्ठः कोपसंयुतः ॥ 28 ॥
शशाप भूपतिं चेति चाण्डालो भव दुर्मते ।
अनेन त्वं शरीरेण श्वपचो भव सत्वरम् ॥ 29 ॥
स्वर्गकृन्तन पापिष्ठ सुरभीवधदूषित ।
ब्रह्मपत्नीहरोच्छिन्न धर्ममार्गविदूषक ॥ 30 ॥
न ते स्वर्गगतिः पाप मृतस्यापि कथंचन ।

Vasiṣṭha became very angry at the words of the King and cursed him: "O evil-minded One! Be as soon as possible a Cāṇḍāla in this body. You have committed acts by which your path to the Heaven is obstructed. You have stolen a Brāhmins wife, and defiled the path of religion; you have killed the Surabhi Cow and you are a libertine. Therefore, O Sinner! Never you will go to the Heavens, even after your death."

व्यास उवाच

इत्युक्तो गुरुणा राजंस्त्रिशंकुस्तत्क्षणादपि ॥ 31 ॥
तत्र तेन शरीरेण बभूव श्वपचाकृतिः ।
कुण्डलेऽश्ममये चापि जाते तस्य च तत्क्षणात् ॥ 32 ॥
देहे चन्दनगन्धश्च विगन्धो ह्यभवत्तदा ।
नीलवर्णेऽथ सञ्जाते दिव्ये पीताम्बरे तनौ ॥ 33 ॥
गजवर्णोऽभवद्देहः शापात्तस्य महात्मनः ।

Vyāsa said: O King! Hearing these harsh words from the Guru, Triśaṅku became immediately Cāṇḍāla in that very body. His golden earrings became turned into iron; the sweet sandal smell over his body smelled like faeces; his beautiful yellow clothes became blue, the colour of his body became like that of an elephant, due to his curse.

शक्त्युपासकरोषेण फलमेतदभून्नृप ॥ 34 ॥
तस्माच्छ्रीशक्तिभक्तो हि नावमान्यः कदाचन ।

O King! Those who are the worshippers of the Supreme Force can produce such things when they are angry; there is not the slightest doubt in this. Therefore one ought never to insult any devotee of the Supreme Force.

गायत्रीजपनिष्ठो हि वसिष्ठो मुनिसत्तमः ॥ 35 ॥
दृष्ट्वा निंद्यं निजं देहं राजा दुखमवाप्तवान् ।
न जगाम गृहे दीनो वनमेवाभितो ययौ ॥ 36 ॥

The Muni Vasiṣṭha is always engaged in repeating silently the Gāyatrī of the Devī. So what wonder is there that the body of the King will be reduced to such a wretched state by his rage.

चिन्तयामास दुःखार्तस्त्रिशंकुः शोकविह्वलः ।
किं करोमि क्व गच्छामि देहो मेऽतीवनिंदितः ॥ 37 ॥

The King Triśaṅku became very sorry to see his ugly body; he did not go home; rather he remained in the forest in that form and poor dress.

कर्तव्यं नैव पश्यामि येन मे दुःखसंक्षयः।
गृहे गच्छामि चेत्पुत्रः पीडितोऽद्य भविष्यति ॥ 38 ॥

He began to think, distressed with sorrow and overpowered with misery: "My body is now blameable to the extreme, so what to do and where to go in this wretched state! I find no remedy to exhaust all my sufferings.

भार्याऽपि श्वपचं दृष्ट्वा नांगीकारं करिष्यति ।
सचिवा नादरिष्यंति वीक्ष्य मामीदृशं पुनः ॥ 39 ॥
ज्ञातयो बन्धुवर्गश्च सङ्गतो न भजिष्यति ।
सर्वैस्त्यक्तस्य मे नूनं जीवितान्मरणं वरम् ॥ 40 ॥

If I go home, my son will be, no doubt, very

much pained with sorrow. My wife, when she will see my Cāṇḍāla appearance, she went accept me; my ministers will not regard me as they used to do before.

विषं वा भक्षयित्वाऽद्य पतित्वा वा जलाशये ।
कृत्वा वा कण्ठपाशं च देहत्यागं करोम्यहम् ॥ 41 ॥

My friends and relations, when they will come to me, will not serve me with the former care. So it is far better to die than to live, thus despised.

अग्नौ वा ज्वलिते देहं जुहोमि विधिवद्‌बलात् ।
कृत्वा वाऽनशनं प्राणांस्त्यजामि दूषितान्भृशम् ॥ 42 ॥

I will drink poison or drown myself in waters or hang myself. Or I will burn myself in the funeral pyre duly or I will quit this blameable life by starvation.

आत्महत्या भवेन्नूनं पुनर्जन्मनि जन्मनि ।
श्वपचत्वं च शापश्च हत्यादोषाद्भवेदपि ॥ 43 ॥
पुनर्विचार्य भूपालश्चेतसा समचिंतयत् ।
आत्महत्या न कर्तव्या सर्वथैव मयाऽधुना ॥ 44 ॥

But, Alas! I will be guilty of suicide; so again due to this sin I will be born a Cāṇḍāla and I will be again cursed. Thus thinking, the King again thought that at present he ought not to commit suicide by any means.

भोक्तव्यं स्वकृतं कर्म देहेनानेन कानने ।
भोगेनास्य विपाकस्य भविता सर्वथा क्षयः ॥ 45 ॥

"I will have to suffer for my Karma; and, after due suffering, this Karma will be exhausted. So I will suffer in this forest for my Karma in this my body.

प्रारब्धकर्मणां भोगादन्यथा न क्षयो भवेत् ।
तस्मान्मयाऽत्र भोक्तव्यं कृतं कर्म शुभाशुभम् ॥ 46 ॥

Without the enjoyment of the fruits, the past actions can never die out; therefore all actions done by me, auspicious or inauspicious, I will enjoy or suffer in this place.

कुर्वन्पुण्याश्रमाभ्याशे तीर्थानां सेवनं तथा ।
स्मरणं चांबिकायास्तु साधूनां सेवनं तथा ॥ 47 ॥

Always to remain close to a holy Āśrama, to wander in holy places of pilgrimage, to remember the Devī Ambikā, and to serve the saints will now be my duties.

एवं कर्मक्षयं नूनं करिष्यामि वने वसन् ।
भाग्ययोगात्कदाचित्तु भवेत्साधुसमागमः ॥ 48 ॥

Thus I will no doubt exhaust all my actions, residing in this forest; then, if chance permits, and if I meet with a saintly person, all my intentions will be crowned with success.

इति संचिंत्य मनसा त्यक्त्वा स्वनगरं नृपः ।
गङ्गातीरे गतः कामं शोचंस्तत्रैव संस्थितः ॥ 49 ॥
हरिश्चंद्रस्तदा ज्ञात्वा पितुः शापस्य कारणम् ।
दुःखितः सचिवांस्तत्र प्रेषयामास पार्थिवः ॥ 50 ॥

Thus thinking, the King quitting his city went to the banks of the Ganges and repenting very much, remained there on the Ganges. The King Hariścandra came to know the cause of his father's curse and with a sorrowful heart sent ministers to him.

सचिवास्तत्र गत्वाशु तमूचुः प्रश्रयान्विताः ।
प्रणम्य श्वपचाकारं निःश्वसन्तं मुहुर्मुहुः ॥ 51 ॥
राजन्पुत्रेण ते नूनं प्रेषितान्समुपागतान् ।
अवेहि सचिवांस्त्वं नो हरिश्चंद्राज्ञया स्थितान् ॥ 52 ॥

Like a Cāṇḍāla, the King was respiring frequently; at this time the ministers went to him and bowing humbly, said: "O King! Your son has ordered us to come here; we have come at his command; we are the ministers of the King Hariścandra.

युवराजसुतः प्राह यत्तच्छृणुष्व नराधिपः ।
आनयध्वं नृपं यूयं संमान्य पितरं मम ॥ 53 ॥

Know this verily, O King! Kindly hear what the Crown Prince has said: "Go and bring my Father here without any delay."

तस्माद्राजन्समागच्छ राज्यं प्रति गतव्यथः ।
सेवां सर्वे करिष्यन्ति सचिवाश्च प्रजास्तथा ॥ 54 ॥

Therefore, O King! Cast aside your mental agonies and come to the city. The ministers, the subjects all will be always at your service.

गुरुं प्रसादयिष्यामः स यथा तु दयेत वै ।
प्रसन्नोऽसौ महातेजा दुःखस्यान्तं करिष्यति ॥ 55 ॥

We will all try our best to please Vasiṣṭha, so that he may favour you. And that greatly illustrious Muni being pleased will certainly remove your sorrows quickly.

इति पुत्रेण ते राजन्कथितं बहुधा किल ।
तस्माद्गमनमेवाशु रोचतां निजसद्मनि ॥ 56 ॥

O King! Thus your son has spoken to us many words; so now be pleased to go to your own abode.

व्यास उवाच

इति तेषां नृपः श्रुत्वा भाषितं श्वपचाकृतिः ।
स्वगृहं गमनायासौ न मतिं कृतवानदः ॥ 57 ॥

Vyāsa said: O King! That Cāṇḍāla-like King, hearing even their words thus, did not consent to go back to his house.

तानुवाच तदा वाक्यं व्रजंतु सचिवाः पुरम् ।
गत्वा पुरं महाभागा ब्रुवंतु वचनाच्च मे ॥ 58 ॥
नागमिष्याम्यहं पुत्र कुरु राज्यमतन्द्रितः ।

Rather he told them: "Ministers, go back, all of you to the city; and at my word, tell my son that I wont't go back to my house. Better leaving off all idleness, you better govern the Kingdom carefully.

मानयन्ब्राह्मणान्देवान्यजन्यज्ञैरनेकशः ॥ 59 ॥
नाहं श्वपचवेषेण गर्हितेन महात्मभिः ।
आगमिष्याम्ययोध्यायां सर्वं गच्छंतु माचिरम् ॥ 60 ॥

Shew your respect specially to the Brāhmins and perform various sacrifices and worship the Devas. I do not like in this blameable Cāṇḍāla form to go to the city of Ayodhyā with the high-souled ones; so you all go back to Ayodhyā without any further delay.

पुत्रं सिंहासने स्थाप्य हरिश्चन्द्रं महाबलम् ।
कुर्वंतु राज्यकर्माणि यूयं तत्र ममाज्ञया ॥ 61 ॥

Instal, at my order, my powerful son Hariścandra on the throne and do all these stately duties."

इत्यादिष्टास्ततस्ते तु रुरुदुश्चातुरा भृशम् ।
सचिवा निर्ययुस्तूर्णं नत्वा तं च वनाश्रमम् ॥ 62 ॥

When the ministers heard thus the King ordering them, they began to cry very much, and, bowing down, they went away early out of the hermitage.

अयोध्यायामुपागत्य पुण्येऽह्नि विधिपूर्वकम् ।
अभिषेकं तदा चक्रुर्हरिश्चंद्रस्य मूर्ध्नि ते ॥ 63 ॥

On coming back to Ayodhyā they regularly installed on a sacred day the King Hariścandra with Abhiṣeka water, purified with Mantrams.

अभिषिक्तस्तु तेजस्वी सचिवाश्च नृपाज्ञया ।
राज्यं चकार धर्मिष्ठः पितरं चिंतयन्भृशम् ॥ 64 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे द्वादशोऽध्यायः ॥ 12 ॥

Thus the powerful virtuous Hariścandra, on being installed on the royal throne by the command of the King, remembered always his father and began to govern his Kingdom with his ministers according to the dictates of Dharma.

Here ends the Twelfth Chapter of the Seventh Book on the description of Vasiṣṭha's curse on Triśaṅku in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIII

Viśvāmitra Helping Triśaṅku

राजोवाच

हरिश्चन्द्रः कृतो राजा सचिवैर्नृपशासनात् ।
त्रिशंकुस्तु कथं मुक्तस्तस्माच्चांडालदेहतः ॥ 1 ॥

Janamejaya said: O Muni! I see that at the command of the King, the ministers installed Hariścandra on the royal throne; but how Triśaṅku got rid of his Cāṇḍāla body, kindly say.

मृतो वा वनमध्ये तु गङ्गातीरे परिप्लुतः ।
गरुणा वा कृपां शापात्तस्माद्विमोचितः ॥ 2 ॥
एतद्वृत्तांतमखिलं कथयस्व ममाग्रतः ।
चरितं तस्य नृपतेः श्रोतुकामोऽस्मि सर्वथा ॥ 3 ॥

Was it that he bathed in the holy waters of the Ganges and lived in the forest and when he died he was freed of the curse; or was it that the Guru Vasiṣṭha favored him by his grace and freed him of the curse? O best of Ṛṣis! I am extremely eager to hear the life of the King therefore kindly describe to me in detail his wonderful career.

व्यास उवाच

अभिषिक्तं सुतं कृत्वा राजा सन्तुष्टमानसः ।
कालातिक्रमणं तत्र चकार चिन्तयञ्छिवाम् ॥ 4 ॥

Vyāsa said: O King! The King became gladdened in his heart to instal his son on the throne and began to pass his days in that forest in the meditation of Bhagavatī Bhavānī.

एवं गच्छति काले तु तपस्तप्त्वा समाहितः ।
द्रष्टुं दारान्सुतादींश्च तदाऽगात्कौशिको मुनिः ॥ 5 ॥

Thus some time passed when Viśvāmitra, the son of Kuśika, completing his course of Tapasyā with an intent mind returned to his home to see his wife and sons.

आगत्य स्वजनं दृष्ट्वा सुस्थितं मुदमाप्तवान् ।
भार्यां पप्रच्छ मेधावी स्थितामग्रे सपर्यया ॥ 6 ॥
दुर्भिक्षे तु कथं कालस्त्वया नीतः सुलोचने ।
अन्नं विना त्विमे बालाः पालिताः केन तद्वद ॥ 7 ॥

On coming back to his house, the intelligent Muni found his sons and other members of family happy and well conditioned, became very glad and when his wife came to him for his service, asked her: "O Fair-eyed One! How did you spend your time in days of famine? There was nothing whatsoever of the stock of rice, etc., in the house; how then did you nourish these days? Please speak to me.

अहं तपसि संनद्धो नागतः शृणु सुन्दरि ।
किं कृतं तु त्वया कान्ते विना द्रव्येण शोभने ॥ 8 ॥
मया चिन्ता कृता तत्र श्रुत्वा दुर्भिक्षमद्भुतम् ।
नागतोऽहं विचार्यैवं किं करिष्यामि निर्धनः ॥ 9 ॥

O Fair One! I was very busy with my austerities, I could not therefore come to you and see my boys; how then, O Beloved, and what measure did you resort to for their maintenance? O good and aupicious One! When I heard of the dire famine, I thought then 'I have no wealth; so what shall I do if I go there?"

अहमप्यतिवामोरु पीडितः क्षुधया वने ।
प्रविष्टश्चौरभावेन कुत्रचिच्छ्वपाचालये ॥ 10 ॥
श्वपचं निद्रितं दृष्ट्वा क्षुधया पीडितो भृशम् ।
महानसं परिज्ञाय भक्ष्यार्थं समुपस्थितः ॥ 11 ॥

Thus thinking I did not come then. O Beautiful One! At that time, one day I was very hungry and being very much tired I entered into the house of a Cāṇḍāla, with the object of stealing. On entering the house I found the Cāṇḍāla sleeping; then being extremely distressed with hunger, I entered into his kitchen if I could find anything there."

यदा भाण्डं समुद्घाट्य पक्वं श्वतनुजामिषम् ।
गृह्णामि भक्षणार्थाय तदा दृष्टस्तु तेन वै ॥ 12 ॥

When the dishes were sought and turned, and when I was going to take cooked dog's flesh I immediately fell into the sight of that Cāṇḍāla.

पृष्टः कस्त्वं कथं प्राप्तो गृहे मे निशि सादरम् ।
ब्रूहि कार्यं किमर्थं त्वमुद्घाटयसि भांडकम् ॥ 13 ॥
इत्युक्तः श्वपचेनाहं क्षुधया पीडितो भृशम् ।
तमवोचं सुकेशान्तं कामं गद्गदया गिरा ॥ 14 ॥
ब्राह्मणोऽहं महाभाग तापसः क्षुधयार्दितः ।
चौरभावमनुप्राप्तो भक्ष्यं पश्यामि भांडके ॥ 15 ॥

He asked me very affectionately "Who are you? Why have you entered here at this hour of night? Why are your looking after the dishes? Speak what you want." O Beautiful One! When the Cāṇḍāla asked me these questions, I was very much pressed by hunger and I spoke out my wants in a tremulous voice: O Fortunate One! I am an ascetic Brāhmin; very much pained by hunger I have entered your house stealthily and am looking out for some eatables from your cooking pots.

चौरभावेन सम्प्राप्तोऽस्म्यतिथिस्ते महामते ।
क्षुधितोऽस्मि ददस्वाज्ञां मांसमद्मि सुसंस्कृतम् ॥ 16 ॥
श्वपचस्तु वचः श्रुत्वा मामुवाच सुनिश्चितम् ।
भक्षं मा कुरु वर्णाग्र्य जानीहि श्वपचालयम् ॥ 17 ॥

O Intelligent One! I am now your guest in the form of a thief; I am now specially very hungry; so I will now eat your cooked meat; kindly permit me. Hearing these words, the Cāṇḍāla spoke to me in words authorised by the Śāstras: "O One of the Superior Varṇa! Know this to be the house of a Cāṇḍāla; so never eat that flesh.

दुर्लभं खलु मानुष्यं तत्रापि च द्विजन्मता ।
द्विजत्वे ब्राह्मणत्वं च दुर्लभं वेत्सि किं नहि ॥ 18 ॥

The human birth is very rare in this words; then again to be born a Dvija is more difficult; and to get Brāhmaṇa hood again in the Dvijas is exceedingly difficult.

दुष्टाहारो न कर्तव्यः सर्वथा लोकमिच्छता ।
अग्राह्या मनुना प्रोक्ताः कर्मणा सप्त चांत्यजाः ॥ 19 ॥

Are you not aware of this? They ought never to eat the defiled food who desire to attain to the Heavens; owing to Karma, the Maharṣi Manu has denominated the seventh caste as Antyaja and has discarded them altogether.

त्याज्योऽहं कर्मणा विप्र श्वपचो नात्र संशयः ।
निवारयामि भक्ष्यात्त्वां न लोभेनांजसा द्विज ॥ 20 ॥
वर्णसंकरदोषोऽयं मा यातु त्वां द्विजोत्तम ।

So, O Brāhmin! I am now by my actions turned into a Cāṇḍāla and so forsaken by all; there is no doubt in this. I am forbidding you so that this fault of Varṇa Śaṅkara may not suddenly attack you."

विश्वामित्र उवाच

सत्यं वदसि धर्मज्ञ मतिस्ते विशदांत्यज ॥ 21 ॥
तथाप्यापदि धर्मस्य सूक्ष्ममार्गं ब्रवीम्यहम् ।

Viśvāmitra said: "O Knower of Dharma! What you are speaking is quite true; though a Cāṇḍāla, your intelligence is very clear; hear, I will now speak to you the subtleties of the Dharma in times of danger.

देहस्य रक्षणं कार्यं सर्वथा यदि मानद ॥ 22 ॥
पापस्यान्ते पुनः कार्यं प्रायश्चित्तं विशुद्धये ।

O Giver of respect! Always and by all means it is advisable to keep up the body; if sin be thereby incurred, one ought to perform Prāyaścitta (penance) for its purification when the time of danger is over.

दुर्गतिस्तु भवेत्पापादनापदि न चापदि ॥ 23 ॥
मरणात्क्षुधितस्याथ नरको नात्र संशयः ।

But if one commits sin when the time is not one of danger, one gets degraded; not so in the time of danger. The man that dies out of hunger, goes to hell, no doubt.

तस्मात्क्षुधापहरणं कर्तव्यं शुभमिच्छता ॥ 24 ॥
तेनाहं चौर्यधर्मेण देहं रक्षेऽप्यथांत्यज ।

Therefore every man seeking for his welfare must satisfy his hunger. Therefore I intend to steal for preserving my body. O Cāṇḍāla! See!

अवर्षणे च चौर्येण यत्पापं कथितं बुधैः ॥ 25 ॥
यो न वर्षति पर्जन्यस्तत्तु तस्मै भविष्यति ।

The sin, incurred in stealing during famine, which the Paṇḍits have declared, goes to the God of rains until he does not pour forth rain.

विश्वामित्र उवाच

इत्युक्ते वचने कान्ते पर्जन्यः सहसाऽपतत् ॥ 26 ॥
गगनाद्धस्तिहस्ताभिर्धाराभिरभिकांक्षितः ।

O Beloved! Just when I spoke these words, the God of Rains began to pour forth rain so desired by all, like that coming out of the elephant's trunk.

मुदितोऽहं धनं वीक्ष्य वर्षंतं विद्युता सह ॥ 27 ॥
तदाऽहं तद्गृहं त्यक्त्वा निःसृतः परया मुदा ।

When the clouds thus poured forth rains with the glitterings of the lightnings, I felt very glad and left the house of the Cāṇḍāla.

कथय त्वं वरारोहे कालो नीतस्त्वया कथम् ॥ 28 ॥
कान्तारे परमः क्रूरः क्षयकृत्प्राणिनामिह ।

O Beautiful One! Now speak out to me how did you behave in that famine time, so terrible to all the beings."

व्यास उवाच

इति तस्य वचः श्रुत्वा पतिमाह प्रियंवदा ॥ 29 ॥
यथा शृणु मया नीतः कालः परमदारुणः ।

Vyāsa said: O King! Hearing the above words of the husband, the sweet-speaking lady spoke: "Hear, how I passed my time in times of famine."

गते त्वयि मुनिश्रेष्ठ दुर्भिक्षं समुपागतम् ॥ 30 ॥
अन्नार्थं पुत्रकाः सर्वे बभूवुश्चातिदुःखिताः ।

"O Muni! After you had gone to practise tapasyā, the dire famine raged; and my sons, exhausted of hunger, became very anxious for food.

क्षुधितान्बालकान्वीक्ष्य नीवारार्थं वने वने ॥ 31 ॥
भ्रांताऽहं चिन्तयाविष्टा किञ्चित्प्राप्तं फलं तदा ।

I became very anxious to see the sons hungry; I then went out to the forest in quest of wild rice; and I got some fruits.

एवं च कतिचिन्मासा नीवारेणातिवाहिताः ॥ 32 ॥
तदभावे मया कान्त चिन्तितं मनसा पुनः ।

Thus I spend some months by collecting the rice growing wildly in the forest; then in times these also could not be got and I became again anxious.

न भिक्षा किल दुर्भिक्षेनीवारा नापि कानने ॥ 33 ॥
न वृक्षेषु पलान्यासुर्न मूलानि धरातले ।

The Nivāra rice, too, is now not available; and nothing is obtained also by begging; there are no fruits on the trees and no roots are found under the earth.

क्षुधया पीडिता बाला रुदंति भृशमातुराः ॥ 34 ॥
किं करोमि क्व गच्छामि किं ब्रवीमि क्षुधार्दितान् ।

The sons are crying in agony of hunger. What to do? And where to go? What am I to say now to the hungry boys?

एवं विचिंत्य मनसा निश्चयस्तु मया कृतः ॥ 35 ॥
पुत्रमेकं ददाम्यद्य कस्मैचिद्धनिने किल ।
गृहीत्वा तस्य मौल्यं तु तेन द्रव्येण बालकान् ॥ 36 ॥
पालयेऽहं क्षुधार्तांस्तु नान्योपायोऽस्ति पालने ।
इति संचिंत्य मनसा पुत्रोऽयं प्रहितो मया ॥ 37 ॥
विक्रयार्थं महाभाग क्रंदमानो भृशातुरः ।
क्रन्दमानं गृहीत्वैनं निर्गताऽहं गतत्रपा ॥ 38 ॥

Oh God! Thus thinking on various ways, I at last came to this conclusion that I would sell one of my sons to a rich man and whatever price I can fetch, with that I will preserve the lives of the others sons. O Dear! Thus thinking, I became ready and went out. O Fortunate One! Then this boy began to cry aloud and became very distressed; yet I was so shameless that I took the crying boy and got out of my Āśrama.

तदा सत्यव्रतो मार्गे मामुद्वीक्ष्य भृशातुराम् ।
पप्रच्छ स च राजर्षिः कस्माद्रोदिति बालकः ॥ 39 ॥
तदाऽहं तमुवाचेदं वचनं मुनिसत्तम ।
विक्रयार्थं नीयतेऽसौ बालकोऽद्य मया नृप ॥ 40 ॥

At this time one Rājarṣi Satyavrata seeing me very distressed, asked me "O One of good vows! Why is this boy weeping?"

श्रुत्वा मे वचनं राजा दयार्द्रहृदयस्ततः ।
मामुवाच गृहं याहि गृहीत्वैनं कुमारकम् ॥ 41 ॥
भोजनार्थे कुमाराणामामिषं विहितं तव ।
प्रापयिष्याम्यहं नित्यं यावन्मुनिसमागमः ॥ 42 ॥

O Muni! I spoke to him "To-day I am going to sell this boy." The King's heart became overfilled with pity, and spoke to me: "Take back to your Āśrama this boy." Daily I will supply you with meat for the food of your boys until the Muni returns home."

अहन्यहनि भूपालो वृक्षेऽस्मिन्मृगसूकरान् ।
विन्यस्य यामि हत्वाऽसौ प्रत्यहं दययान्वितः ॥ 43 ॥
तेनैव बालकाः कान्त पालिता वृजिनार्णवात् ।
वसिष्ठेनाथ शप्तोऽसौ भूपतिर्मम कारणात् ॥ 44 ॥

O Muni! The King from that time used to bring, with great pity, daily the flesh of deer and boar killed by him in the forest and he used to tie that on this tree." O Beloved! Thus I could protect my sons in that fearful ocean of crisis; but that King was cursed by Vasiṣṭha only for my sake.

कस्मिंश्चिद्दिवसे मांसं न प्राप्तं तेन कानने ।
हता दोग्ध्री वसिष्ठस्य तेनासौ कुपितो मुनिः ॥ 45 ॥
त्रिशंकुरिति भूपस्य कृतं नाम महात्मना ।
कुपितेन वधाद्धेतोश्चाण्डालश्च कृतो नृपः ॥ 46 ॥

One day that King did not get any meat in the forest; so he slaughtered the Kāma Dhenu (the cow giving all desires) of Vasiṣṭha and the Muni became therefore very angry with him. The high-souled Muni, angry on account of the killing of his cow, called the King by the name of Triśaṅku and made him a Cāṇḍāla.

तेनाहं दुःखिता जाता तस्य दुःखेन कौशिक ।
श्वपचत्वमसौ प्राप्तो मत्कृते नृपनन्दनः ॥ 47 ॥
येन केनाप्युपायेन भवता नृपतेः किल ।
तस्माद्रक्षा प्रकर्तव्या तपसा प्रबलेन ह ॥ 48 ॥

O Kauśika! The prince turned into a Cāṇḍāla because he came forward to do good to me, so I am very sorry for his sake." So it is your urgent

duty to save the King from his terrible position by any means or by the influence of your powerful Tapasyā."

व्यास उवाच

इति भार्यावचः श्रुत्वा कौशिको मुनिसत्तमः ।
तामाह कामिनीं दीनां सांत्वपूर्वमरिन्दम ॥ 49 ॥

Vyāsa said: O King! Hearing these words from his wife the Muni Kauśika consoled her and said:

विश्वामित्र उवाच

मोचयिष्यामि तं शापान्नृपं कमललोचने ।
उपकारः कृतो येन कान्ताराद्रक्षिताऽसि वै ॥ 50 ॥
विद्यातपोबलेनाहं करिष्ये दुःखसंक्षयम् ।

"O Lotus-eyed One! I will free the King of his curse, who saved you at that critical moment; what more than this that I promise to you that I will remove his sufferings whether it be by my learning or it be by my Tapas."

इत्याश्वास्य प्रियां तत्र कौशिकः परमार्थवित् ॥ 51 ॥
चिन्तयामास नृपतेः कथं स्याद्दुःखनाशनम् ।

Thus consoling his wife at that moment, Kauśika, the Knower of the Highest Reality, began to think how he could destroy the pains and miseries of the King.

संविमृश्य मुनिस्तत्र जगाम यत्र पार्थिवः ॥ 52 ॥
त्रिशंकुः पक्वणे दीनः संस्थितः श्वपचाकृतिः ।

Thus thinking, the Muni went to the King Triśaṅku, who was staying at that time very humbly in a village of the Cāṇḍālas, in the garb of a Cāṇḍāla.

आगच्छंतं मुनिं दृष्ट्वा विस्मितोऽसौ नराधिपः ॥ 53 ॥
दण्डवन्निपपातोर्व्यां पादयोस्तरसा मुनेः ।
गृहीत्वा तं करे भूपं पतितं कौशिकस्तदा ॥ 54 ॥
उत्थाप्योवाच वचनं सांत्वपूर्वं द्विजोत्तमः ।
मत्कृते त्वं महीपाल शप्तोऽसिं मुनिना यतः ॥ 55 ॥
वांछितं ते करिष्यामि ब्रूहि किं करवाण्यहम् ।

Seeing the Muni coming, the King was greatly astonished and instantly threw himself before his feet like a piece of stick. Kauśika raised the fallen King and consoling him said: "O King! You are cursed, on my account, by the Muni Vasiṣṭha. I will, therefore, fulfil your desires. Now speak what I am to do."

राजोवाच

मया संप्रार्थितः पूर्वं वसिष्ठो मखहेतवे ॥ 56 ॥
मां याजय मुनिश्रेष्ठ करोमि मखमुत्तमम् ।
यथेष्टं कुरु विप्रेंद्र यथा स्वर्गं व्रजाम्यहम् ॥ 57 ॥

The King said: "With a view to perform a sacrifice I prayed to Vasiṣṭha that "I would perform a sacrifice, kindly do this for me."

अनेनैव शरीरेण शक्रलोकं सुखालयम् ।
कोपं कृत्वा वसिष्ठोऽसौ मामाहेति सुदुर्मते ॥ 58 ॥
मानुषेण हि देहेन स्वर्गवासः कुतस्तव ।
पुनर्मयोक्तो भगवान्स्वर्गलुब्धेन चानघ ॥ 59 ॥

"O Muni! Do that sacrifice, by which I can go to the Heavens in this my present body. Vasiṣṭha became angry and said: "O Villain! How can you go and live in the Heavens in this your human body?" I was very anxious to go to the Svarga (Heaven) so I again spoke to him:

अन्यं पुरोहितं कृत्वा यक्ष्येऽहं यज्ञमुत्तमम् ।
तदा तेनैव शप्तोऽहं चाण्डालो भव पामर ॥ 60 ॥
इत्येतत्कथितं सर्वं कारणं शापसंभवम् ।
मम दुःखविनाशाय समर्थोऽसि मुनीश्वर ॥ 61 ॥
इत्युक्त्वा विररामासौ राजा दुःखरुजार्दितः ।
कौशिकोऽपि निराकर्तुं शापं तस्य व्यचिंतयत् ॥ 62 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे त्रयोदशोऽध्यायः ॥ 13 ॥

"O Sinless One! I will then have the excellent sacrifice done by another priest." Hearing this, Vasiṣṭha Deva cursed me, saying "Be a Cāṇḍāla." O Muni! Thus I have described to you all about my curse. You are the one quite able to remove now my grievance." Distressed in pain an agony, the King informed him and became quiet. Viśvāmitra, too, thought how he could free him of his curse.

Here ends the Thirteenth Chapter of the Seventh Book on the coming of Viśvāmitra to Triśaṅku in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIV

On Triśaṅku's Going to the Heavens

व्यास उवाच

विचिंत्य मनसा कृत्यं गाधिसूनुर्महातपाः ।
प्रकल्प्य यज्ञसंमारान्मुनीनामंत्रयत्तदा ॥ 1 ॥

Vyāsa said: O King! Setting in his mind what to do, the great ascetic Viśvāmitra collected all the materials necessary for the sacrifice and invited all the Munis.

मुनयस्तं मखं ज्ञात्वा विश्वामित्रनिमन्त्रिताः ।
नागताः सर्व एवैते वसिष्ठेन निवारिताः ॥ 2 ॥

Thus invited by Viśvāmitra, the Munis became informed all about the sacrifice; but, owing to the fact that the Muni Vasiṣṭha prevented them, none of them went to the sacrifice.

गाधिसूनुस्तदाज्ञाय विमनाश्चातिदुःखितः ।
आजगामाश्रमं तत्र यत्रासौ नृपतिः स्थितः ॥ 3 ॥
तमाह कौशिकः क्रुद्धो वसिष्ठेन निवारिताः ।
नागता ब्राह्मणाः सर्वे यज्ञार्थं नृपसत्तम ॥ 4 ॥

When Viśvāmitra, the son of Gādhi, came to know this, he became very anxious and very sad and came to this King Triśaṅku and sat. The Maharṣi Kauśika then became angry and said: "O King! Vasiṣṭha preventing, the Brāhmins have all refused to come to the sacrifice.

पश्य मे तपसः सिद्धिं यथा त्वां सुरसद्मनि ।
प्रापयामि महाराज वाञ्छितं ते करोम्यहम् ॥ 5 ॥
इत्युक्त्वा जलमादाय हस्तेन मुनिसत्तमः ।
ददौ पुण्यं तदा तस्मै गायत्रीजपसम्भवम् ॥ 6 ॥

But, O King! See my power of tapasyā; I will immediately fulfil your desires; I will instantly send you to the Heavens, the abode of the Gods." Thus saying, that Muni took water in his hand and repeated the Gāyatrī Mantram. He gave to the King all the Puṇyams (merits) that he collected for himself up to then.

दत्त्वाऽथ सुकृतं राज्ञे तमुवाच महीपतिम् ।
यथेष्टं गच्छ राजर्षे त्रिविष्टपमतंद्रितः ॥ 7 ॥
पुण्येन मम राजेन्द्र बहुकालार्जितेन च ।
याहि शक्रपुरीं प्रीतः स्वस्ति तेऽस्तु सुरालये ॥ 8 ॥

Giving him thus all the Puṇyams, he spoke to the King: "O King! Throw away all idleness and go to the abode of the Gods you wanted to go. O King of Kings! Gladly go to the Heavens by the power of all the merits collected by me for a long time and let you fare well there."

व्यास उवाच

इत्युक्तवति विप्रेंद्रे त्रिशंकुस्तरसा ततः ।
उत्पपात यथा पक्षी वेगवांस्तपसो बलात् ॥ 9 ॥

Vyāsa spoke: O King! When the King of the Vipras, Viśvāmitra, spoke thus, the King Triśaṅku, by virtue of the Muni's Tapas, got high up in the air without any delay like a quick flying bird.

उत्पत्य गगने राजा गतः शक्रपुरीं यदा ।
दृष्टो देवगणैस्तत्र क्रूरश्चांडालवेषभाक् ॥ 10 ॥
कथितोऽसौ सुरेंद्राय कोऽयमायाति सत्वरः ।
गगने देववद्वा यो दुर्दर्शः श्वपचाकृतिः ॥ 11 ॥

Thus getting up and up, when the King reached the abode of Indra. The Devas, seeing the terrible Cāṇḍāla-like appearance of Triśaṅku, spoke out to Indra: "Who is this person coming like a Deva with a violent speed in the air?

सहसोत्थाय शक्रस्तमपश्यत्पुरुषाधमम् ।
ज्ञात्वा त्रिशंकुमपि स निर्भर्त्स्य तरसाऽब्रवीत् ॥ 12 ॥
श्वपच क्व समायासि देवलोके जुगुप्सितः ।
याहि शीघ्रं ततो भूमौ नात्र स्थातुं त्वयोचितम् ॥ 13 ॥

Why does he look like a Cāṇḍāla and is so fierce-looking?" Hearing thus, Indra got up at once and saw that one, the meanest of the human beings and knowing him to be Triśaṅku reproachingly said to him: "You are a Cāṇḍāla, quite unfit for the Devaloka; so where are you going? You ought not to remain here; so go immediately back to the earth."

इत्युक्तः स्खलितः स्वर्गाच्छक्रेणामित्रकर्शन ।
निपपात तदा राजा क्षीणपुण्यो यथाऽमरः ॥ 14 ॥
पुनश्चुक्रोश भूपालो विश्वामित्रेति चासकृत् ।
पतामि रक्ष दुःखार्तं स्वर्गाच्चलितमाशुगम् ॥ 15 ॥

O Destroyer of the enemies! Indra speaking thus, the King dropped from the Heavens and, like a Deva whose merits had been exhausted, fell down immediately. Triśaṅku then cried out frequently "O Viśvāmitra! O Viśvāmitra! Being displaced from the Heavens I am now falling very violently; so save me from this trouble."

तस्य तत्क्रन्दितं राजन्पततः कौशिको मुनिः ।
श्रुत्वा तिष्ठेति होवाच पतन्तं वीक्ष्य भूपतिम् ॥ 16 ॥
वचनात्तस्य तत्रैव स्थितोऽसौ गगने नृप ।
मुनेस्तपःप्रभावेण चलितोऽपि सुरालयात् ॥ 17 ॥

O King! Hearing his cry and seeing him getting down, Viśvāmitra said: "Wait, Wait." Though displaced from Heaven, the King by virtue of the Muni's Tapas, remained stationed at that place in the middle of the air.

विश्वामित्रोऽप्यपः स्पृष्ट्वा चकारेष्टिं सुविस्तराम् ।
विधातुं नूतनां सृष्टिं स्वर्गलोकं द्वितीयकम् ॥ 18 ॥

Viśvāmitra then began to do Ācamana (sip water) and commenced his great Sacrifice to create another new creation and a second Svargaloka (Heaven).

तस्योद्यमं तथा ज्ञात्वा त्वरितस्तु शचीपतिः ।
तत्राजगाम सहसा मुनिं प्रति तु गाधिजम् ॥ 19 ॥

Seeing his resolve, the Lord of Śacī became very anxious and eagerly came to the son of Gādhi without the least delay and said:

किं ब्रह्मन्क्रियते साधो कस्मात्कोपसमाकुलः ।
अलं सृष्ट्या मुनिश्रेष्ठ ब्रूहि किं करवाणि ते ॥ 20 ॥

"O Brāhmaṇa! What are you going to do? O Saint! Why are you so very angry? O Muni! There is no necessity to create new creation. Order now what I am to do.

कौशिक उवाच

स्वं निवासं महीपालं च्युतं त्वद्भवनाद्विभो ।
नयस्व प्रीतियोगेन त्रिशंकुं चातिदुःखितम् ॥ 21 ॥

Viśvāmitra said: "O Lord of the Devas! The King Triśaṅku has become very miserable to have a fall from the Heavens. Therefore this is now my intention that you gladly take him to your own abode."

व्यास उवाच

तस्य तं निश्चयं ज्ञात्वा तुराषाडतिशंकितः ।
ततो बलं विदित्वोग्रमोमित्युवाच वासवः ॥ 22 ॥

Vyāsa said: O King! Indra was thoroughly aware of his determined resolve and very powerful asceticism; so he accepted to do according to his word, out of terror.

दिव्यदेहं नृपं कृत्वा विमानवरसंस्थितम् ।
आपृच्छ्य कौशिकं शक्रोऽगमन्निजपुरीं तदा ॥ 23 ॥

The Lord Indra then gave the King a bright and divine body and made him take his seat in an excellent car and taking leave Kauśika went with the King to his own abode.

गते शक्रे तु वै स्वर्गं त्रिशंकुसहिते ततः ।
विश्वामित्रः सुखं प्राप्य स्वाश्रमे सुस्थिरोऽभवत् ॥ 24 ॥

Viśvāmitra became glad to see Triśaṅku go to the Heavens with Indra and remained happy in his own Āśrama.

हरिश्चंद्रोऽथ तच्छ्रुत्वा विश्वामित्रोपकारकम् ।
पितुः स्वर्गमनं कामं मुदितो राज्यमन्वशात् ॥ 25 ॥

The King Hariścandra, now hearing that his father has gone to Heaven by virtue of his Tapas, began to govern his kingdom with a gladdened heart.

अयोध्याधिपतिः क्रीडां चकार सह भार्यया ।
रूपयौवनचातुर्ययुक्तया प्रीतिसंयुतः ॥ 26 ॥

The King of Ayodhyā began then to live constantly with his clever wife, full of youth and beauty. Thus time passed away; but the beautiful wife did not become pregnant.

अतीतकाले युवती न सा गर्भवती ह्यभूत् ।
तदा चिन्तातुरो राजा बभूवातीव दुःखितः ॥ 27 ॥

The King became very sorry and thoughtful. He then went to the holy hermitage of Vasiṣṭha and bowing down informed him of his mental agony due to his getting no son.

वसिष्ठस्याश्रमं गत्वा प्रणम्य शिरसा मुनिम् ।
अनपत्यत्वजां चिन्तां गुरवे समवेदयत् ॥ 28 ॥
दैवज्ञोऽसि भवान्कामं मन्त्रविद्याविशारदः।
उपायं कुरु धर्मज्ञ संततेर्मम मानद ॥ 29 ॥

"O Knower of Dharma! You are skilled in the Science O Mantrams. Especially you know everything of Daiva (Fate). So, O Giver of honour! Do for me so that I get a son. O Best of Brāhmins! There is no salvation for one who has not got any son; you are well aware of this.

अपुत्रस्य गतिर्नास्ति जानासि द्विजसत्तम ।
कस्मादुपेक्षसे जानन्दुःखं मम च शक्तिमान् ॥ 30 ॥
कलविंकास्त्विमे धन्या ये शिशुं लालयन्ति हि ।
मन्दभाग्योऽहमनिशं चिन्तयामि दिवानिशम् ॥ 31 ॥

Then why do you overlook my case when you can remove my sorrow. Even these sparrows are blessed who nourish their offsprings. And I am so very unfortunate that, day and night, I am immersed in cares and anxieties, due to my not having any son."

व्यास उवाच

इत्याकर्ण्य मुनिस्तस्य निर्वेदमिश्रितं वचः ।
संचिंत्य मनसा सम्यक्तमुवाच विधेः सुतः ॥ 32 ॥

Vyāsa said: O King! Hearing these pitiful utterances of the King, Vasiṣṭha thought over in his mind and spoke to him everything in particular.

वसिष्ठ उवाच

सत्यं ब्रूषे महाराज संसारेऽस्मिन्न विद्यते ।
अनपत्यत्वजं दुःखं यत्तथा दुःखमद्भुतम् ॥ 33 ॥
तस्मात्त्वमपि राजेन्द्र वरुणं यादसां पतिम् ।
समाराधय यत्नेन स ते कार्यं करिष्यति ॥ 34 ॥

Vasiṣṭha said: O King! True you have spoken that in this world there is no other sorrow more pain giving than the state of not having any issue. Therefore, O King! you worship with great care the water-god Varuṇa. He will crown your efforts with success.

वरुणादधिको नास्ति देवः सन्तानदायकः ।
तमाराधय धर्मिष्ठ कार्यसिद्धिर्भविष्यति ॥ 35 ॥
दैवं पुरुषकारश्च माननीयाविमौ नृभिः ।
उद्यमेन विना कार्यसिद्धिः संजायते कथम् ॥ 36 ॥

There is no other god than Varuṇa to grant sons. So, O Virtuous One! Worship Him and you will get success. Both Fate and Self-exertion are to be respected by men; how can success come unless efforts are made.

न्यायतस्तु नरैः कार्य उद्यमस्तत्त्वदर्शिभिः ।
कृते तस्मिन्भवेत्सिद्धिर्नान्यथा नृपसत्तम ॥ 37 ॥
इति तस्य वचः श्रुत्वा गुरोरमिततेजसः ।
प्रणम्य निर्ययौ राजा तपसे कृतनिश्चयः ॥ 38 ॥

O King! Men who realise the Highest Truth should make efforts, guided by just rules; success comes to those who work; else never one is to expect success." Hearing these words of the Guru, of unbounded energy, the King made a fixed resolved and bowing himself down, went away to practise tapasyā.

गंगातीरे शुभे स्थाने कृतपद्मासनो नृपः ।
ध्यायन्पाशधरं चित्ते चचार दुश्चरं तपः ॥ 39 ॥
एवं तपस्यतस्तस्य प्रचेता दृष्टिगोचरः ।
कृपयाऽभून्महाराज प्रसन्नमुखपंकजः ॥ 40 ॥

On the banks of the Ganges, in a sacred place, seated on Padmāsana, the King became merged in the meditation of the God Varuṇa with noose in his hand and thus practised severe asceticism. O King! When he was doing this, the god Varuṇa took pity on him and gladly came before his sight.

हरिश्चन्द्रमुवाचेदं वचनं यादसां पतिः ।
वरं वरय धर्मज्ञ तुष्टोऽस्मि तपसा तव ॥ 41 ॥

Varuṇa, then, spoke to the King Hariścandra: "O Knower of Dharma! I am glad at your tapasyā. So ask boons from me."

राजोवाच

अनपत्योऽस्मि देवेश पुत्रं देहि सुखप्रदम् ।
ऋणत्रयापहारार्थमुद्यमोऽयं मया कृतः ॥ 42 ॥
नृपस्य वचनं श्रुत्वा प्रगल्भं दुःखितस्य च ।
स्मितपूर्वं ततः पाशी तमहा पुरतः स्थितम् ॥ 43 ॥

The King said: "O God! I am without any son; give me a son, who will give me happiness and

will free me from the three debts that I owe to the Devas, the Pitṛs and the Ṛṣis. Know that with that object I am doing this Tapasyā." Then the God Varuṇa, hearing these humble words of the sorrowful King, smiled and said.

वरुण उवाच

पुत्रो यदि भवेद्राजन्गुणी मनसि वाञ्छितः ।
सिद्धे कार्ये ततः पश्चात्किं करिष्यसि मे प्रियम् ॥ 44 ॥
यदि त्वं तेन पुत्रेण मां यजेथाविशंकितः ।
पशुबन्धेन तेनैव ददामि नृपते वरम् ॥ 45 ॥

"O King! If you get your desired well-qualified son, what will you do for me to my satisfaction? O King! If you perform a sacrifice in honour of me and fearlessly sacrifice your son there like an animal, I will then grant you your desired boon."

राजोवाच

देव मे मास्तु वंध्यत्वं यजिष्येऽहं जलाधिपम् ।
पशुं कृत्वा सुतं पुत्रं सत्यमेतद्ब्रवीमि ते ॥ 46 ॥
वंध्यत्वे परमं दुःखमसह्यं भुवि मानद ।
शोकाग्निशमनं नृणां तस्माद्देहि सुतं शुभम् ॥ 47 ॥

The King: "O Deva! Free me from this state of sonlessness; O Water God! When my son will be born, I will do your sacrifice with my son as an animal in that. This I speak truly to you. O Giver of honour! There is no suffering more unbearable than this one: not to have any son; so grant me a good son so that all my sorrows be vanished."

वरुण उवाच

भविष्यति सुतः कामं राजन्गच्छ गृहाय वै ।
सत्यं तद्वचनं कार्यं यद्ब्रवीषि ममाग्रतः ॥ 48 ॥

Varuṇa said: "O King! You will get a son as you desire; go home; but see what you have spoken before be fulfilled and turned true."

व्यास उवाच

इत्युक्तो वरुणेनासौ हरिश्चन्द्रो गृहं ययौ ।
भार्यायै कथयामास वृत्तांतं वरदानजम् ॥ 49 ॥
तस्य भार्याशतं पूर्णं बभूवातिमनोहरम् ।
पट्टराज्ञी शुभा शैव्या धर्मपत्नी पतिव्रता ॥ 50 ॥

Vyāsa said: Hearing these words from Varuṇa, Hariścandra went back and told everything about his getting the boon to his wife. The King had one hundred exquisitely beautiful wives of whom, Śaivyā was the lawful wife and queen and was very chaste.

काले गतेऽथ सा गर्भं दधार वरवर्णिनी ।
बभूव मुदितो राजा श्रुत्वा दोहदचेष्टितम् ॥ 51 ॥
कारयामास विधिवत्संस्कारान्नृपतिस्तदा ।
मासेऽथ दशमे पूर्णे सुषुवे सा शुभे दिने ॥ 52 ॥

After some time, that wife became pregnant and the King became very glad to hear this and her longings in that state. The King performed all her purificatory ceremonies, and when ten months were completed, and on an auspicious Nakṣatra and on an auspicious day, she gave birth to a son, like that of a Deva son.

ताराग्रहवलोपेते पुत्रं देवसुतोपमम् ।
पुत्रे जाते नृपः स्नात्वा ब्राह्मणैः परिवेष्टितः ॥ 53 ॥
चकार जातकर्मादीन् ददौ दानानि भूरिशः ।
राज्ञश्चातिप्रमोदोऽभूत्पुत्रजन्मसमुद्भवः ॥ 54 ॥

On the birth of his son, the King, surrounded by the Brāhmins, performed his ablutions and first of all performed the natal ceremonies and distributed innumerable jewels and much wealth; and the King's joy knew no bounds at that time.

बभूव परमोदारो धनधान्यसमन्वितः ।
विशेषदानसंयुक्तो गीतवादित्रसंकुलः ॥ 55 ॥

इति श्रीमद्देवीभागवतेमहापुराणे सप्तमस्कन्धे चतुर्दशोऽध्यायः ॥ 14 ॥

The liberal King gave away, in special charities, wealth, grains, and various jewels and lands and had the performance of music, dancing and other things.

Here ends the Fourteenth Chapter of the Seventh Book on the going to Heavens of Triśaṅku and the commencement of Hariścandra's narrative in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XV

On the King Hariścandra

व्यास उवाच

प्रवृत्ते सदने तस्य राज्ञः पुत्रमहोत्सवे ।
आजगाम तदा पाशी विप्रवेषधरः शुभः ॥ 1 ॥
स्वस्तीत्युक्त्वा नृपं प्राह वरुणोऽहं निशामय ।
पुत्रो जातस्तवाधीश यजानेन नृपाशु माम् ॥ 2 ॥

Vyāsa said: O King! When there was going on in the King's palace, the grand festivities for the son's birth ceremonies, Varuṇa Deva came there in the holy Brāhmin form. "Let welfare be on you." Saying this, Varuṇa began to say: "O King! Know me to be Varuṇa. Now hear what I say.

सत्यं कुरु वचो राजन्यत्प्रोक्तं भवता पुरा ।
बंध्यत्वं तु गतं तेऽद्य वरदानेन मे किल ॥ 3 ॥
इति तस्य वचः श्रुत्वा राजा चिन्तां चकार ह ।
कथं हन्मि सुतं जातं जलजेन समाननम् ॥ 4 ॥

O King! Your son is now born; therefore perform sacrifice in honour to me with your son. O King! Your defect of not having a son is now removed; so fulfil what you promised before." Hearing these words, the King began to think "Oh! Only one lotus-faced son is born to me; how can I kill it.

लोकपालः समायातो विप्रवेषेण वीर्यवान् ।
न देवहेलनं कार्यं सर्वथा शुभमिच्छता ॥ 5 ॥

On the other hand, the powerful Regent (Lokapāla) of one quarter is present in a Brāhmaṇa form; and it never behaves one to show disrespect to a Deva or to a man who wishes welfare to us.

पुत्रस्नेहः सुदुश्छेद्यः सर्वथा प्राणिभिः सदा ।
किं करोमि कथं मे स्यात्सुखं सन्ततिसम्भवम् ॥ 6 ॥
धैर्यमालंब्य भूपालस्तं नत्वा प्रतिपूज्य च ।
उवाच वचनं श्लक्ष्णं युक्तं विनयपूर्वकम् ॥ 7 ॥

Again it is very difficult to root out the affection for a son; so what am I do now? How shall I preserve my happiness due to the birth of my son. The King, then, with patience bowed down to him and worshipped him duly and humbly spoke to him in beautiful words, pregnant with reason.

देवदेव तवानुज्ञां करोमि करुणानिधे ।
वेदोक्तेन विधानेन मखं च बहुदक्षिणम् ॥ 8 ॥

"O Deva of the Devas! I will obey your order no doubt and I will perform your sacrifice according to the Vedic rites and with profuse Dakṣiṇās (remuneration to priests, etc.).

पुत्रे जाते दशाहेन कर्मयोग्यो भवेत्पिता ।
मासेन शुद्ध्येज्जननी दम्पती तत्र कारणम् ॥ 9 ॥

But, when in a sacrifice, human beings are immolated as victims, both the husband and wife are entitled to the ceremony. Father purified on the tenth day and mother on the expiration of one month after the son's birth; so how can I perform the sacrifice until one month expires!

सर्वज्ञोऽसि प्रचेतस्त्वं धर्मं जानासि शाश्वतम् ।
कृपां कुरु त्वं वारीश क्षमस्व परमेश्वर ॥ 10 ॥

You are omniscient and the master of all the beings; and you know what is Nitya Dharma. So, O Varuṇa Deva! I want one month time; and shew mercy thus on me.

व्यास उवाच

इत्युक्तस्तु प्रचेतास्तं प्रत्युवाच जनाधिपम् ।
स्वस्ति तेऽस्तु गमिष्यामि कुरु कार्याणि पार्थिव ॥ 11 ॥

Vyāsa said: O King! The King Hariścandra saying thus, Varuṇa Deva spoke to the King! "O King! Welfare be unto you! Do your duties; I am now going back to my place.

आगमिष्यामि मासान्ते यष्टव्यं सर्वथा त्वया ।
कृत्वोत्थानिकमाचारं पुत्रस्य नृपसत्तम ॥ 12 ॥
इत्युक्त्वा श्लक्ष्णया वाचा राजानं यादसां पतिः ।
हरिश्चन्द्रो मुदं प्राप गते पाशिनि पार्थिवः ॥ 13 ॥

O King! I will come again after one month. Better finish the natal ceremonies and the Nāmakaraṇa ceremony regularly and then perform my sacrifice." O King! When Varuṇa Deva turned his back, the King began to feel happiness.

कोटिशः प्रददौ गास्ता घटोध्नीर्हेमपूरिताः ।
विप्रेभ्यो वेदविद्भ्यश्च तथैव तिलपर्वतान् ॥ 14 ॥
राजा पुत्रमुखं दृष्ट्वा सुखमाप महत्तरम् ।
नामास्य रोहितश्चेति चकारविधिपूर्वकम् ॥ 15 ॥

Then the King gave as gifts millions of cows, yielding plenty of milk and ornamented with gold, and mountains of Til, sesamums to the Brāhmins versed in the Vedas and kept his name, with formal ceremonies as Rohitāśva.

पूर्णे मासे ततः पाशी विप्रवेषेण भूपतेः ।
आजगाम गृहे सद्यो यजस्वेति ब्रुवन्मुहुः ॥ 16 ॥
वीक्ष्य तं नृपतिर्देवं निमग्नः शोकसागरे ।
प्रणिपत्य कृतातिथ्यं तमुवाच कृताञ्जलिः ॥ 17 ॥

When one month became complete, Varuṇa Deva came again in a Brāhmin form and frequently said: "O King! Start the sacrifice just now." The King, on seeing the God of Waters, at once fell into an ocean anxieties and sorrows; he then bowed down and worshipping him as a guest, spoke to him with folded palms:

दिष्ट्या देव त्वमायातो गृहं मे पावितं प्रभो ।
मखं करोमि वारीश विधिवद्वांछितं तव ॥ 18 ॥
अदन्तो न पशुः श्लाघ्य इत्याहुर्वेदवादिनः ।
तस्माद्दंतोद्भवे तेऽहं करिष्यामि महामखम् ॥ 19 ॥

"O Deva! It is to my great fortune that you have landed your feet at my place; O Lord! My house has been sanctified to day. O Deva! I will do, no doubt, your desired sacrifice according to the rites and ceremonies." But see, the victims that have not their teeth come as yet are not fit for a sacrifice; so the versed Paṇḍits say; so I have settled I would perform your great sacrifice, as desired by you, when the teeth will come out of my son."

व्यास उवाच

इत्युक्तस्तेन वरुणस्तथेत्युक्त्वा ययावथ ।
हरिश्चन्द्रो मुदं प्राप्य विजहार गृहाश्रमे ॥ 20 ॥
पुनर्दन्तोद्भवं ज्ञात्वा प्रचेता द्विजरूपवान् ।
आजगाम गृहे तस्य कुरु कार्यमिति ब्रुवन् ॥ 21 ॥

Vyāsa said: O Lord of men! Hearing thus, Varuṇa spoke "Let it be so" and went away. The King Hariścandra became glad and passed his days in enjoyments in his household. When the teeth of the child got out, Varuṇa knew it and came again in a Brāhmin garb in the palace and spoke "O King! Now commence my sacrifice."

भूपालोऽपि जलाधीशं वीक्ष्य प्राप्तं द्विजाकृतिम् ।
प्रणम्यासनसम्मानैः पूजयामास सादरम् ॥ 22 ॥
स्तुत्वा प्रोवाच वचनं विनयानतकंधरः ।
करोमि विधिवत्कामं मखं प्रबलदक्षिणम् ॥ 23 ॥

Seeing the Brāhmin Varuṇa there, the King, too, bowed down and gave him a seat and showing all respects to him, worshipped him. He sang hymns to him and very humbly said with his head bent low: "O Deva! I will perform your desired sacrifice with plently of Dakṣiṇās according to rites and ceremonies.

बालोऽप्यकृतचौलोऽयं गर्भकेशो न संमतः ।
यज्ञार्थे पशुकरणे मया वृद्धमुखाच्छ्रुतम् ॥ 24 ॥

But the child's Cūḍākaraṇa (the ceremony of tonsure) is not yet done; so the hairs that were at the birth time are still there and the child cannot be fit for sacrifice as long as those hairs exist.

तावत्क्षमस्व वारीश विधिं जानासि शाश्वतम् ।
कर्तव्यः सर्वथा यज्ञो मुण्डनांते शिशोः किल ॥ 25 ॥

So I have heard from the elderly persons. O Lord of Waters! You know the Śāstric rules; kindly wait till the Cūḍākaraṇa is over. When the child will have his head shaven, I will certainly perform your sacrifice; there is no doubt in this."

तस्येति वचनं श्रुत्वा प्रचेताः प्राह तं पुनः ।
प्रतारयसि मां राजन्पुनः पुनरिदं ब्रुवन् ॥ 26 ॥
अपि ते सर्वसामग्री वर्तते नृपतेऽधुना ।
पुत्रस्नेहनिबद्धस्त्वं वंचयस्येव सांप्रतम् ॥ 27 ॥

Hearing these words, Varuṇa spoke to him again: "O King! Why are you deceiving me like this so often? O King! Now you have all the materials ready for the sacrifice; only for your filial affection you are deceiving me.

क्षौरकर्मविधिं कृत्वा न कर्तासि मखं यदि ।
तदाऽहं दारुणं शापं दास्ये कोपसमन्वितः ॥ 28 ॥

अद्य गच्छामि राजेन्द्र वचनात्तव मानद ।
न मृषा वचनं कार्यं त्वयेक्ष्वाकुकुलोद्भव ॥ 29 ॥

However, if, after the ceremony of tonsure, you do not perform my sacrifice, I will be angry and I will curse you. O King! I am going for the present; but see do not tell lies, being born in the family of Ikṣvāku."

इत्याभाष्य ययावाशु प्रचेता नृपतेर्गृहात् ।
राजा परमसन्तुष्टो ननन्द भवने तदा ॥ 30 ॥
चूडाकरणकाल तु प्रवृत्ते परमोत्सवे ।
संप्राप्तस्तरसा पाशी भवनं नृपतेः पुनः ॥ 31 ॥

Instantly Varuṇa disappeared; the King, too, felt himself happy in his household. When the ceremony of tonsure was commenced and grand festivities were hold, on the occasion Varuṇa soon came again to the King's palace.

यदांके सुतमादाय राज्ञी नृपतिसन्निधौ ।
उपविष्टा क्रियाकाले तदैव वरुणोऽभ्यगात् ॥ 32 ॥
कुरु कर्मेति विस्पष्टं वचनं कथयन्नृपम् ।
विप्ररूपधरः श्रीमान्प्रत्यक्ष एव पावकः ॥ 33 ॥

The queen was then sitting before the King with the child in her lap when Varuṇa came up there. The Brāhmin Varuṇa then appeared like a Flaming Fire and spoke to the King in clear voice: "O King! Start the sacrifice."

नृपतिस्तं समालोक्य बभूवातीव विह्वलः ।
नमश्चकार तं भीत्या कृतांजलिपुटः परः ॥ 34 ॥
विधिवत्पूजयित्वा तं राजोवाच विनीतवान् ।
स्वामिन्कार्यं करोम्यद्य मखस्य विधिपूर्वकम् ॥ 35 ॥

Seeing him, the King was confused with terror and with folded palms, quickly bowed down to him. After worshipping him duly, he very humbly said: "O Lord! Today I will perform your sacrifice."

वक्तव्यमस्ति तत्रापि शृणुष्वैकमना विभो ।
युक्तं चेन्मन्यसे स्वामिंस्तद्ब्रवीमि तवाग्रतः ॥ 36 ॥

But kindly hear with attention my saying and then do what is advisable. O Lord! If you approve of this as reasonable, I then open my heart to you.

ब्राह्मणः क्षत्रियो वैश्यस्त्रयो वर्णा द्विजातयः ।
संस्कृताश्चान्यथा शूद्रा एवं वेदविदो विदुः ॥ 37 ॥

The three Varṇas Brāhmaṇas, Kṣattriyas, and Vaiśyas become Dvijas (twice-born) only when they are duly purified according to proper rules and ceremonies; without any such purifications they are certainly Śūdras.

तस्मादयं सुतो मेऽद्य शूद्रवद्वर्तते शिशुः ।
उपनीतः क्रियार्हः स्यादिति वेदेषु निर्णयः ॥ 38 ॥

So the Paṇḍits versed in the Vedas declare. My child is now an infant only; so it is like a Śūdra. When his thread ceremony (Upanayana) will be performed, he will then be fit for the sacrifice; this the Veda Śāstras declare.

राज्ञामेकादशे वर्षे सदोपनयनं स्मृतम् ।
अष्टमे ब्राह्मणानां च वैश्यानां द्वादशे किल ॥ 39 ॥
दयसे यदि देवेश दीनं मां सेवकं तव ।
तदोपनीय कर्ताऽस्मि पशुना यज्ञमुत्तमम् ॥ 40 ॥

The Kṣattriyas are so purified in their eleventh year; the Brāhmaṇas in their eighth year and the Vaiśyas in their twelfth year. So, O Lord of the Devas! If you feel pity for your this humble servant, then wait till the Upanayana ceremony is over, when I perform your grand sacrifice with my son.

लोकपालोऽसि धर्मज्ञ सर्वशास्त्र विशारद ।
मन्यसे यद्वचः सत्यं तद्गच्छ भवनं विभो ॥ 41 ॥

O Bibhu! You are the Lokapāla; sepecially you are conversant with all the Śāstric rules and have acquired the knowledge of Dharma. If you think my saying as true, then go to your home.

व्यास उवाच

इति तस्य वचः श्रुत्वा दयावान् यादसां पतिः ।
ओमित्युक्त्वा ययावाशु प्रसन्नवदनो नृपः ॥ 42 ॥
गतेऽथ वरुणे राजा बभूवातिमुदान्वितः ।
सुखं प्राप्य सुतस्यैवं राजा मुदमवाप ह ॥ 43 ॥

Vyāsa said: Hearing these words, Varuṇa's heart was filled with pity and so he went away instantly, saying "let it be so." Varuṇa going away, the King felt very glad and the queen, knowing the welfare of the son became glad too,

चकार राजकार्याणि हरिश्चन्द्रस्तदा नृपः ।
कालेन व्रजता पुत्रो बभूव दशवार्षिकः ॥ 44 ॥

तस्योपवीतसामग्रीं विभूतिसदृशीं नृपः ।
चकार ब्राह्मणैः शिष्टैरन्वितः सचिवैस्तथा ॥ 45 ॥

Then the King gladly performed his state duties. After some time, the child grew ten years old. Consulting with the peaceful Brāhmaṇas as well as his ministers, he collected materials for the Upanayana ceremony befitting his position.

एकादशे सुतस्याब्दे व्रतबंधविधौ नृपः ।
विदधे विधिवत्कार्यं चित्ते चिन्तातुरः पुनः ॥ 46 ॥
वर्तमाने तथा कार्ये उपनीते कुमारके ।
आजगामाथ वरुणो विप्रवेषधरस्तदा ॥ 47 ॥

When the eleventh year was completed by his son, the King arranged everything for the thread ceremony but when his thoughts turned to Varuṇa's sacrifice, he became very sad and anxious. When the thread ceremony began to be performed, the Brāhmin Varuṇa came there.

तं वीक्ष्य नृपतिस्तूर्णं प्रणम्य पुरतः स्थितः ।
कृतांजलिपुटः प्रीतः प्रत्युवाच सुरोत्तमम् ॥ 48 ॥
देवदत्तोपवीतोऽयं पशुयोग्योऽस्ति मे सुतः ।
प्रसादात्तव मे शोको गतो वंध्यापवादजः ॥ 49 ॥

Seeing him, the King instantly bowed down and standing before him with clasped palms, gladly spoke to him: "O Deva! My son's Upanayana being over, now my son is fit for the victim in the sacrifice; and by your grace, my sorrow that was within me as not having a son, has vanished.

कर्तुमिच्छाम्यहं यज्ञं प्रभूतवरदक्षिणम् ।
समये शृणु धर्मज्ञ सत्यमद्य ब्रवीम्यहम् ॥ 50 ॥
समावर्तनकर्मांते करिष्यामि तवेप्सितम् ।
ममोपरि दयां कृत्वा तावत्त्वं क्षंतुमर्हसि ॥ 51 ॥

I speak truly before you that, O Knower of Virtue! after some more time I have desired to perform yours sacrifice with plenty of Dakṣiṇās. In fact, when the Samāvartan ceremony will be over, I will do as you like. Kindly wait till then."

वरुण उवाच

प्रतारयसि मां राजन्पुत्रप्रेमाकुलो भृशम् ।
मुहुर्मुहुर्मतिं कृत्वा युक्तियुक्तां महामते ॥ 52 ॥
गच्छाम्यद्य महाराज वचसा तव नोदितः ।
आगमिष्यामि समये समावर्तनकर्मणि ॥ 53 ॥

Varuṇa said: "O Intelligent One! You are very much attached to your son now and so by various reasonable plays of intellect, you are repeatedly deceiving me. However, I am going home today at your request but know certain that I will come again at the time of the Samāvartana ceremony.

Note: Samāvartana means the return home especially of a pupil from his tutor's house after finishing his course of study there.

इत्युक्त्वा प्रययौ पाशी तमापृच्छ्य विशांपते ।
राजा प्रमुदितः कार्यं चकार च यथोत्तरम् ॥ 54 ॥
आगतं वरुणं दृष्ट्वा कुमारोऽतिविचक्षणः ।
यज्ञस्य समयं ज्ञात्वा तदा चिन्तातुरोऽभवत् ॥ 55 ॥

O King! Thus saying, Varuṇa went away and the King became glad and began to perform duly his various duties. The prince was very intelligent; and as he used to see Varuṇa coming, now and then, at the time of the ceremonies, he became very anxious.

शोकस्य कारणं राज्ञः पर्यपृच्छदितस्ततः ।
ज्ञात्वाऽऽत्मवधमायुष्मन्गामनाय मतिं दधौ ॥ 56 ॥
निश्चयं परमं कृत्वा सम्मंत्र्य सचिवात्मजैः ।
प्रययौ नगरात्तस्मान्निर्गत्य वनमप्यसौ ॥ 57॥

He then made enquiries outside hither and thither and came to know of his own being about to be killed and he desired to quit the house instantly. He then consulted with the minister's sons and came to a final conclusion and went out of the city to the forest.

गते पुत्रे नृपः कामं दुःखितोऽभूद्भृशं तदा ।
प्रेरयामास दूतान्स्वांस्तस्यान्वेषणकाम्यया ॥ 58 ॥
एवं गतेऽथ कालेऽसौ वरुणस्तद्गृहं गतः ।
राजानं शोकसंतप्तं कुरु यज्ञमिति ब्रुवन् ॥ 59 ॥

When the son had gone to the forest, the King became very much afflicted with sorrow and sent messengers in quest of him. When some time passed away, Varuṇa came to his house and spoke to the distressed King: "O King! Now perform your desired Sacrifice."

राजा प्रणम्य तं प्राह देवदेव करोमि किम् ।
न जाने क्वापि पुत्रो मे गतस्त्वद्य भयाकुलः ॥ 60 ॥
सर्वत्र गिरिदुर्गेषु मुनीनामाश्रमेषु च ।
अन्वेषितो मे दूतैस्तु न प्राप्तो यादसाम्पते ॥ 61 ॥

The King bowed down to him and said: "O Deva! What shall I do now? My son has become afraid and has gone away. I do not know where he has gone. O Deva! My messengers have searched for him in difficult places in mountains, in the hermitages of the Munis, in fact, in all the places; but they have not been able to find him anywhere.

आज्ञापय महाराज किं करोमि गते सुते ।
न मे दोषोऽत्र सर्वज्ञ भाग्यदोषस्तु सर्वथा ॥ 62 ॥

My son has left his home; order now what I can do. O Deva! You know everything; so judge I have got no fault in this matter. It is certainly luck and nothing else."

व्यास उवाच

इति भूपवचः श्रुत्वा प्रचेताः कुपितो भृशम् ।
शशाप च नृपं क्रोधाद्वंचितस्तु पुनः पुनः ॥ 63 ॥
नृपतेऽहं त्वया यस्माद्वचसा च प्रवंचितः ।
तस्माज्जलोदरो व्याधिस्त्वां तुदत्वतिदारुणः ॥ 64 ॥

Vyāsa said: O King! Hearing these words of the King, Varuṇa became very much angry and when he saw that he was deceived so many times by the King, he then cursed, saying: "O King! As you have cheated me by your deceitful words, so you be attacked by dropsy and be severely pained by it,"

इति शप्तो महीपालः कुपितेन प्रचेतसा ।
पीडितोऽभूत्तदा राजा व्याधिना दुःखदेन तु ॥ 65 ॥
एवं शप्त्वा नृपं पाशी जगाम निजमास्पदम् ।
राजा प्राप्य महाव्याधिं बभूवातीव दुःखितः ॥ 66 ॥

इति श्रीमद्देवीभागवतेमहापुराणे सप्तमस्कन्धे पञ्चदशोऽध्यायः ॥ 15 ॥

Thus cursed by Varuṇa, the King was attacked with that disease and began to suffer much. Cursing thus, Varuṇa went back to his own place and the King was much afflicted with that terrible disease.

Here ends the Fifteenth Chapter in the Seventh Book on the story of the King Hariścandra in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI

On Śunaḥśepa Freed and Hariścandra Lured

व्यास उवाच

गतेऽथ वरुणे राजा रोगेणातीव पीडितः ।
दुःखाद्दुःखं परं प्राप्य व्यथितोऽभूद्भृशं तदा ॥ 1 ॥
कुमारोऽसौ वने श्रुत्वा पितरं रोगपीडितम् ।
गमनाय मतिं राजंश्चकार स्नेहयन्त्रितः ॥ 2 ॥

Vyāsa said: O King! When Varuṇa went away, the King was very much laid down with that dropsy and daily his pains began to increase and he began to suffer extreme pains. O King! The prince, on the other hand, heard, in the forest, of the illness of his father and filled with affection, wanted to go to his father.

संवत्सरे व्यतीते तु पितरं द्रष्टुमादरात् ।
गन्तुकामं तु तं ज्ञात्वा शक्रस्तत्राजगाम ह ॥ 3 ॥
वासवस्तु तदा रूपं कृत्वा विप्रस्य सत्वरः ।
वारयामास युक्त्या वै कुमारं गन्तुमुद्यतम् ॥ 4 ॥

A year had passed away and the prince desired very gladly to go to his father and see him. Knowing this, Indra came there. He came instantly in the form of a Brāhmin and with favourable arguments desisted the prince, who was about to go to his father.

इन्द्र उवाच

राजपुत्र न जानासि राजनीतिं सुदुर्लभाम् ।
अतः करोषि मूढस्त्वं गमनाय मतिं वृथा ॥ 5 ॥

Indra said: "O Prince! It seems you are silly; you know nothing of the difficult state policies. Therefore it is that you are ready to go, out of ignorance, to your father.

पिता तव महाभाग ब्राह्मणैर्वेदपारगैः ।
कारयिष्यति होमं ते ज्वलितेऽथ विभावसौ ॥ 6 ॥
आत्मा हि वल्लभस्तात सर्वेषां प्राणिनां खलु ।
तदर्थे वल्लभाः सन्ति पुत्रदारधनादयः ॥ 7 ॥

O Fortunate One! If you go there, your father will get his sacrifice, where a human victim is to be offered, performed by the Vedic Brāhmaṇas and your flesh will be offered are oblations to the blazing Fire. O Child! The souls of all the beings are very dear; it is for that reason, for the sake of soul, that sons, wife, wealth and jewels are all dear.

आत्मनो देहरक्षार्थं हत्वा त्वां वल्लभं सुतम् ।
हवनं कारयित्वाऽसौ रोगमुक्तो भविष्यति ॥ 8 ॥
तस्मात्त्वया न गन्तव्यं राजपुत्र पितुर्गृहे ।
मृते पितरि गन्तव्यं राज्यार्थे सर्वथा पुनः ॥ 9 ॥

Therefore, though you are his dear son, like his soul, yet he will certainly have you killed and get Homas offered, to free himself from the disease. O Prince! You ought not to go home now; rather when your father dies, you would certainly go there and inherit your Kingdom."

एवं निषेधितस्तत्र वासवेन नृपात्मजः ।
वनमध्ये स्थितः कामं पुनः संवत्सरं नृपः ॥ 10 ॥
अत्यन्तं दुःखितं श्रुत्वा हरिश्चंन्द्रं तदात्मजः ।
गमनाय मतिं चक्रे मरणे कृतनिश्चयः ॥ 11 ॥

O King! Thus hindered by Vāsava, the prince remained in that forest for one year more. But when the prince again heard of the severe illness of his father, he wanted again to go to his father, resolved to court the death of his ownself.

तुराषाड् द्विजरूपेण तत्रागत्य च रोहितम् ।
निवारयामास सुतं युक्तिवाक्यैः पुनः पुनः ॥ 12 ॥
हरिश्चन्द्रोऽतिदुःखार्तो वसिष्ठं स्वपुरोहितम् ।
प्रपच्छ रोगनाशाय तत्रोपायं सुनिश्चितम् ॥ 13 ॥

Indra also came there in the form of a Brāhmaṇa and, with reasonable words, repeatedly advised him not to go there. Here, on the other hand, the King Hariścandra became very much distressed and troubled by the disease and asked his family priest Vasiṣṭha Deva: "O Brāhmaṇa! What is the sure remedy for the cure of the disease?"

तमाह ब्रह्मणः पुत्रो यज्ञं कुरु नृपोत्तम ।
क्रयक्रीतेन पुत्रेण शापमोक्षो भविष्यति ॥ 14 ॥
पुत्रा दशविधाः प्रोक्ता ब्राह्मणैर्वेदपारगैः ।
द्रव्येणानीय तस्मात्त्वं पुत्रं कुरु नृपोत्तम ॥ 15 ॥

Vasiṣṭha, the Brahmā's son, said: "O King! Purchase one son by giving his value; then perform the sacrifice with that purchased son and you will be free from the curse. O King! The Brāhmins, versed in the Vedas, say that sons are of ten kinds, of whom the son, purchased by paying its proper value, is one of them. So buy one son.

वरुणोऽपि प्रसन्नः सन्सुखकारी भविष्यति ।
लोभात्कोऽपि द्विजः पुत्रं प्रदास्यति स्वराष्ट्रजः ॥ 16 ॥
एवं प्रमोदितो राजा वसिष्ठेन महात्मना ।
प्रधानं प्रेरयामास तदन्वेषणकाम्यया ॥ 17 ॥

There will very probably be within your kingdom a Brāhmin who might sell, out of avarice, his son. In that case Varuṇa Deva will certainly be pleased and grant your happiness." Hearing these words of the high-souled Vasiṣṭha, the King became glad and ordered his minister to look after such a son.

अजीगर्तो द्विजः कश्चिद्विषये तस्य भूपतेः ।
तस्यासंश्च त्रयः पुत्रा निर्धनस्य विशेषतः ॥ 18 ॥
प्रधानेनाप्यसौ पृष्टः पुत्रार्थं दुर्बलो द्विजः ।
गवां शतं ददामीति देहि पुत्रं मखाय वै ॥ 19 ॥

There lived in that King's dominion one Brāhmin, named Ajīgarta, very poor; he had three sons. The minister spoke to him to purchase his son: "I will give you one hundred cows; give one son of your for the sacrifice."

शुनःपुच्छः शुनःशेपः शुनोलांगूल इत्यमी ।
तेषामेकतमं देहि ददामि तु गवां शतम् ॥ 20 ॥
अजीगर्तस्तु तच्छुत्वा क्षुधया पीडितो भृशम् ।
पुत्रं च कतमं तेभ्यो विक्रेतुं वै मनो दधे ॥ 21 ॥

You have three sons named respectively Śunaḥpuccha, Śunaḥśepa and Śunolāṅgūla. Give me out of them one son and I will give you one hundred cows as his value. Ajīgarta was very much distressed for want of food; so when he heard the proposal, he expressed his desire to sell his son.

कार्यादिकारिणं ज्येष्ठं मत्वा नासावदादमुम् ।
कनिष्ठं नाप्यदान्माता ममैष इतिवादिनी ॥ 22 ॥
मध्यमं च शुनःशेपं ददौ गवां शतेन च ।
आनिनाय पशुं चक्रे नरमेधे नराधिपः ॥ 23 ॥

He thought that his eldest son was the rightful person to perform funeral obsequies and offer Piṇḍa and he therefore did not spare him. The youngest son, too, be did not spare also, as he considered that his own.

रुदन्तं दुःखितं दीनं वेपमानं भृशातुरम् ।
यूपे बद्धं निरीक्ष्यामुं चुक्रुशुर्मुनयस्तदा ॥ 24 ॥
शामित्राय पशुं चक्रे नरमेधे नराधिपः ।
शामिता नाददे शस्त्रं तमालंभयितुं शिशुम् ॥ 25 ॥

At last, he sold his second son for the price of one hundred cows. The King then bought him and made him the victim for the sacrifice. When that boy was fastened to the sacrificial post, he began to tremble and very much distressed with sorrow began to cry. Seeing this, the Munis cried out in a very pitiful tone.

नाहं द्विजसुतं दीनं रुदन्तं करुणं भृशम् ।
हनिष्यामि स्वलोभार्थमित्युवाचाप्यसौ तदा ॥ 26 ॥
इत्युक्त्वा विररामासौ कर्मणो दुष्करादथ ।
राजा सभासदः प्राह किं कर्तव्यमिति द्विजाः ॥ 27 ॥

When the King gave permission for the immolation of that boy, the slaughterer did not take weapons to slaughter him. He told that he would never be able to kill the boy, since he is crying in a very pitiful tone. When he thus withdrew himself from his work, the King then asked his councillors:

जातः किलकिलाशब्दो जनानां क्रोशतां तदा ।
क्रन्दमाने शुनःशेपे सभायां भृशमद्भुतम् ॥ 28 ॥

"O Devas! What ought to be done now?" Śunaḥśepa then began to cry in a very pitiful voice; the people present there began to discuss and there arose a great noice on the affair.

अजीगर्तस्तदोत्थाय तमुवाच नृपोत्तमम् ।
राजन्कार्यं करिष्यामि तवाहं सुस्थिरो भव ॥ 29 ॥
वेतनं द्विगुणं देहि हनिष्यामि पशुं किल ।
कर्तव्यं मखकार्यं वै मया तेऽद्य धनार्थिना ॥ 30 ॥
दुःखितस्य धनार्थस्य सदाऽसूया प्रसूयते ।

Then Ajīgarta stood up in the midst of the assembly and spoke: "O King! Be patient; I will fulfil your desire. I am desirous of wealth and if you give me double the amount, I will slay immediately the victim; and you can complete early your sacrifice. O King! He who is hankering after money, can always entertain feelings of enmity even towards his own son. There is no doubt in this."

व्यास उवाच

तच्छ्रुत्वा वचनं तस्य हरिश्चन्द्रो मुदान्वितः ॥ 31 ॥
तमुवाच ददाम्यद्य गवां शतमनुत्तमम् ।
तदाकर्ण्य पिता तस्य पुत्रं हन्तुं समुद्यतः ॥ 32 ॥

Vyāsa said: "O King! Hearing those words of Ajīgarta, Hariścandra gladly spoke to him: "I will immediately give you another hundred excellent cows." Hearing thus, the son's father, avaricious of wealth, immediately resolved and became ready to slay his son.

लोभेनाकुलचित्तोऽसौ शामित्रे कृतनिश्चयः ।
समुद्यतं च तं दृष्ट्वा जनाः सर्वे सभासदः ॥ 33 ॥
चुक्रुशुर्भृशदुःखार्ता हाहेति जगदुर्वचः ।
पिशाचोऽयं महापापी क्रूरकर्मा द्विजाकृतिः ॥ 34 ॥
यत्स्वयं स्वसुतं हन्तुमुद्यतः कुलपांसनः ।

All the councillors seeing the father ready to slay his son, were struck with sorrow and began to lament exclaiming "Alas! This wretch, a disgrace to his family, is now ready to kill his own son. Oh! We never saw before such a cruel vicious person. This Brāhmin must be a Demon in a Brāhmin body!

धिक्चाण्डाल किमेतत्ते पापकर्म चिकीर्षितम् ॥ 35 ॥
हत्वा सुतं धनं प्राप्य किं सुखं ते भविष्यति ।
आत्मा वै जायते पुत्र अंगाद्वै वेदभाषितम् ॥ 36 ॥
तत्कथं पापबुद्धे त्वमात्मानं हन्तुमिच्छसि ।
एवं कोलाहले तत्र जाते कुशिकनन्दनः ॥ 37 ॥
समीपं नृपतेर्गत्वा तमुवाच दयापरः ।

Fie on you! O Cāṇḍāla! What a vicious work are you now going to do? What happiness do you

derive by slaying the son, the jewel of jewels, only to get some wealth? O Sinner! It is stated in the Vedas that the soul takes its birth from one's body; so how are you going to slay your soul! When the hue and cry arose in the assembly, Viśvāmitra, the son of Kauśika, went to the King and, out of pity, said:

विश्वामित्र उवाच

राजन्नमुं शुनःशेपं रुदंतं भृशदुःखितम् ॥ 38 ॥
क्रतुस्ते भविता पूर्णो रोगनाशश्च सर्वथा ।

O King! Śunaḥśepa is very piteously crying; so let him be free; and then your sacrifice will be complete and you will be free of your disease.

दयासमं नास्ति पुण्यं पापं हिंसासमं नहि ॥ 39 ॥
रागिणां रोचनार्थाय नोदनेयं विचारय ।

There is no virtue like mercy and there is no vice like killing (Hiṁsā). What is written about killing animals in the sacrifice, is only meant for the persons inclined to sensual objects and to give them a stimulus in that direction.

आत्मदेहस्य रक्षार्थं परदेहनिकृंतनम् ॥ 40 ॥
न कर्तव्यं महाराज सर्वतः शुभमिच्छता ।

O King! He who wants his own welfare and who wants to preserve his own body ought not to cut another's body.

दयाया सर्वभूतेषु सन्तुष्टो येन केन च ॥ 41 ॥
सर्वेन्द्रियोपशांत्या च तुष्यत्याशु जगत्पतिः ।

He who pities equally all the beings, gets contended with a trivial gain and subdues all his senses; God is soon pleased with him.

आत्मवत्सर्वभूतेषु चिन्तनीयं नृपोत्तम ॥ 42 ॥
जीवितव्यं प्रियं नूनं सर्वेषां सर्वदा किल ।

O King! You should treat all the Jīvas like yourself and thus always spend your life, so dear to all.

त्वमिच्छसि सुखं कर्तुं देहं हत्वा त्वमुं द्विजम् ॥ 43 ॥
कथं नेच्छेदसौ देहं रक्षितुं स्वसुखास्पदम् ।

You desire to preserve your body by taking away the life of this boy; similarly why would he not try to preserve his own body, the receptacle of happiness and pleasure.

पूर्वजन्मकृतं वैरं नानेन सह ते नृप ॥ 44 ॥
येनामुं हंतुकामस्त्वं द्विजपुत्रं निरागसम् ।

O King! You have desired to kill this innocent Brāhmin boy; but he will never overlook this enmity of yours done in previous lives.

यो यं हन्ति विना वैरं स्वकामः सततं पुनः ॥ 45 ॥
हंतारं हन्ति तं प्राप्य जननं जननान्तरे ।

If anybody kills another willingly, though he has got no enmity with him, then the one that is killed will certainly kill afterwards the slayer.

जनकोऽस्य सुदुष्टात्मा येनासौ ते समर्पितः ॥ 46 ॥
स्वात्मजो धनलोभेन पापाचारः सुदुर्मतिः ।

His father, out of greed for money, is deprived of intellect and so has sold away his son. The Brāhmin is certainly very cruel and sinful. Therefore is no doubt in this.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत् ॥ 47 ॥
यजेत चाश्वमेधेन नीलं वा वृषमुत्सृजेत् ।
देशमध्ये च यः कश्चित्पापकर्म समाचरेत् ॥ 48 ॥

When one goes to Gayā or one performs an Aśvamedha sacrifice or when one offers a blue bull (Nīla Vṛṣbha), one does so on the consideration that one would desire to have many sons.

षष्ठांशस्तस्य पापस्य राजा भुंक्ते न संशयः ।
निषेधनीयो राज्ञाऽसौ पापं कर्तुं समुद्यतः ॥ 49 ॥

Moreover the King has to suffer for one-sixth of the sins committed by anyone in his Kingdom. Therefore is no doubt in this. Therefore the King ought certainly to prohibit any man when he wants to do a sinful act.

न निषिद्धस्त्वया कस्मात्पुत्रं विक्रेतुमुद्यतः ।
सूर्यवंशे समुत्पन्नस्त्रिशंकुतनयः शुभः ॥ 50 ॥

Why then did you not prevent this man when he desired to sell his son? O King! You are the son of Triśaṅku; especially you are born in the Solar line of Kings.

आर्यस्त्वनार्यवत्कर्म कर्तुमिच्छसि पार्थिव ।
मोचनान्मुनिपुत्रस्य करणाद्वचनस्य मे ॥ 51 ॥

So how have you desired, being born an Āryā, to do an act becoming an An-Āryā (non-āryan). If you take my word and quickly free this Brāhmin boy, you will certainly derive virtue in your body.

तव देहे सुखं राजन्भविष्यत्यविचारणात् ।
पिता ते शापयोगेन चाण्डालत्वमुपागतः ॥ 52 ॥

Your father was converted into a Cāṇḍāla by a curse but I sent him in his very body to the Heavens.

मयाऽसौ तेन देहेन स्वर्लोकं प्रापितः किल ।
तेनैव प्रतियोगेन कुरु मे वचनं नृप ॥ 53 ॥
मुंचैनं बालकं दीनं रुदंतं भृशमातुरम् ।

And you are well acquainted with this fact. Therefore, O King! Keep my word out of your love for that. This boy is very pitifully crying; so free him.

याचितोऽसि मया नूनं यज्ञेऽस्मिन्राजसूयके ॥ 54 ॥
प्रार्थनाभंगजं दोषं कथं ज्वं नावबुध्यसे ।

I pray this from you in this your Rājasūya sacrifice and if you do not keep my word, you will incur the sin of not keeping any word.

प्रार्थितं सर्वदा देयं मखेऽस्मिन्नृपसत्तम ॥ 55 ॥
अन्यथा पापमेव स्यात्तव राजन्न संशयः ।

Do you not realise this? O King! You will have to give anything that a man wants from you in this sacrifice; but if you do otherwise, sin will attack you, no doubt."

व्यास उवाच

इति तस्य वचः श्रुत्वा कौशिकस्य नृपोत्तमः ॥ 56 ॥
प्रत्युवाच महाराजः कौशिकं मुनिसत्तमम् ।
जलोदरेण गाधेय दुःखितोऽहं भृशं मुने ॥ 57 ॥
तस्मान्न मोचयाम्येनमन्यत्प्रार्थय कौशिक ।
न त्वया विग्रहः कार्यः कार्येऽस्मिन्मम सर्वथा ॥ 58 ॥

Vyāsa said: "O King! Hearing these words of Kauśika, the King Hariścandra spoke thus: "O son of Gādhi! I am suffering very much from the dropsy; I will not be able therefore to free him. You can pray for some other thing. You ought not to throw obstacles in this my sacrifice."

तच्छ्रुत्वा वचनं राज्ञो विश्वामित्रोऽतिकोपनः ।
बभूव दुःखसंतप्तो वीक्ष्य दीनं द्विजात्मजम् ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे षोडशोऽध्यायः ॥ 16 ॥

Viśvāmitra became very angry at this, and, seeing the Brāhmin boy very distressed, became sorrowful and mourned very much.

Here ends the Sixteenth Chapter in the Seventh Book on the story of Śunaḥśepa in the Mahāpurāṇam Śrīmaddevibhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XVII

On Śunaḥśepa Freed and Hariścandra Lured

व्यास उवाच

रुदंतं बालकं वीक्ष्य विश्वामित्रो दयातुरः ।
शुनःशेपमुवाचेदं गत्वा पार्श्वेऽतिदुःखितम् ॥ 1 ॥
मन्त्रं प्रचेतसः पुत्र मयोक्तं मनसा स्मरन् ।
जपतस्तव कल्याणं भविष्यति ममाज्ञया ॥ 2 ॥

Vyāsa said: O King! When Viśvāmitra saw that the boy was crying very pitifully, he went to him with a merciful heart and said: "O Child! I am giving you the Varuṇa Mantra; recollect this within your mind and if you go on repeating that Mantra silently, you will certainly fare well."

विश्वामित्रवचः श्रुत्वा शुनःशेपः शुचाकुलः ।
मन्त्रं जजाप मनसा कौशिकोक्तं स्फुटाक्षरम् ॥ 3 ॥
जपतस्तत्र तस्याशु प्रचेतास्तु कृपाकरः ।
प्रादुर्बभूव सहसा प्रसन्नो नृपबालके ॥ 4 ॥

The sorrowful Śunaḥśepa, hearing thus from Viśvāmitra, began to repeat silently in his mind the above Mantra, clearly pronouncing each letter. O King! No sooner Śunaḥśepa repeated that Mantra than the kind-hearted Varuṇa came suddenly before the boy, greatly pleased with him.

दृष्ट्वा तमागतं सर्वे विस्मयं परमं गताः ।
तुष्टुवुर्वरुणं देवं मुदिता दर्शनेन ते ॥ 5 ॥

राजाऽतिविस्मितः पादौ प्रणनाम रुजातुरः ।
बद्धांजलिपुटो देवं तुष्टाव पुरतः स्थितम् ॥ 6 ॥

Everyone in the assembly became thoroughly surprised to see Varuṇa Deva come there and they all became glad and chanted hymns in honour of him. The diseased Hariścandra was also thoroughly surprised, fell to his feet, and with folded palms began to sing hymns to Varuṇa, standing before him.

हरिश्चन्द्र उवाच

देवदेव कृपासिन्धो पापात्माऽहं सुमंदधीः ।
कृतापराधः कृपणः पावितः परमेष्ठिना ॥ 7 ॥
मया ते पुत्रकामेन दुःखसंस्थेन हेलनम् ।
कृतं क्षमाप्यं प्रभुणा कोऽपराधः सुदुर्मतेः ॥ 8 ॥

Hariścandra said: "O Deva of the Devas! I am very vicious; my intellect is much defiled; I am a sinner before you; O Merciful One! Now shew your mercy and sanctify this humble self I was very much troubled on not having a son; so I had disregarded your words; now shew your mercy on me; what offence can cling to him whose intellect is already out of order?

अर्थी दोषं न जानाति तस्मात्पुत्रार्थिना मया ।
वञ्चितस्त्वं देवदेव भीतेन नरकाद्विभो ॥ 9 ॥
अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च ।
भीतोऽहं तेन वाक्येन तस्मात्ते हेलनं कृतम् ॥ 10 ॥

A beggar does not see his own faults; I am also in want of a son; so I could not see my defects. O Lord! Being afraid of the terrors of hell, I have deceived you. Those, who are sonless, cannot find rest anywhere. Especially he is barred from the Heavens. Being terrified by this dictate of Śāstra, I have shown disregard to your words.

नाज्ञस्य दूषणं चिन्त्यं नूनं ज्ञानवता विभो ।
दुःखितोऽहं रुजाक्रान्तो वञ्चितः स्वसुतेन ह ॥ 11 ॥
न जानेऽहं महाराज पुत्रो मे क्व गतः प्रभो ।
वञ्चयित्वा वने भीतो मरणान्मां कृपानिधे ॥ 12 ॥

O Lord! You are wise and I am ignorant; especially I am extremely afflicted by this terrible disease; I am also deprived of my son; so you ought not to take my notice of my faults. O Lord! I do not know where my son has gone; O merciful One! Perhaps he, being afraid of his life, has fled away to some forest.

प्रययौ द्रविणं दत्त्वा गृहीतो द्विजबालकः ।
यज्ञोऽयं क्रीतपुत्रेण प्रारब्धस्तव तुष्टये ॥ 13 ॥
दर्शनं तव सम्प्राप्य गतं दुःखं ममाद्भुतम् ।
जलोदरकृतं सर्वं प्रसन्ने त्वयि साम्प्रतम् ॥ 14 ॥

For your satisfaction, I have now commenced your sacrifice with this purchased boy; I gave an equivalent value and I have purchased this boy. O Deva of the Devas! You sight only has taken away my infinite troubles; now if your be pleased, I can be free of my this disease dropsy and my troubles will all be over.

व्यास उवाच

इति तस्य वचः श्रुत्वा राज्ञो रोगातुरस्य च ।
दयावान्देवदेवेशः प्रत्युवाच नृपोत्तमम् ॥ 15 ॥

Vyāsa said: O King! Hearing thus the words of that diseased King, Varuṇa, the Deva of Hearing thus the words of that diseased King, Varuṇa, the Deva of the Devas, took pity on him and thus spoke.

वरुण उवाच

मुञ्च राजञ्छुनःशेपं स्तुवन्तं मां भृशातुरम् ।
यज्ञोऽयं परिपूर्णस्ते रोगमुक्तो भवात्मना ॥ 16 ॥

Varuṇa said: "O King! Śunahśepha is uttering hymns of praise to me; he has become very distressed; so quit him. Your sacrifice, too, is now completed; now let you be free from your present disease."

इत्युक्त्वा वरुणस्तूर्णं राजानं विरुजं तथा ।
चकार पश्यतां तत्र सदस्यानां सुसंस्थितम् ॥ 17 ॥
विमुक्तेऽसौ द्विजः पाशाद्वरुणेन महात्मना ।
जयशब्दस्ततस्तत्र संजातो मखमण्डपे ॥ 18 ॥

Thus saying, Varuṇa, freed the King of his disease in the presence of all his councillors; the King became of a beautiful body and got himself completely cured and shone bright before the

assembly. Shouts of victory arose from the midst of the sacrificial ground when the Brāhmin boy was freed of his bonds of rope, by the mercy of the high-souled Deva Varuṇa.

राजा प्रमुदितः सद्यो रोगान्मुक्त सुदारुणात् ।
यूपान्मुक्तः शुनःशेपो बभूवातीव संस्थितः ॥ 19 ॥
राजा त्विमं मखं पूर्णं चकार विनयान्वितः ।
शुनःशेपस्तदा सभ्यानित्युवाच कृतांजलिः ॥ 20 ॥

The King became very glad on his, being recovered immediately from his disease and Śunahśepha, too, became free from his anxiety and pacified when he got himself liberated from his being immolated on the sacrificial post. Then the King Hariścandra completed his sacrifice with great modesty. Afterwards Śunaḥśepa addressed the councillors with folded palms and said:

भो भो सभ्याः सुधर्मज्ञा ब्रुवंतु धर्मनिर्णयम् ।
वेदशास्त्रानुसारेण यथार्थवादिनः किल ॥ 21 ॥
पुत्रोऽहं यस्य सर्वज्ञाः पिता मे कोऽग्रतः परम् ।
भवतां वचनात्तस्य शरणं प्रव्रजाम्यहम् ॥ 22 ॥
इत्युक्ते वचने तत्र सभ्याः प्रोचुः परस्परम् ।

"O Councillors! You know well the Dharma; O Speakers of truth! Kindly specify according to the dictates of the Vedas. O Omniscient ones! Whose son am I now? Who is my most respectful father? Please deliver your judgement and I will take his refuge. When Śunaḥśepha spoke thus, the members of the assembly began to speak to each other

सभ्या ऊचुः

अजीगर्तस्य पुत्रोऽयं कस्यान्यस्य भवेदसौ ॥ 23 ॥
अंगादंगात्समुद्भूतः पालितस्तेन भक्तितः ।
अन्यस्य कस्य पुत्रोऽसौ प्रथवेदिति निश्चयः ॥ 24 ॥

"The boy must be of Ajīgarta; whose else can he be? This boy is born of the limbs of Ajīgarta; and he has nursed him according to his might. So he must be his son; whose else can he be?"

तच्छ्रुत्वा वामदेवस्तु तानुवाच सभासदः ।
विक्रीतस्तेन तातेन द्रव्यलोभात्सुतः किल ॥ 25 ॥
पुत्रोऽयं धनदातुश्च राज्ञस्तत्र न संशयः ।
अथवा वरुणस्यैष पाशान्मुक्तोऽस्त्यनेन वै ॥ 26 ॥

Vāma Deva then told the people of the assembly "The father of the boy sold his son for money; the King purchased him. So he can be said as the son of the King; or he may be called son of Varuṇa, in as much as he freed him from his rope bondage.

अन्नदाता भयत्राता तथा विद्याप्रदश्च यः ।
तथा वित्तप्रदश्चैव पञ्चैते पितरः स्मृताः ॥ 27 ॥

For, he who nourishes another with food, who saves one from one's fear, who protects one by giving money, who bestows learning to anybody and he who gives birth to any of the above five classes of persons can be called his father.

तदा केचित्पितुः प्राहुः केचिद्राज्ञस्तथाऽपरे ।
वरुणस्येति संवादे निर्णयं न ययुश्च ते ॥ 28 ॥
इत्थं सन्देहमापन्ने वसिष्ठो वाक्यमब्रवीत् ।
सभ्यान्विवदतस्तत्र सर्वज्ञः सर्वपूजितः ॥ 29 ॥
शृणुध्वं भो महाभागा निर्णयं श्रुतिसम्मतम् ।

O King! Thus some one turned out to be in favour of Ajīgarta, some other in favour of the King; but nobody came to any definite conclusion. When matters stood in this doubtful condition, the omniscient all-respected Vasiṣṭha Deva addressed the disputing members thus: "O high-souled Ones! Kindly hear what the Śrutis say on this point.

निःस्नेहेन यदा पित्रा विक्रीतोऽयं सुतः शिशुः ॥ 30 ॥
सम्बन्धस्तु गतस्तस्य तदैव धनसंग्रहात् ।
हरिश्चन्द्रस्य संजातः पुत्रोऽसौ क्रीत एव च ॥ 31 ॥
यूपे बद्धो यदा राज्ञा तदा तस्य न वै सुतः ।

When the father has cut off his filial attachment and has sold his son, his fatherly connection has ceased then. No doubt this boy was purchased by the King Hariścandra. But when the King fastened him to the sacrificial post, he cannot be called as the father.

वरुणस्तु स्तुतोऽनेन तेन तुष्टेन मोचितः ॥ 32 ॥
तस्मान्नायं महाभागा ह्यसौ पुत्रः प्रचेतसः ।
यो यं स्तौति महामन्त्रैः सोऽपि तुष्टो ददाति च ॥ 33 ॥
धनं प्राणान्पशून्राज्यं तथा मोक्षं निजेप्तिसतम् ।

Again when this boy singing hymns in honour of Varuṇa, he being glad freed him of his

bondage, so Varuṇa cannot be called his father. For whoever praises a god by the great Mantras, that Deva becomes pleased with him and gives him wealth, life, cattle-kingdom and even final emancipation.

कौशिकस्य सुतश्चायं गरिष्ठे येन रक्षितः ॥ 34 ॥
मन्त्रं दत्त्वा महावीर्यं वरुणस्यातिसङ्कटे ।

Rather Viśvāmitra saved the boy by giving him in his critical moment the powerful great Mantra of Varuṇa; hence the boy can be called as the son of Viśvāmitra and of none else.

व्यास उवाच

श्रुत्वा वाक्यं वसिष्ठस्य वाढमूचुः सभासदः ॥ 35 ॥
विश्वामित्रस्तु जग्राह तं करे दक्षिणे तदा ।
एहि पुत्र गृहं मे त्वमित्युक्त्वा प्रेमपूरितः ॥ 36 ॥

Vyāsa said: O King! Hearing the words of Vasiṣṭha, all the members of the assembly gave their unanimous consent and Viśvāmitra with his heart filled with love, exclaimed "O Son! Come to my house." And caught hold of his right hand.

शुनःशेपो जगामाशु तेनैव सह सत्वरः ।
वरुणस्तु प्रसन्नात्मा जगाम च स्वमालयम् ॥ 37 ॥

Śunaḥśepa, too, accompanied him and went away. Varuṇa also went to his own abode with a gladdened heart.

ऋत्विजश्च तथा सभ्याः स्वगृहान्निर्ययुस्तदा ।
राजाऽपि रोगनिर्मुक्तो बभूवातिमुदान्वितः ॥ 38 ॥
प्रजास्तु पालयामास सुप्रसन्नेन चेतसा ।

The councillors, too, departed. Freed from his disease, the King gladly began to govern his subjects.

रोहिताख्यस्तु तच्छ्रुत्वा वृत्तान्तं वरुणस्य ह ॥ 39 ॥
आजगाम गृहं प्रीतो दुर्गमाद्वनपर्वतात् ।

At this time his son Rohita heard all about Varuṇa and became very glad and leaving the impassable forest passes and mountains, returned home.

दूता राजानमभ्येत्य प्रोचुः पुत्रं समागतम् ॥ 40 ॥
मुदितोऽसौ जगामाशु सम्मुखः कोसलाधिपः ।

The messengers informed the King of the arrival of the prince; the King heard and his heart overflowed with love and he gladly came there with no delay.

दृष्ट्वा पितरमायान्तं प्रेमोद्रिक्तः सुसंभ्रमः ॥ 41 ॥
दण्डवत्पतितो भूमावश्रुपूर्णमुखः शुचा ।
राजाऽपि तं समुत्थाप्य परिरभ्य मुदान्वितः ॥ 42 ॥
समाघ्राय सुतं मूर्ध्नि पप्रच्छ कुशलं पुनः ।

Seeing the father coming, Rohitāśva became filled with love and overpowered with sorrow for long separation began to shed tears and fell prostrate at his feet. The King raised him up and embraced him gladly and smelling his head enquired of his welfare.

उत्संगे तं समारोप्य मुदितो मेदिनीपतिः ॥ 43 ॥
उष्णैर्नेत्रजलैः शीर्षण्यभिषेकमथाकरोत् ।
राज्यं शशास तेनासौ पुत्रेणातिप्रियेण च ॥ 44 ॥
वृत्तांतं नरमेधस्य कथयामास विस्तरात् ।

When the King was thus asking his son, taking him on his lap, the hot tears of joy flowed from his eyes and fell on the head of the prince. The King and the prince then began to govern together his kingdom. The King described in detail all the events of the sacrifice where human victims are immolated.

राजसूयं क्रतुवरं चकार नृपसत्तमः ॥ 45 ॥
वसिष्ठं पूजयित्वाऽथ होतारमकरोद्विभुः ।
समाप्ते त्वथ यज्ञेशे वसिष्ठोऽतीव पूजितः ॥ 46 ॥

He started next the Rājasūya sacrifice, the best of all sacrifices, and duly worshipping the Muni Vasiṣṭha, made him the Hotā in that sacrifice. When this grand sacrifice was finished, the King respected the Muni Vasiṣṭha with abundant wealth.

शक्रस्य सदनं रम्यं जगाम मुनिरादरात् ।
विश्वामित्रोऽपि तत्रैव वसिष्ठेन च संगतः ॥ 47 ॥
मिलित्वा तौ स्थितौ देवसदने मुनिसत्तम ।
विश्वामित्रोऽपि पप्रच्छ वसिष्ठं प्रतिपूजितम् ॥ 48 ॥
वीक्ष्य विस्मयचित्तस्तं सभायां तु शचीपतेः ।

Once, on a time, the Muni Vasiṣṭha went gladly to the romantic Heaven of Indra; and Visvāmitra, too, went there also and both the Munis then met

with each other. The two Maharṣis took their seats in that Heaven. But Viśvāmitra was astonished to see Vasiṣṭha greatly respected in Indra's hall of assembly and asked him, thus:

विश्वामित्र उवाच

क्वेयं पूजा त्वय प्राता महती मुनिसत्तम ॥ 49 ॥
कृता केन महाभाग सत्यं ब्रूहि ममांतिके ।

"O Muni! Where have you received this great honour and worship? O Highly Fortunate One! Who has worshipped you thus? Speak out truly."

वसिष्ठ उवाच

यजमानोऽस्ति मे राजा हरिश्चन्द्रः प्रतापवान् ॥ 50 ॥
राजसूयः कृतस्तेन राज्ञा प्रवरदक्षिणः ।

Vasiṣṭha said: "O Muni! There is a King named Hariścandra; he is very powerful and my client; that King performed the great Rājasūya sacrifice with abundant Dakṣinās.

नेदृशोऽस्ति नृपश्चान्यः सत्यवादी धृतव्रतः ॥ 51 ॥
दाता च धर्मशीलश्च प्रजारञ्जनतत्परः ।
तस्य यज्ञे मया पूजा प्राप्ता कौशिकनन्दन ॥ 52 ॥
किं पृच्छसि पुनः सत्यं ब्रवीम्यकृत्रिमं द्विज ।

There is no other King truthful like him; he is virtuous, charitable, and ever ready in governing his subjects. O Son of Kauśika! I have got my worship and honour in his sacrifice. O best of Dvijas! Are you telling me to speak truly?

हरिश्चन्द्रसमो राजा न भूतो न भविष्यति ॥ 53 ॥
सत्यवादी तथा दाता शूरः परमधार्मिकः ।

Again I speak truly to you that there never was a King truthful, heroic charitable, and very religious like him nor there will be such a one.

व्यास उवाच

इति तस्य वचः श्रुत्वा विश्वामित्रोऽतिकोपनः ।
बभूव क्रोधसंरक्तलोचनोऽप्यब्रवीच्च तम् ॥ 54 ॥

Vyāsa said: O King! Hearing such words, the Viśvāmitra, of a very angry temper, spoke to him with his reddened eyes:

विश्वामित्र उवाच

एवं स्तौषि नृपं मिथ्यावादिनं कपटप्रियम् ।
वञ्चितो वरुणो येन प्रतिश्रुत्य वरं पुनः ॥ 55 ॥
मम जन्मार्जितं पुण्यं तपसः पठितस्य च ।
त्वदीयं वाऽतितपसो ग्लहं कुरु महामते ॥ 56 ॥
अहं चेत्तं नृपं सद्यो न करोम्यति संस्तुतम् ।

"O Vasiṣṭha! Hariścandra obtained a boon from Varuṇa when he made a certain promise; then he cheated Varuṇa with deceitful words. So he is a liar and cheat. Why are you praising then that King! O Intelligent One! Let us now stake all our virtues that we have earned since our birth by our asceticism and studies.

असत्यवादिनं काममदातारं महाखलम् ॥ 57 ॥
आजन्म सञ्चितं सर्वं पुण्यं मम विनश्यतु ।
अन्यथा त्वत्कृतं सर्वं पुण्यं त्विति पणावहे ॥ 58 ॥
ग्लहं कृत्वा ततस्तौ तु विवदन्तौ मुनी तदा ।
स्वाश्रमं स्वर्गलोकाच्च गतौ परमकोपनौ ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे सप्तदशोऽध्यायः ॥ 17 ॥

You have praised exceedingly that King who is a great cheat; but if I cannot prove him to be a liar of the first water, I will lose all my virtues from my birth; but if it be otherwise, then all your virtues will be destroyed. Thus the two Munis quarrelled with each other and making this stake, departed from the Heavens and went to their respective Āśramas.

Here ends the Seventeenth Chapter in the Seventh Book on the freeing of Śunaḥśepa and the curing of Hariścandra in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVIII

On the Quarrel between Hariścandra and Viśvāmitra

व्यास उवाच

कदाचित्तु हरिश्चन्द्रो मृगयार्थं वनं ययौ ।
अपश्यद्रुदतीं बालां सुन्दरीं चारुलोचनाम् ॥ 1 ॥
तामपृच्छन्महाराजः कामिनीं करुणापरः ।
पद्मपत्रविशालाक्षि किं रोदिषि वरानने ॥ 2 ॥

Vyāsa said: O King! Once on a time Hariścandra went out to the forest on an hunting excursion; and, while roaming to and fro, he saw that a very beautiful lady was crying. The King, seeing this, took pity on her and asked: "O Fear One! Why are you in this forest crying alone? O Large-eyed One! Has some one pained you?

केनासि पीडिताऽत्यर्थं किं ते दुःखं वदाशु मे ।
का च त्वं विजने घोरे कस्ते भर्ता पिताऽथवा ॥ 3 ॥
न बाधते च राज्ये मे राक्षसोऽपि परांगनाम् ।
तं हन्मि तरसा कान्ते यस्त्वां सुन्दरि बाधते ॥ 4 ॥

What is the cause of your sorrow? Express this quickly before me. Why have you come here in this dreadful lonely forest? What are the names of your husband and your father? O Beautiful One! In my kingdom, no demon can give any trouble to another's lady; I will immediately kill him who has given you this trouble.

ब्रूहि दुःखं वरारोहे स्वस्था भव कृशोदरि ।
विषये मम पापात्मा न तिष्ठति सुमध्यमे ॥ 5 ॥
इति तस्य वचः श्रुत्वा नारी तं चाब्रवीन्नृपम् ।
प्रमृज्याश्रूणि वदनाद्धरिश्चन्द्रं नृपोत्तमम् ॥ 6 ॥

O thin-bellied One! Be comfortable; do not weep; tell me why you are in this sorrowful state; know that no sinner can remain within my territory." Hearing the words of the King, the lady wiped out her tears by her hand and began to say:

नार्युवाच

राजन्मां बाधतेऽत्यर्थं विश्वामित्रो महामुनिः ।
तपः करोति यद्घोरं मदर्थं कौशिको वने ॥ 7 ॥
तेनाहं दुःखिता राजन्विषये तव सुव्रत ।
विद्धि मां कामनां कान्तां पीडितां मुनिना भृशम् ॥ 8 ॥

"O King! I am Siddharūpiṇī, of the nature of success; to get me, Viśvāmitra is practising terrible austerities. So these troubles have arisen from him, the son of Kuśika. O King! For this reason I am sorry in Your kingdom. O One of good vows! I am a gentle lovely Lady; still that Muni is giving me so much trouble."

राजोवाच

स्वस्था भव विशालाक्षि न ते दुःखं भविष्यति ।
तमहं वारयिष्यामि मुनिं तापपरायणम् ॥ 9 ॥
इत्याश्वास्य स्त्रियं राजा तरसा मुनिसन्निधौ ।
नत्वा प्रणम्य शिरसा तमुवाच महीपतिः ॥ 10 ॥

The King said: "O Large-eyed One! No longer you will have to suffer any more pains. Be patient. I will go and make the Muni desist from his tapasyā." Thus comforting the lady, the King went hurriedly to the Muni Viśvāmitra and, bowing down to him said with clasped palms: "O Maharṣi! Why are you ailing your body by this terrible severe austerity?

स्वामिन्किं क्रियतेऽत्यर्थं तपसा देहपीडनम् ।
किमर्थं ते समारम्भो ब्रूहि सत्यं महामते ॥ 11 ॥
वाञ्छितं तव गाधेय करोमि सफलं किल ।
उत्तिष्ठोत्तिष्ठ तरसा तपसाऽलमतः परम् ॥ 12 ॥

O Highly intelligent One! For what great noble cause, are you practising this hard tapasyā; speak truly to me. O Son of Gādhi! I will fulfil your desires; there is no need of your practising this severe penance; please get out of it immediately.

विषये मम सर्वज्ञ न कर्तव्यं सुदारुणम् ।
लोकपीडाकरं घोरं तपः केनापि कर्हिचित् ॥ 13 ॥
इत्थं निषिध्य तं राजा विश्वामित्रं गृहं ययौ ।
मनसा क्रोधमाधाय गतोऽसौ कौशिको मुनिः ॥ 14 ॥

O Maharṣi! You know everything; so what shall I say anything further? See! If ought not anyone to practise this extremely dreadful tapasyā, causing troubles to the people within my territory." Thus prohibited by the King Hariścandra, the Muni became very angry at his heart and went towards his own hermitage.

स गत्वा चिन्तयामास नृपकृत्यमसाम्प्रतम् ।
वसिष्ठस्य च सम्वादं तपसः प्रतिषेधनम् ॥ 15 ॥

The King, too, went back to his palace. The Muni on his arrival at his hermitage, began to cogitate in his mind "Why has the King unjustly desisted me from my tapasyā and also discussions that took place between him and Vasiṣṭha.

कोपाविष्टेन मनसा प्रतीकारमथाकरोत् ।
विचिंत्य बहुधा चित्ते दानवं घोरविग्रहम् ॥ 16 ॥

Viśvāmitra became very angry at his heart and ready to take the vengeance of this. He thought over on many points and created a terrible demon of a dreadful appearance in the form of a boar and sent it to the territory of the King Hariścandra.

प्रेषयामास तद्देशं विधाय सूकराकृतिम् ।
सोऽतिकायो महाकालः कुर्वन्नादं सुदारुणम् ॥ 17 ॥

That terrible boar, of huge body, entered into the kingdom, raising a dreadful sound. The guards became afraid at his terrible noise.

राज्ञश्चोपवने प्राप्तस्त्रासयन्रक्षकान्स्तदा ।
मालतीनां च खण्डानि कनकानां तथैव च ॥ 18 ॥
यूथिकानां च वृंदानि कंपयंश्च मुहुर्मुहुः ।
दन्तेन विलिखन्भूमिं समुन्मूलयते द्रुमान् ॥ 19 ॥

Entering into the forest, that boar began to whirl round and round and destroy the Mālati forest, at another place the Kadamba forest, and at others the Yūthikā forest.

चम्पकान्केतकीषण्डान्मल्लिकानां च पादपान् ।
करवीरानुशीरांश्च निचखान शुभान्मृदून् ॥ 20 ॥
मुचुकुन्दानशोकांश्च बकुलांस्तिलकांस्तथा ।
उन्मूल्य कदनं तत्र चकार सूकरो वने ॥ 21 ॥

At other places he began to dig up the earth by his tusks and root out the Campaka, Ketakī, Mallikā and various other trees. At other places again, he rooted out nice gentle Uśīra, Karavīra, Mucukunda, Aśoka, Vakula, Tilaka and other trees and so massacred the nice gardens and forests. The forest guards, then, taking their weapons, rushed forward on that boar.

वाटिकारक्षकाः सर्वे दुद्रुवुः शस्त्रपाणयः ।
हाहेति चुक्रुशुस्तत्र मालाकारा भृशातुराः ॥ 22 ॥

Those that were making garlands and the florists became very distressed and uttered uproars of consternation.

बाणैः संताड्यमानोऽपि यदा त्रस्तो न वै मृगः ।
रक्षकान्पीडयामास कोलः कालसमद्युतिः ॥ 23 ॥
ते तदाऽतिभयाक्रान्ता राजानं शरणं ययुः ।
तमूचुस्त्राहि त्राहीति वेपमाना भयाकुलाः ॥ 24 ॥

That boar, as if an incarnation of Death, though routed out with flights of arrows, could not be terrified; rather when he began to harass the guards very much, they became very much afraid and being very distressed took the refuge of the King and, trembling, said: "O King! Protect us. Protect us." And they cried piteously.

तानागतान्समालोक्य भयार्तान्भूपतिस्तदा ।
पप्रच्छ किं भयं कस्मान्मां ब्रुवंतु समागताः ॥ 25 ॥
नाहं बिभेमि देवभ्यो राक्षसेभ्यश्च रक्षकाः ।
कस्माद्भयं समुत्पन्नं तद्ब्रुवंतु ममाग्रताः ॥ 26 ॥

Seeing the guards terrified and distressed, the King asked them: "Whom do you fear so much and why you are so distressed? Speak truly before me. O Guards! I do not fear the Deva nor the Demons; so tell me who has created this panic amongst you.

हन्मि चैकेन बाणेन तं शत्रुं दुर्भगं किल ।
यो मेऽरातिः समुत्पन्नो लोके पापमतिः खलः ॥ 27 ॥
देवो वा दानवो वापि तं निहन्मि शरैः शितैः ।
क्व तिष्ठति कियद्रूपः कियद्बलसमन्वितः ॥ 28 ॥

I, no doubt, will send that vicious cheat unto the door of Death by this arrow, who has come against me in this world. What sort of enemy is that? What is his form? What is his power and

where is he residing now; speak this quickly to me. Be that enemy a Deva or a Dānava, I will slay him immediately by the multitude of arrows."

मालाकारा ऊचुः

न देवो न च दैत्योऽस्ति न यक्षो न च किन्नरः ।
कश्चित्कोलो महाकायो राजंस्तिष्ठति कानने ॥ 29 ॥
पुष्पवृक्षानतिमृदून्दन्तेनोन्मूलयत्यसौ ।
विदीर्णं तद्वनं सर्वं सूकरेणातिरंहसा ॥ 30 ॥
विशिखैस्ताडितोऽस्माभिर्दृषद्भिर्लकुटैस्तथा ।
न बिभेति महाराज हन्तुमस्मानुपाद्रवत् ॥ 31 ॥

The Mālākāras said: "The enemy is not a Deva, nor a Dānava, Yakṣa nor a Kinnara; it is a boar of a huge body that has entered into the forest. Very powerful, he is uprooting by his teeth all the beautiful flower trees; in fact, he is ruining all the gardens and forests. O King! We shot arrows on him, struck him with cudgels and hurled stones at him so much; yet he did not get a bit afraid; rather he turned back to kill us.

व्यास उवाच

इत्याकर्ण्य वचस्तेषां राजा कोपसमाकुलः ।
अश्वमारुह्य तरसा जगामोपवनं प्रति ॥ 32 ॥

Vyāsa said: O King! Hearing these words, the King's fury knew no bounds and, immediately getting on horseback, he went towards the garden and forest.

सैन्येन महता युक्तो गजाश्वरथसंयुतः ।
पदातिवृंदसहितः प्रययौ वनमुत्तमम् ॥ 33 ॥
तत्रापश्यन्महाकोलं घुर्घुरन्तं भयानकम् ।
वनं भग्नं च संवीक्ष्य राजा क्रोधयुतोऽभवत् ॥ 34 ॥

Then the horsemen, elephant drivers, charioteers and infantry, all followed him. When the King went there, he saw the terrible boar, of a huge body, whirling round and round and making the peculiar sound in the forest; and he witnessed also the destroyed condition of the forest and became very angry.

चापे बाणं समारोप्य विकृष्य च शरासनम् ।
तं हन्तुं सूकरं पापं तरसा समुपाक्रमत् ॥ 35 ॥
समालोक्य च राजानं चापहस्तं रुषाकुलम् ।
सम्मुखोऽभ्यद्रवत्तूर्णं कुर्वञ्छब्दं सुदारुणम् ॥ 36 ॥

He then drew his bow and arrows and fell down on him to take away his life. Seeing the King coming angrily towards him with bow and arrows in his hands, the boar began to sound more terribly and ran forward before him. The King saw that boar coming towards him with his mouth wide opened and began to shower arrows upon him to kill him.

तमायान्तं समालोक्य वराहं विकृताननम् ।
मुमोच विशिखं तस्मिन्हंतुकामो महीपतिः ॥ 37 ॥
वंचयित्वाऽथ तद्बाणं सूकरस्तरसा बलात् ।
निर्जगाम महावेगात्तमुल्लंघ्य नृपं तदा ॥ 38 ॥

The boar immediately made those arrows useless, and very violently and quickly jumped and passed away, over the King. When the boar passed away, the King angrily drew his bow with great care and shot sharpened arrows at him.

गच्छन्तं तं समालोक्य राजा कोपसमन्वितः ।
मुमोच विशिखांस्तीक्ष्णांश्चापमाकृष्य यत्नतः ॥ 39 ॥
क्षणं दृष्टिपथं राज्ञः क्षणं चादर्शनं गतः ।
कुर्वन्बहुविधारावं सूकरः समुपाद्रवत् ॥ 40 ॥

One moment the boar came in the King's sight; and at another moment he vanished away; thus the boar began to flee, uttering all sorts of sounds. The King Hariścandra then became very angry and drawing his bow purposed him, mounting on a horse, swift like the wind.

हरिश्चन्द्रोऽतिकुपितो मृगस्यानुजगाम ह ।
अश्वेन वायुवेगेन विकृष्य च शरासनम् ॥ 41 ॥
इतस्ततस्ततः सैन्यमगच्च्च वनान्तरम् ।
एकाकी नृपतिः कोलं व्रजन्तं समुपाद्रवत् ॥ 42 ॥

The soldiers then entered the forest and scattered hither and thither; the King alone pursued the boar. The sun entered unto the meridian; and the King came to be alone in a lonely forest.

मध्याह्नसमये राजा सम्प्राप्तो विजने वने ।
तृषितः क्षुधितोऽत्यर्थं बभूव श्रांतवाहनः ॥ 43 ॥
सूकरोऽदर्शनं प्राप्तो राजा चिन्तातुरोऽभवत् ।
मार्गभ्रष्टोऽतिविपिने दारुणे दीनवत्स्थितः ॥ 44 ॥

His horse was fatigued, and he, too, was tired of hunger and thirst. The boar went away out of sight. The King also missed his way in that dense jungle and became greatly absorbed with intense cares and anxieties.

किं करोमि क्व गच्छामि न सहायोऽस्ति मे वने ।
अज्ञातस्वपथः कुत्र व्रजामीति व्यचिन्तयत् ॥ 45 ॥
एवं चिन्तयतस्तत्र विपिने जनवर्जिते ।
राजा चिन्तातुरोऽपश्यन्नदीं सुविमलोदकाम् ॥ 46 ॥

He then began to think. "Where shall I now go? There is none to help me in this dense jungle. Especially I don't know the right path." While he was thus thinking, he saw, all on a sudden, a river with clear water in that lonely forest.

वीक्ष्य तां मुदितो राजा पाययित्वा तुरङ्गकम् ।
अश्वादुत्तीर्य विमलं पपौ पानीयमुत्तमम् ॥ 47 ॥
जलं पीत्वा नृपस्तत्र सुखमाप महीपतिः ।
इयेष नगरं गन्तुं दिग्भ्रमेणातिमोहितः ॥ 48 ॥

He became much delighted to see the flowing river and, alighting from horseback, he drank that water and made the horse also drink it.

विश्वामित्रस्तु सम्प्राप्तो वृद्धब्राह्मणरूपधृक् ।
ननाम वीक्ष्य राजा तं प्रीतिपूर्वं द्विजोत्तमम् ॥ 49 ॥

He became much relieved by drinking; and though he was much bewildered not to find the right track, he wanted now to go to his own city.

तमुवाच गाधिराजः प्रणमन्तं नृपोत्तमम् ।
स्वस्ति तेऽस्तु महाराज किमर्थमिह चागतः ॥ 50 ॥

At this moment Viśāmitra came up there in an old Brāhmin form; the King also looking at him bowed down to the Brāhmin garbed Viśvāmitra, who then spoke to the King:

एकाकी विजने राजन्किं चिकीर्षितमत्र ते ।
ब्रूहि सर्वं स्थिरो भूत्वा कारणं नृपसत्तम ॥ 51 ॥

"O King! Welfare be unto you! What for have you come here? O King! What object have you got in view in this lonely forest? Be calm and quiet and speak everything before me."

राजोवाच

सूकरोऽतिमहाकायो बलवान्पुष्पकाननम् ।
समुपेत्य ममर्दाशु कोमलान्पुष्पपादपान् ॥ 52 ॥
तं निवारयितुं दुष्टं करे कृत्वा च कार्मुकम् ।
ससैन्योऽहं स्वनगरान्निर्गतो मुनिसत्तम ॥ 53 ॥

The King said: "O Brāhmin! One powerful boar of a huge body entered into my garden and spoilt altogether all the gentle flower trees there. To desist that boar, I pursued him with bow in hand and went out of the city.

गतोऽसौ दृक्पथात्पापो मायावी क्वापि वेगवान् ।
पृष्ठतोऽहमपि प्राप्तः सैन्यं क्वापि गतं मम ॥ 54 ॥
क्षुधितस्तृषितश्चाहं सैन्यभ्रष्टस्त्विहागतः ।
न जाने पुरमार्गं च तथा सैन्यगतिं मुने ॥ 55 ॥

That powerful boar, very swift and, as it were a magician, has escaped my sight and gone away where I do not know. I pursued him and have come now to this place and I do not know where my soldiers have gone. O Muni! Now I am deprived of my men, I am hungry and thirsty.

पंथानं दर्शय विभो व्रजामि नगरं प्रति ।
ममात्र भाग्ययोगेन प्राप्तस्त्वं विजने वने ॥ 56 ॥
अयोध्याधिपतिश्चाहं हरिश्चन्द्रोऽतिविश्रुतः ।
राजसूयस्य कर्ता च वाञ्छितार्थप्रदः सदा ॥ 57 ॥

I do not know which is the road to my city; nor do I know where my soldiers have gone. O Dear Lord! It is to my great fortune that you have come in this lonely forest. Now I want to return to my home; kindly shew me the way. I have completed my Rājasūya sacrifice. I always give everyone whatever he wants. This is known to everybody.

धनेच्छा यदि ते ब्रह्मन्यज्ञार्थं द्विजसत्तम ।
आगन्तव्यमयोध्यायां दास्यामि विपुलं धनम् ॥ 58 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धेऽष्टादशोऽध्यायः । 18 ।

O Dvija! If you want money for your sacrifice, then come with me to Ayodhyā and I will give you abundance of wealth. I am Hariścandra, the famous King of Ayodhyā.

Here ends the Eighteenth Chapter of the Seventh Book on the origin of the quarrel between Hariścandra and Viśvāmitra in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIX

On Hariścandra's Kingdom Taken

व्यास उवाच

इति तस्य वचः श्रुत्वा भूपतेः कौशिको मुनिः ।
प्रहस्य प्रत्युवाचेदं हरिश्चंद्रं तदा नृपः ॥ 1 ॥
राजंस्तीर्थमिदं पुण्यं पावनं पापनाशनम् ।
स्नानं कुरु महाभाग पितृणां तर्पणं तथा ॥ 2 ॥

Vyāsa said: O King! Hearing thus the words of the King Hariścandra, the Maharṣi Kauśika smilingly said: "O King! This Tīratha is very sacred; if one bathes here, one is cleansed of one's sins and virtue springs up. So, highly fortunate One! Bathe in this and do peace-offerings (tarpaṇam) to your fathers.

कालः शुभतमोऽस्तीह तीर्थे स्नात्वा विशांपते ।
दानं ददस्व शक्त्याऽत्र पुण्यतीर्थेऽतिपावने ॥ 3 ॥
प्राप्य तीर्थं महापुण्यमस्नात्वा यस्तु गच्छति ।
स भवेदात्महा भूय इति स्वायंभुवोऽब्रवीत् ॥ 4 ॥

O King! This time is very auspicious and highly meritorious; so take a bath in this sacred Puṇya Tīrtha and make charities as far as it lies in your power. Svāyambhuva Manu says: "He, who arriving at a tīrtha capable to give high merits (Puṇya), does not bathe and make charities, deceives himself; so he is the slayer of his soul, no doubt.

तस्मात्तीर्थवरे राजन्कुरु पुण्यं स्वशक्तितः ।
दर्शयिष्यामि मार्गं ते गन्ताऽसि नगरं ततः ॥ 5 ॥
आगमिष्याम्यहं मार्गदर्शनार्थं तवानघ ।
त्वया सहाऽद्यकाकुत्स्थ तव दानेन तोषितः ॥ 6 ॥

So, O King! Do meritorious acts as best as you can in this excellent tīrtha. Then I will shew you the way and you will go to Ayodhyā. O Kākutstha! Today I will be pleased with your gifts and I will accompany you to shew you the way; this I have decided."

तच्छ्रुत्वा वचनं राजा मुनेः कपटमण्डितम् ।
वासांस्युत्तार्य विधिवत्स्नातुमभ्याययौ नदीम् ॥ 7 ॥

Hearing the deceitful words of the Maharṣi, the King took off his upper garments and tying the horse on to a tree, went towards the river to bathe according to due rites.

बन्धयित्वा हयं वृक्षे मुनिवाक्येन मोहितः ।
अवश्यंभावियोगेन तद्वशस्तु तदाऽभवत् ॥ 8 ॥
राजा स्नानविधिं कृत्वा सन्तर्प्य पितृदेवताः ।
विश्वामित्रमुवाचेदं स्वामिन्दानं ददामि ते ॥ 9 ॥

O King! The accidental combination, that was to have been so (sure to come), so enchanted the King by the Muni's words, that he got himself entirely under the control of the Muni. He duly completed his bath and offered peace offerings to the Devas and the Pitṛs and then spoke to Viśvāmitra. "O Lord! I am now making gifts to you.

यदिच्छसि महाभाग तत्ते दास्यामि साम्प्रतम् ।
गावो भूमिर्हिरण्यं च गजाश्वरथवाहनम् ॥ 10 ॥

O Fortunate One! Cows, lands, jewels, elephants, horses, chariots or horses, etc., anything that you like I will give you just now. There is nothing that I cannot give.

नादेयं मे किमप्यस्ति कृतमेतद्व्रतं पुरा ।
राजसूये मखश्रेष्ठे मुनीनां सन्निधावपि ॥ 11 ॥
तस्मात्त्वमिह सम्प्राप्तस्तीर्थेऽस्मिन्प्रवरे मुने ।
यत्तेऽस्ति वांछितं ब्रूहि ददामि तव वांछितम् ॥ 12 ॥

When I performed previously the Rājasūya sacrifice, I took, then, before all the Munis, this vow. So, O Muni! You are also present at this principal Tīrtha (place of pilgrimage); so express what you desire; I will give you your desired object."

विश्वामित्र उवाच

मया पूर्वं श्रुता राजन्कीर्तिस्ते विपुला भुवि ।
वसिष्ठेन च सम्प्रोक्ता दाता नास्ति महीतले ॥ 13 ॥
हरिश्चन्द्रो नृपश्रेष्ठः सूर्यवंशे महीपतिः ।
तादृशो नृपतिर्दाता न भूतो न भविष्यति ॥ 14 ॥
पृथिव्यां परमोदारस्त्रिशंकुतनयो यथा ।

Viśvāmitra said: "O King! Your glory is spread far and wide in this world; especially I have already heard that there is no second man charitable like you. The Muni Vasiṣṭha has said: "The King of the solar dynasty, the Triśaṅku's son, Hariścandra is foremost and first amongst the kings in this world and there is no one so liberal-minded as he is; such a king there never was nor ever there will be."

अतस्त्वां प्रार्थयाम्यद्य विवाहो मेऽस्ति पार्थिव ॥ 15 ॥
पुत्रस्य च महाभाग तदर्थं देहि मे धनम् ।

So, O King! Now the marriage time of my son has arrived; so I pray before you to-day, that you give me wealth to celebrate this marriage."

राजोवाच

विवाहं कुरु विप्रेन्द्र ददामि प्रार्थितं तव ॥ 16 ॥
यदिच्छसि धनं कामं दाता तस्यास्मि निश्चितम् ।

The King said: "O Brāhmin! Yes! Celebrate the marriage ceremony; I will give you your desired wealth. What more can be said than this that whatever wealth you would want, I will give that abundantly. There is no doubt in this."

व्यास उवाच

इत्युक्तः कौशिकस्तेन वंचनातत्परो मुनिः ॥ 17 ॥
उद्भाव्य मायां गान्धर्वीं पार्थिवायाप्यदर्शयत् ।

Vyāsa said: O King! Hearing these words of the King, the Muni Kauśika became ready to deceive him and originating the Gāndharvī Māyā, created a beautiful youth and one daughter aged ten years and showing them to the King, said "The marriage of these two is to be celebrated today.

कुमारः सुकुमारश्च कन्या च दशवार्षिकी ॥ 18 ॥
एतयोः कार्यमप्यद्य कर्तव्यं नृपसत्तम ।

O King! To marry the boys and the girls in the household is to earn more merits than the Rājasūya sacrifice.

राजसूयाधिकं पुण्यं गृहस्थस्य विवाहितः ॥ 19 ॥
भविष्यति तवाद्यैव विप्रपुत्रविवाहतः ।

So today you will get that desired fruit if you make charities for the marriage of this Brāhmin Youth."

तच्छ्रुत्वा वचनं राजा मायया तस्य मोहितः ॥ 20 ॥
तथेति च प्रतिज्ञाय नोवाचाल्पं वचस्तथा ।

The King was much enchanted by his Māyā; so no sooner he heard those words, he immediately promised: "That will be done" he did not raise any objection whatsoever.

तेन दर्शितमार्गोऽसौ नगरं प्रति जग्मिवान् ॥ 21 ॥
विश्वामित्रोऽपि राजानं वंचयित्वाऽऽश्रमं ययौ ।

Viśvāmitra then showed the way and the King went to his city. Viśvāmitra, too, thus deceiving the King, went back to his Āśrama.

कृतोद्वाहविधिस्तावद्विश्वामित्रोऽब्रवीन्नृपम् ॥ 22 ॥
वेदीमध्ये नृपाद्य त्वं देहि दानं यथेप्सितम् ।

When the King was staying in Agniśālā (cook room), Viśvāmitra Muni went to him and said: "O King! The marriage rites have been finished; so today give me what I desire in this sacrifice hall."

राजोवाच

किं तेऽभीष्टं द्विज ब्रूहि ददामि वाञ्छितं किल ॥ 23 ॥
अदेयमपि संसारे यशः कामोऽस्मि सांप्रतम् ।
व्यर्थं हि जीवितं तस्य विभवं प्राप्य येन वै ॥ 24 ॥
नोपार्जितं यशः शुद्धं परलोकसुखप्रदम् ।

The King said: "O Brāhmin! Speak out what you want; now I like to get fame. So if there be anything in the world, that is not to be given by me, if you want, I will give that even to you, no doubt. The mortal, possessing all wealth, if he do not earn good name and fame capable to give happiness to him in his next world, passes his life in vain."

विश्वामित्र उवाच

राज्यं देहि महाराज वराय सपरिच्छदम् ॥ 25 ॥
गजाश्वरथरत्नाढ्यं वेदीमध्येऽतिपावने ।

Viśvāmitra said: "O King! Give to this bridegroom, while within this sacred sacrificial alter, you entire kingdom with the royal umbrella and Cāmara for fanning the king and elephants, horses, chariots, infantry and all the gems and jewels."

व्यास उवाच

मोहितो मायया तस्य श्रुत्वा वाक्यं मुनेर्नृपः ॥ 26 ॥
दत्तमित्युक्तवान्राज्यमविचार्य यदृच्छया ।
गृहीतमिति तं प्राह विश्वामित्रोऽतिनिष्ठुरः ॥ 27 ॥

Vyāsa said: O King! The King Hariścandra was deluded by his Māyā; so no sooner he heard the Muni's words, he willingly said without the slightest consideration: "O Muni! I give as you pray, my this vast dominion to you." The very cruel Viśvāmitra, then, said: "O King! I have accepted your offer; but O Intelligent One! Give now the requisite Dakṣiṇā to complete your gift.

दक्षिणां देहि राजेन्द्र दानयोग्यां महामते ।
दक्षिणारहितं दानं निष्फलं मनुरब्रवीत् ॥ 28 ॥

Manu says: 'Gift without Dakṣiṇā is fruitless' so to get the fruit of your gift give Dakṣiṇā as duly fixed."

तस्माद्दानफलाय त्वं यथोक्तां देहि दक्षिणाम् ।
इत्युक्तस्तु तदा राजा तमुवाचातिविस्मितः ॥ 29 ॥

The King was exceedingly surprised to hear this and said: "O Lord! Kindly say what amount of wealth am I to give to you as Dakṣiṇā.

ब्रूहि कियद्धनं तुभ्यं देयं स्वामिन्मयाऽधुना ।
दक्षिणानिष्क्रयं साधो वद तावत्प्रमाणकम् ॥ 30 ॥

O Saint! Say the value of your Daksiṇā. O Ascetic! Don't be impatient; I will give you the Dakṣiṇā to that amount, no doubt."

दानपूर्त्यै प्रदास्यामि स्वस्थो भव तपोधन ।
विश्वामित्रस्तु तच्छ्रुत्वा तमाह मेदिनीपतिम् ॥ 31 ॥

Hearing this, Viśvāmitra told to the King: "At present give me two and a half loads of gold as Dakṣiṇā.

हेमभारद्वयं सार्धं दक्षिणां देहि साम्प्रतम् ।
दास्यामीति प्रतिश्रुत्य तस्मै राजाऽतिविस्मतः ॥ 32 ॥

The King Hariścandra became greatly amazed and promised: "I will give you that;" he then anxiously mounted on his horseback and became ready to go quickly.

तदैव सैनिकास्तस्य वीक्षमाणाः समागताः ।
दृष्ट्वा महीपतिं व्यग्रं तुष्टुवुस्ते मुदान्विताः ॥ 33 ॥

At this time, his soldiers who lost their roads in quest of their king, came to him. They were very glad to see him; but, seeing him anxious, they began to praise him in great haste.

व्यास उवाच

श्रुत्वा तेषां वचो राजा नोक्त्वा किंचिच्छुभाशुभम् ।
चिन्तयन्स्वकृतं कर्म ययावन्तःपुरे ततः ॥ 34 ॥

Vyāsa said: O King! Hearing their words, the King did not say anything, good or bad; but thinking on his own doing, entered into the zenānā.

किं मया स्वीकृतं दानं सर्वस्वं यत्समर्पितम् ।
वञ्चितोऽहं द्विजेनात्र वने पाटच्चरैरिव ॥ 35 ॥

Oh! What have I promised to give? I have made a gift of all that I have; I am cheated in this matter by the Muni like one robbed by a thief in a wilderness.

राज्यं सोपस्करं तस्मै मया सर्वं प्रतिश्रुतम् ।
भारद्वयं सुवर्णस्य सार्धं च दक्षिणा पुनः ॥ 36 ॥

My dominion including my dress I have promised to give to him. Moreover I will have to pay besides two and a half loads of gold.

किं करोमि मतिर्भ्रष्टा न ज्ञातं कपटं मुनेः ।
प्रतारितोऽहं सहसा ब्राह्मणेन तपस्विना ॥ 37 ॥
न जाने दैवकार्यं वै हा दैव किं भविष्यति ।
इति चिन्तापरो राजा गृहं प्राप्तोऽतिविह्वलः ॥ 38 ॥

My brain seems to have been completely destroyed. What to do now? I did not know the cunningness of the Muni. Therefore I am cheated by this deceitful Brāhmin. It is next to impossible to understand the work of Daiva. Oh! My Fate! What will happen to me now?' Very much bewildered, the King entered in the interior of the palace.

पतिं चिन्तापरं दृष्ट्वा राज्ञी पप्रच्छ कारणम् ।
किं प्रभो विमना भासि का चिन्ता ब्रूहि साम्प्रतम् ॥ 39 ।
वनात्पुत्रः समायातो राजसूयः कृतः पुरा ।
कस्माच्छोचसि राजेन्द्र शोकस्य कारणं वद ॥ 40 ॥

The queen seeing her husband immersed in cares, enquired into the cause, thus: "O Lord! Why have you become so absent-minded? Kindly say what you are thinking now? O King! The son has

come back from the forest before you completed your Rājasūya sacrifice; why then are you in grief now? Kindly speak out the cause of your sorrow.

नारातिर्विद्यते क्वापि बलवान्दुर्बलोऽपि वा ।
वरुणोऽपि सुसंतुष्टः कृतकृत्योऽसि भूतले ॥ 41 ॥
चिन्तया क्षीयते देहो नास्ति चिन्तासमा मृतिः ।
त्यज्यतां नृपशार्दूल स्वस्थो भव विचक्षण ॥ 42 ॥
तन्निशम्य प्रियावाक्यं प्रीतिपूर्वं नराधिपः ।
प्रोवाच किंचिच्चिन्तायाः कारणं च शुभाशुभम् ॥ 43 ॥

Nowhere is your enemy, strong or weak; only Varuṇa was angry with you; now he is also very satisfied. So there is nothing further for you to do or to think. O King! Owing to cares, this body gets weaker and weaker, day by day. So nothing is like cares to lead one to death." When his dear wife said so, the King expressed to her somewhat the cause of his cares, good or bad.

भोजनं न चकारासौ चिन्ताविष्टस्तथा नृपः ।
सुप्त्वाऽपि शयने शुभ्रे लेभे निद्रां न भूमिपः ॥ 44 ॥
प्रातरुत्थाय चिन्तार्तो यावत्संध्यादिकाः क्रियाः ।

But the King was much absorbed with his cares so that he could not eat nor sleep though his bedding was perfectly white and clear. Early in the next morning, when, getting up from his bed, he was doing anxiously his morning duties, Viśvāmitra came up there.

करोति नृपतिस्तावद्विश्वामित्रः समागतः ॥ 45 ॥
क्षत्त्रा निवेदितो राज्ञे मुनिः सर्वस्वहारकः ।
आगत्योवाच राजानं प्रणमन्तं पुनः पुनः ॥ 46 ॥

When the sentinel informed the King of the arrival of Viśvāmitra, he gave order for him to enter. Viśvāmitra, the Looter of his all and everything, came before him and told the King who repeatedly bowed down to him:

विश्वामित्र उवाच

राजंस्त्यज स्वराज्यं मे देहि वाचा प्रतिश्रुतम् ।
सुवर्णं स्पृश राजेन्द्र सत्यवाग्भव साम्प्रतम् ॥ 47 ॥

"O King! Now leave your kingdom and give me the gold that you promised as Dakṣiṇā and prove that you are truthful."

हरिश्चन्द्र उवाच

स्वामिन्राज्यं तवेदं मे मया दत्तं किलाधुना ।
त्यक्त्वाऽन्यत्र गमिष्यामि मा चिन्ता कुरु कौशिक ॥ 48 ॥

Hariścandra said: "O Lord! I have given you this vast dominion of mine; so my Kingdom has now become yours; I am leaving this Kingdom and going to somewhere else.

सर्वस्वं मम ते ब्रह्मन्गृहीतं विधिवद्विभो ।
सुवर्णदक्षिणां दातुमशक्तो ह्यधुना द्विज ॥ 49 ॥
दानं ददामि ते तावद्यावन्मे स्याद्धनागमः ।

O Kauśika! You need not think a bit for this. O Brāhmaṇa! You have taken my all according to the technical rule; so now I am unable to give you Dakṣiṇā.

पुनश्चेत्कालयोगेन तदा दास्यामि दक्षिणाम् ॥ 50 ॥
इत्युक्त्वा नृपतिः प्राह पुत्रं भार्यां च माधवीम् ।
राज्यमस्मै प्रदत्तं वै मया वेद्यां सुविस्तरम् ॥ 51 ॥

If, in time, wealth comes to me, I will at once give you your Dakṣiṇā." Saying him thus, the King told his wife Śaivyā and his son Rohita "In this Agnihotra room I say that I have given my vast dominion to the Muni Viśvāmitra."

हस्त्यश्वरथसंयुक्तं रत्नहेमसमन्वितम् ।
त्यक्त्वा त्रीणि शरीराणि सर्वं चास्मै समर्पितम् ॥ 52 ॥
त्यक्त्वाऽयोध्यां गमिष्यामि कुत्रचिद्वनगह्वरे ।
गृह्णात्विदं मुनिः सम्यग्राज्यं सर्वसमृद्धिमत् ॥ 53 ॥

Elephants, horses, chariots, gold and jewels all I have given to him along with my kingdom. What more than this that save us three, everything else I have given to him. "O Maharṣi! Take fully this prosperous dominion; we are going somewhere else to a forest or a mountain cave."

इत्याभाष्य सुतं भार्यां हरिश्चन्द्रः स्वमंदिरात् ।
विनिर्गतः सुधर्मात्मा मानयंस्तं द्विजात्तमम् ॥ 54 ॥

The exceedingly virtus Hariścandra spoke thus to his wife and son, and, paying respects to the Muni, went out from his house.

व्रजंतं भूपतिं वीक्ष्य भार्यापुत्रावुभावपि ।
चिन्तातुरौ सुदीनास्यौ जग्मतुः पृष्ठतस्तदा ॥ 55 ॥

Seeing the King going thus away, his wife and son, afflicted with cares, followed him with their sad faces.

हाहाकारो महानासीन्नगरे वीक्ष्य तांस्तथा ।
चुक्रुशुः प्राणिनः सर्वे साकेतपुरवासिनः ॥ 56 ॥

Seeing thus, all the inhabitants of Ayodhyā cried aloud, and great consternation and uproar arose in the city.

हा राजन्किं कृतं कर्म कुतः क्लेशः समागतः ।
वञ्चितोऽसि महाराज विधिनाऽपण्डितेन ह ॥ 57 ॥

O King! What is this act that you have done? How has this suffering come to you! O King! The great Fate, without any consideration, has certainly deceived you.

सर्वे वर्णास्तदा दुःखमाप्नुयुस्तं महीपतिम् ।
विलोक्य भार्यया सार्धं पुत्रेण च महात्मना ॥ 58 ॥

The Brāhmaṇas, Kṣattriyas, Vaiśyas and Śūdras, all the four Varṇas gave vent to their sorrows, when they saw the King going away with his wife and son.

निनिंदुर्ब्राह्मणं तं तु दुराचारं पुरौकसः ।
धूर्तोऽयमिति भाषंतो दुःखार्ता ब्राह्मणादयः ॥ 59 ॥
निर्गत्य नगरात्तस्माद्विश्वामित्रः क्षितीश्वरम् ।
गच्छन्तं तमुवाचेदं समेत्य निष्ठुरं वचः ॥ 60 ॥

The Brāhmins and the other inhabitants of the city, all were afflicted with sorrows and began to abuse the vicious Brāhmaṇa saying that "He is a cheat, etc."

दक्षिणायाः सुवर्णं मे दत्त्वा गच्छ नराधिप ।
नाहं दास्यामि वा ब्रूहि मया त्यक्तं सुवर्णकम् ॥ 61 ॥

O King! Give the gold for Dakṣiṇā and then go; or say that you will not be able to give and I will then not take the Dakṣiṇā.

राज्यं गृहाण वा सर्वं लोभश्चेद्धि विवर्तते ।
दत्तं चेन्मन्यसे राजन्देहि यद्यत्प्रतिश्रुतम् ॥ 62 ॥

Or if you entertain within yourself any greed, then take back all your Kingdom. O King! If you think that you have really made this gifts, then give what you have promised."

एवं ब्रुवंतं गाधेयं हरिश्चन्द्रो महीपतिः ।
प्रणिपत्य सुदीनात्मा कृतांजलिपुटोऽब्रवीत् ॥ 63 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे एकोनविंशोऽध्यायः ॥ 19 ॥

The son of Gādhi was saying so, when the King Hariścandra very humbly bowed down to him with folded palms and said to him.

Here ends the Nineteenth Chapter of the Seventh Book on the taking away of Hariścandra's Kingdom in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XX

On Hariścandra Paying His Dakṣiṇā

हरिश्चन्द्र उवाच

अदत्त्वा ते हिरण्यं वै न करिष्यामि भोजनम् ।
प्रतिज्ञा मे मुनिश्रेष्ठ विषादं त्यज सुव्रत ॥ 1 ॥
सूर्यवंशसमुद्भूतः क्षत्रियोऽहं महीपतिः ।
राजसूयस्य यज्ञस्य कर्ता वाञ्छितदो नृपः ॥ 2 ॥

Hariścandra said: "O Muni! I will not take my food until I pay you your Dakṣiṇā in gold; know this to be my resolve; therefore O One of good vows! Discard all your anxieties for Dakṣiṇā. I am the King of the Solar dynasty; especially since the time I have completed my Rājasvya Sacrifice, I give to every man whatever he desires.

कथं करोमि नाकारं स्वामिन्दत्त्वा यदृच्छया ।
अवश्यमेव दातव्यमृणं ते द्विजसत्तम ॥ 3 ॥
स्वस्थो भव प्रदास्यामि सुवर्णं मनसेप्सितम् ।
कञ्चित्कालं प्रतीक्षस्व यावत्प्राप्स्याम्यहं धनम् ॥ 4 ॥

So, O Lord! How can it possible that I will not give what I have voluntarily promised myself? O Best of Dvijas! I will certainly pay off your debt. I must give you the gold as you desire; be calm and patient; but you will have to wait one month; and on getting the money I will pay it off to you."

विश्वामित्र उवाच

कुतस्ते भविता राजन्धनप्राप्तिरतः परम् ।
गतं राज्यं तथा कोशो बलं चैवार्थसाधनम् ॥ 5 ॥

Viśvāmitra said: "O King! Kingdom, treasury and strength are the three sources of income; but you are now deprived of all these. Whence, now, do you expect to get gold? O King! Vain are your hopes to get money; what am I do now? You are now wealthless and how can I, out of greed, give you trouble?

वृथाऽऽशा ते महीपाल धनार्थे किं करोम्यहम् ।
निर्धनं त्वां च लोभेन पीडयामि कथं नृप ॥ 6 ॥
तस्मात्कथय भूपाल न दास्यामीति साम्प्रतम् ।
त्यक्त्वाऽऽशां महतीं कामं गच्छाम्यहमतः परम् ॥ 7 ॥
यथेष्टं व्रज राजेन्द्र भार्यापुत्रसमन्वितः ।
सुवर्णं नास्ति किं तुभ्यं ददामीति वदाधुना ॥ 8 ॥

O King! Better say "I will not be able to give you Dakṣiṇā," and I will then quit my strong expectation and go away as I like. And you, too, can think that you have no gold, so how can you give money and so you can go wherever you like with your wife and son."

व्यास उवाच

गच्छन्वाक्यमिदं श्रुत्वा ब्राह्मणस्य च भूपतिः ।
प्रत्युवाच मुनिं ब्रह्मन्धैर्यं कुरु ददाम्यहम् ॥ 9 ॥
मम देहोऽस्ति भार्यायाः पुत्रस्य च ह्यनामयः ।
क्रीत्वा देहं तु तं नूनमृणं दास्यामि ते द्विज ॥ 10 ॥

Vyāsa said: O King! Hearing these words of the Muni, at his time of departure, the King said: "O Brāhmaṇa! Be patient and I will certainly give you your Dakṣiṇā. O Dvija! My wife, son and I myself are all health; so selling these, I will give you the money; there is no doubt in this.

ग्राहकं पश्य विप्रेंद्र वाराणस्यां पुरि प्रभो ।
दासभावं गमिष्यामि सदारोऽहं सपुत्रकः ॥ 11 ॥
गृहाण कांचनं पूर्णं सार्धं भारद्वयं मुने ।
मौल्येन दत्त्वा सर्वान्नः सन्तुष्टो भव भूधर ॥ 12 ॥

O Lord enquire whether there is anyone who can purchase us and I will agree to become the slave with my wife and son. O Muni! You can sell all of us and the price you get, you can take two and a half loads of gold out of that and be pleased.

इति ब्रुवञ्जगामाथ सह पत्न्या सुतान्वितः ।
उमया कान्तया सार्धं यत्रास्ते शंकरः स्वयम् ॥ 13 ॥
यां दृष्ट्वा च पुरीं रम्यां मनसो ह्लादकारिणीम् ।
उवाच स कृतार्थोऽस्मि पुरीं पश्यन्सुवर्चसम् ॥ 14 ॥

Thus saying, the King went to Benares where Śaṅkara was staying with his dear consort Umā. The King saw the beautiful city, the sight of which makes one's heart dance with more joy and he said that he had become blessed.

ततो भागीरथीं प्राप्य स्नात्वा देवादितर्पणम् ।
देवार्चनं च निर्वर्त्य कृतवान्दिग्विलोकनम् ॥ 15 ॥

Then he went to the banks of the Bhāgirathī and bathed in the Ganges and offered peace-offerings (Tarpaṇa) to the Devas and the Pitṛs and completing the worship if his Iṣṭa Deva (his own Deity) looked around where he would go.

प्रविश्य वसुधापालो दिव्यां वाराणसीं पुरीम् ।
नैषा मनुष्यभुक्तेति शूलपाणेः परिग्रहः ॥ 16 ॥
जगाम पद्भ्यां दुःखार्तः सह पत्न्या समाकुलः ।
पुरीं प्रविश्य स नृपो विश्वासमकरोत्तदा ॥ 17 ॥

The King entering into the beautiful city of Benares began to think that no human being is protecting this city but Śiva Himself is protecting it. So if he lives there, he would not be living in a city which has been given away by him to Viśvāmitra.

ददृशेऽथ मुनिश्रेष्ठं ब्राह्मणं दक्षिणार्थिनम् ।
तं दृष्ट्वा समनुप्राप्तं विनयावनतोऽभवत् ॥ 18 ॥

The King, then, distressed much with pain and troubled and being very much bewildered, began to journey on foot with his wife and son and entered into the city and placed his confidence.

प्राह चैवांजलिं कृत्वा हरिश्चन्द्रो महामुनिम् ।
इमे प्राणाः सुतश्चाथ प्रिया पत्नी मुने मम ॥ 19 ॥
येन ते कृत्यमस्त्याशु गृहाणाद्य द्विजोत्तम ।
यच्चान्यत्कार्यमस्माभिस्तन्ममाख्यातुमर्हसि ॥ 20 ॥

At this moment he saw the Muni Viśvāmitra, wanting Dakṣiṇā and humbly bowed down and spoke with folded palms: "O Muni! My dear wife, my son and I myself are living here; you can take

any of us and have your work done; or say what other work we will have to do for you."

विश्वामित्र उवाच

पूर्णः स मासो भद्रं ते दीयतां मम दक्षिणा ।
पूर्वं तस्य निमित्तं हि स्मर्यते स्ववचो यदि ॥ 21 ॥

Viśvāmitra said: "You promised that you would pay Dakṣiṇā at the end of one month; and today that one month is completed; if you remember, then give me the Dakṣiṇā."

राजोवाच

ब्रह्मन्नाद्यापि सम्पूर्णो मासो ज्ञानतपोबल ।
तिष्ठत्येकदिनार्धं यत्तत्प्रतीक्षस्व नापरम् ॥ 22 ॥

The King said: "O Brāhmaṇa! You are wise and are endowed with the power of tapas (asceticism); as yet one month is not complete; still half a day is remaining; wait till then; and no longer."

विश्वामित्र उवाच

इवमस्तु महाराज आगमिष्याम्यहं पुनः ।
शापं तव प्रदास्यामि न चेदद्य प्रयच्छसि ॥ 23 ॥

Viśvāmitra said: "O King! Let it be. I will come again and if you do not give me then, I will curse you."

इत्युक्त्वाऽथ ययौ विप्रो राजा चाचिंतयत्तदा ।
कथमस्मै प्रयच्छामि दक्षिणा या प्रतिश्रुता ॥ 24 ॥
कुतः पुष्टानि मित्राणि कुत्रार्थं साम्प्रतं मम ।
प्रतिग्रहः प्रदुष्टो मे तत्र याञ्चा कथं भवेत् ॥ 25 ॥

Thus saying Viśvāmitra went away. The King then thought within himself how he would pay him back what he had promised. There is no influential friend of mine in this Benares city who can help me with money; where then can I get the requisite money.

राज्ञां वृत्तित्रयं प्रोक्तं धर्मशास्त्रेषु निश्चितम् ।
यदि प्राणान्विमुञ्चामि ह्यप्रदाय च दक्षिणाम् ॥ 26 ॥

I am a Kṣattriya. Pratigraha (begging or accepting any gift) is forbidden to me and how can I beg or accept any gift! According to the code of Dharma, the offering of sacrifices (on one's own behalf), studying, and giving are the three duties ordained to a King.

ब्रह्मस्वहा कृमिः पापो भविष्याम्यधमाधमः ।
अथवा प्रेततां यास्ये वर एवात्मविक्रयः ॥ 27 ॥

And if I die not paying a Brāhmin's Dakṣiṇā, I will be polluted with the sin of stealing a Brāhmin's property and I will then be born a worm or will became a Preta. So to sell myself (and pay off the debts) is better than this.

सूत उवाच

राजानं व्याकुलं दीनं चिन्तयानमधोमुखम् ।
प्रत्युवाच तदा पत्नी बाष्पगद्गदया गिरा ॥ 28 ॥
त्यज चिन्तां महाराज स्वधर्ममनुपालय ।
प्रेतवद्वर्जनीयो हि नरः सत्यबहिष्कृतः ॥ 29 ॥

Sūta said: O Ṛṣis! When the King was thus thinking humbly with his face bent downwards, and in a distracted state of mind, his wife spoke to him with tears in her eyes and in a voice, choked with feelings: "O King! Discard all cares and keep your own Dharma, Truth.

नातः परतरं धर्मं वदन्ति पुरुषस्य च ।
यादृशं पुरुषव्याघ्र स्वसत्यस्यानुपालनम् ॥ 30 ॥

He who is divorced from Truth is forsaken like a Preta. O Best of all men! To keep one's Truth is one's Dharma; there is no other Dharma superior to it; so the sages declare.

अग्निहोत्रमधीतं च दानाद्याः सकलाः क्रियाः ।
भवन्ति तस्य वैफल्यं वाक्यं यस्यानृतं भवेत् ॥ 31 ॥
सत्यमत्यन्तमुदितं धर्मशास्त्रेषु धीमताम् ।
तारणायानृतं तद्वत्पातनायाकृतात्मनाम् ॥ 32 ॥

He whose words turn out false, his Agnihotra, study, and gifts and all actions become fruitless. Truth is very much praised in the Dharma Śāstra and this Truth raises up and saves the virtuous souls. Similarly falsehood, no doubt, drags a vicious man to hell.

शताश्वमेधानादृत्य राजसूयं च पार्थिवः ।
कृत्वा राजा सकृत्स्वर्गादसत्यवचनाच्च्युतः ॥ 33 ॥

The King Yayāti performed the Horse sacrifice, and the Rājasūya sacrifice and went to Heavens but once he spoke falsely and so he was dislodged from the Heavens."

राजोवाच

वंशवृद्धिकरश्चायं पुत्रस्तिष्ठति बालकः ।
उच्यतां वक्तुकामाऽसि यद्वाक्यं गजगामिनि ॥ 34 ॥

The King said: "O Thou, going like an elephant! I have my son who will multiply my line; speak out what Thou wishest to say."

पत्न्युवाच

राजन्माभूदसत्यं ते पुंसां पुत्रफलाः स्त्रियः ।
तन्मां प्रदाय वित्तेन देहि विप्राय दक्षिणाम् ॥ 35 ॥

The Queen said: "O King! The wives are meant for sons (your having me has been fulfilled as there is your son). So sell me for the money value and give the Dakṣiṇā to the Brāhmin. Let you not deviate from the Truth.

व्यास उवाच

एतद्वाक्यमुपश्रुत्य ययौ मोहं महीपतिः ।
प्रतिलभ्य च संज्ञां वै विललापातिदुःखितः ॥ 36 ॥
महद्दुःखमिदं भद्रे यत्त्वमेवं ब्रवीषि मे ।
किं तव स्मितसंलापा मम पापस्य विस्मृताः ॥ 37 ॥

Vyāsa said: Hearing this, the King fainted. Afterwards regaining consciousness, he wept with a grievous heart. "O gentle One! What you have uttered just now has caused me much pain; am I such a Sinner as to forget entirely all your conversations and your sweet smiles!

हा हा त्वया कथं योग्यं वक्तुमेतच्छुचिस्मिते ।
दुर्वाच्यमेतद्वचनं कथं वदसि भामिनी ॥ 38 ॥
इत्युक्त्वा नृपतिश्रेष्ठो न धीरो दारविक्रये ।
निपपात महीपृष्ठे मूर्च्छयाऽतिपरिलुप्तः ॥ 39 ॥

Alas! O Sweet-smiling One! You ought not to speak such words. O Fair One! How have you been able to utter these harsh words not fit to be spoken! Speaking thus, the King became impatient at the idea of selling his wife and fainted and fell to the ground.

शयानं भुवि तं दृष्ट्वा मूर्च्छयाऽपि महीपतिम् ।
उवाचेदं सुकरुणं राजपुत्री सुदुःखिता ॥ 40 ॥
हा महाराज कस्येदमपध्यानादुपागतम् ।
यस्त्वं निपतितौ भूमौ रंकवच्छरणोचितः ॥ 41 ॥

Seeing him fainted and lying flat on the ground, the Queen became grievously hurt and spoke with great compassion. "O King! Whose evil have you done that you have fallen into this calamity? Alas! He who is accustomed to sleep in a room adorned with carpets is today like an humble man, sleeping on the ground!

येनैव कोटिशो वित्तं विप्राणामपवर्जितम् ।
स एव पृथिवीनाथो भुवि स्वपिति मे पतिः ॥ 42 ॥
हा कष्टं किं तवानेन कृतं दैव महीक्षिता ।
यदिंद्रोपेंद्रतुल्योऽयं नीतः पापामिमां दशाम् ॥ 43 ॥

The King who gave crores and crores of golden mohurs to the Brāhmins, that same King, my husband is lying now on the ground! Alas! What a painful thing! O Fate! What has this King done to you that You have thrown this Indra and Upendra like King in this dire calamity!"

इत्युक्त्वा साऽपि सुश्रोणी मूर्च्छिता निपपात ह ।
भर्तुर्दुःखमहाभारेणासह्येनातिपीडिता ॥ 44 ॥
शिशुर्दृष्ट्वा क्षुधाविष्टः प्राह वाक्यं सुदुःखितः ।
तात तात प्रदेह्यन्नं मातर्मे देहि भोजनम् ॥ 45 ॥
क्षुन्मे बलवती जाता जिह्वाग्रे मेऽतिशुष्यति ॥ 46 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे हरिश्चन्द्रोपाख्याने विंशोऽध्यायः ॥ 20 ॥

Thus saying, the beautiful queen (of good hips) very much grieved by the sight of her husband's pain fell down unconscious on the ground. Then the boy prince, seeing father and mother both senseless, lying on the ground, became very much troubled, and, becoming hungry, cried "O Father! O Father! I am very hungry; give me food to eat; O Mother! O Mother! My tongue is being parched; give me food to eat" and the boy began to weap repeatedly.

Here ends the Twentieth Chapter of the Seventh Book on the earnestness of Hariścandra to pay off the Dakṣiṇā in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXI

On the Sorrows of Hariścandra

सूत उवाच

एतस्मिन्नन्तरे प्राप्तो विश्वामित्रो महातपाः ।
अन्तकेन समः क्रुद्धो धनं स्वं याचितुं हृदा ॥ 1 ॥

Vyāsa said: O King! At this moment, the Muni Viśvāmitra, endowed with his power of tapas, came up there, very engry as if the God of Death, to ask of his wealth.

तमालोक्य हरिश्चन्द्रः पपात भुवि मूर्च्छितः।
स वारिणा तमभ्युक्ष्य राजानमिदमब्रवीत् ॥ 2 ॥
उत्तिष्ठोत्तिष्ठ राजेन्द्र स्वां ददस्वेष्टदक्षिणाम् ।
ऋणं धारयतां दुःखमहन्यहनि वर्धते ॥ 3 ॥

Seeing him Hariścandra fallen thus senseless on the ground, Viśvāmitra, then, began to sprinkle water on his body. O King! The man who is involved in a debt his troubles increase day by day. So get up and pay your promised Dakṣiṇā.

आप्यायमानः स तदा हिमशीतेन वारिणा ।
अवाप्य चेतनां राजा विश्वामित्रमवेक्ष्य च ॥ 4 ॥
पुनर्मोहं समापेदे ह्यथ क्रोधं ययौ मुनिः ।
समाश्वास्य च राजानं वाक्यमाह द्विजोत्तमः ॥ 5 ॥

The King, thus sprinkled with water, cold as snow, regained his consciousness; but, seeing Viśvāmitra, he fainted again. At this, the Dvija Viśvāmitra consoled him and angrily spoke to him thus:

विश्वामित्र उवाच

दीयतां दक्षिणा सा मे यदि धैर्यमवेक्षसे ।
सत्येनार्कः प्रतपति सत्ये तिष्ठति मेदिनी ॥ 6 ॥
सत्ये चोक्तः परो धर्मः स्वर्गः सत्ये प्रतिष्ठितः ।

"O King! If you want to maintain your steadiness, give, then my Dakṣiṇā. Look! It is Truth that makes the Sun shine; It is the Truth that has stationed this Earth in its position; what to speak more, even the Svarga is established on Truth; so the greatest Dharma lies in Truth.

अश्वमेधसहस्त्रं तु सत्यं च तुलया धृतम् ॥ 7 ॥
अश्वमेधसहस्त्राद्धि सत्यमेकं विशिष्यते ।
अथवा किं ममैतेन प्रोक्तेनास्ति प्रयोजनम् ॥ 8 ॥

If the fruit of the thousand Aśvamedhas be held in one pan and Truth be held on the other pan of the balance, then Truth outweighs the thousand horse sacrifices or what need I to speak all about this!

मदीयां दक्षिणां राजन्न दास्यति भवान्यदि ।
अस्ताचलगते ह्यर्के शप्स्यामि त्वामतो ध्रुवम् ॥ 9 ॥
इत्युक्त्वा स ययौ विप्रो राजा चासीद्भयातुरः ।
दुःखीभूतोऽवनौ निःस्वो नृशंसं मुनिनाऽर्दितः ॥ 10 ॥

O King! If you fail to give my Dakṣiṇā before the Sunset, I will, no doubt, curse you. Saying this, Viśvāmitra went away. The King also became very terrified. The wealthless King was pained by the words of the Muni; but he was more troubled with the thought how he would pay him and keep to Truth.

सूत उवाच

एतस्मिन्नन्तरे तत्र ब्राह्मणो वेदपारगः ।
ब्रह्मणैर्बहुभिः सार्धं निर्ययौ स्वगृहाद्बहिः ॥ 11 ॥
ततो राज्ञी तु तं दृष्ट्वा आयांतं तापसं स्थितम् ।
उवाच वाक्यं राजानं धर्मार्थसहितं तदा ॥ 12 ॥
त्रयाणामपि वर्णानां पिता ब्राह्मणं उच्यते ।
पितृद्रव्यं हि पुत्रेण ग्रहीतव्यं न संशयः ॥ 13 ॥
तस्मादयं प्रार्थनीयो धनार्थमिति मे मतिः ।

Sūta said: O Ṛṣis! At this time, a Brāhmin, skilled in the Vedas, with many other Brāhmins, started out of his house, at that very place. The queen, then seeing the Brāhmin ascetic close by, addressed the King in words reasonable and in accordance with the Dharma, O Lord! A Brāhmin is considered the father of the other three Varṇas (*i. e.*, Kṣattriyas, Vaiśyas, and Śūdras) and a son can certainly take the father's things; so it is my intention that you beg your wealth from this Brāhmin.

राजोवाच

नाहं प्रतिग्रहं कांक्षे क्षत्रियोऽहं सुमध्यमे ॥ 14 ॥
याचनं खलु विप्राणां क्षत्रियाणां न विद्यते ।
गुरुर्हि विप्रो वर्णानां पूजनीयोऽस्ति सर्वदा ॥ 15 ॥
तस्माद्गुरुर्न याच्यः स्यात्क्षत्रियाणां विशेषतः ।

The King said: "O One of thin waist! To beg suits the Brāhmaṇas; it is prohibited to the Kṣattriyas; I being a Kṣattriya do not wish to take anything as gift." The Brāhmins are the Gurus of all the Varṇas. So they are always to be respected. It is not proper to beg from a Brāhmin; especially the Kṣattriyas never ask anything from the Brāhmins; it is totally prohibited.

यजनाध्ययनं दानं क्षत्रियस्य विधीयते ॥ 16 ॥
शरणागतानामभयं प्रजानां प्रतिपालनम् ।
न चाप्येवं तु वक्तव्यं देहीति कृपणं वचः ॥ 17 ॥
ददामीत्येव मे देवि हृदये निहित वचः ।
अर्जितं कुत्रचिद्द्रव्यं ब्राह्मणाय ददाम्यहम् ॥ 18 ॥

Offering oblations, study, gift and the governing of subjects and protecting those that take refuge is the Dharma of the Kṣattriyas but they would never, never, ask any other man "Give, give," and utter these words indicative of humility O Devī! The words "I am giving you" are impressed within my heart; so I will earn money from some other source and give that to the Muni.

पत्न्युवाच

कालः समविषमकरः परिभवसम्मानमानदः कालः ।
कालः करोति पुरुषं दातारं याचितारं च ॥ 19 ॥
विप्रेण विदुषा राजा क्रुद्धेनातिबलीयसा ।
राज्यान्निरस्तः सौख्याच्च पश्य कालस्य चेष्टितम् ॥ 20 ॥

The Queen said: "O King! Time keeps some men in one and the same state; again it throws others into troubles; Time it is that give respect to one and again it is Time that gives disrespect to others, Time it is that makes one a donor and it is the same Time that makes another a beggar. Se even the Ṛṣi Viśvāmitra, learned and endowed with the strength of Tapasa, becoming angry has deprived you of your kingdom and happiness and has thus done quite an irreligious act in the shape of tormenting others. You can now judge in this the wonderful workings of Time."

राजोवाच

असिना तीक्ष्णधारेण वरं जिह्वा द्विधा कृता ।
न तु मानं परित्यज्य देहि देहीति भाषितम् ॥ 21 ॥
क्षत्रियोऽहं महाभागे न याचे किंचिदप्यहम् ।
ददामि वाऽहं नित्यं हि भुजवीर्यार्जित धनम् ॥ 22 ॥

The King said: "I would rather cut off my tongue into two pieces by a sharp sword than I would quit my Kṣattriya pride; and I would never be able to utter the words 'Give, give,' O Forunate One! I am a Kṣattriya; so I never ask anything of anyone. I always say that, by the strength of my arms, I will earn money and pay off my debt."

पत्न्युवाच

यदि ते हि महाराज याचितुं न क्षमं मनः ।
अहं तु न्यायतो दत्ता देवैरपि सवासवैः ॥ 23 ॥
अहं शास्या च पत्या च रक्ष्या चैव महाद्युते ।
मन्मौल्यं संगृहीत्वाथ गुर्वर्थः संप्रदीयताम् ॥ 24 ॥

The Queen said: "O King! Indra and the other Devas have given me over duly to your hands. So I am your religious (legal) wife; especially I have got education and I ought to be protected. Therefore O Luminous One! If you do not like to beg then you can sell me and pay off your Dakṣiṇā."

एतद्वाक्यमुपश्रुत्य हरिश्चन्द्रो महीपतिः ।
कष्टं कष्टमिती प्रोच्य विललापातिदुःखितः ॥ 25 ॥
भार्या च भूयः प्राहेदं क्रियतां वचनं मम ।
विप्रशापाग्निदग्धत्वान्नीचत्वमुपयास्यसि ॥ 26 ॥

The King Hariścandra became grieved very much to hear these words and lamented, saying "O What a painful thing is this! What a painful thing is this!" His wife again spoke: "O King! Will we, afterwards, be burnt by the fire of curse from a Brāhmin and thus lowered very much? So keep my word now."

न द्यूतहेतोर्न च मद्यहेतोर्न राज्यहेतोर्न च भोगहेतोः ।
ददस्व गुर्वर्थमतो मया त्वं सत्यव्रतं त्वं सफलं कुरुष्व ॥ 27 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे हरिश्चन्द्रोपाख्याने एकविंशोऽध्यायः ॥ 21 ॥

You are selling me, not because that you are infatuated with desire for gambling nor you are deprived of all knowledge by enjoyments in worldly things nor you are selling me owing to avert the danger of your kingdom. It is that you are selling me to pay off the debt to your Guru. So nothing sinful a fault will be incurred by you. So sell me and keep to Truth and the fruits thereof."

Here ends the Twenty-first Chapter of the Seventh Book on the description of the sorrows of Hariścandra in the Mahāpurāṇam, Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXII

On Selling Hariścandra's Wife

व्यास उवाच

स तया नोद्यमानस्तु राजा पत्न्या पुनः पुनः ।
प्राह भद्रे करोम्येष विक्रयं ते सुनिर्घृणः ॥ 1 ॥
नृशंसैरपि यत्कर्तुं न शक्यं तत्करोम्यहम् ।
यदि ते भ्राजते वाणी वक्तुमीदृक्सुनिष्ठुरम् ॥ 2 ॥

Vyāsa said: O King! When the Queen Mādhavī requested repeatedly the King, He said: "O Good Auspicious One! When you have not met with any scruple to utter clearly these harsh and cruel words, I will do that act now which the most ruthless persons do not dare to do.

एवमुक्त्वा ततो राजा गत्वा नगरमातुरः ।
अवतार्य तदा रंगे तां भार्यां नृपसत्तमः ॥ 3 ॥
बाष्पगद्गदकण्ठस्तु ततो वचनमब्रवीत् ।
भो भो नागरिकाः सर्वे शृणुध्वं वचनं मम ॥ 4 ॥

Saying this, the King went with his wife, very distressed, to the city. Placing her on the public road, the King cried out in a voice choked with feelings and eyes full of tears: "O Citizens! Hear you all. Do any one of you require any maid-servant?

कस्यचिद्यदि कार्यं स्याद्दास्या प्राणेष्टया मम ।
स ब्रवीतु त्वरायुक्तो यावत्स्वं धारयाम्यहम् ॥ 5 ॥
तेऽब्रुवन्पण्डिताः कस्त्वं पत्नीं विक्रेतुमागतः ।

This lady is dearer to me than my life. If any of you be able to offer price of her as I will declare, then let him give it out quickly." The Paṇḍits then said: "Who are you? Why are you come here to sell your wife?"

राजोवाच

किं मां पृच्छथ कस्त्वं भो नृशंसोऽहममानुषः ॥ 6 ॥
राक्षसो वाऽस्मि कठिनस्ततः पापं करोम्यहम् ।

The King said: "Are you asking me of my introduction? Hear then: I am a heartless brute and not fit to be called a man; or I am a Rākṣasa; nay, I am more than that; I am prepared to do this sinful act."

व्यास उवाच

तं शब्दं सहसा श्रुत्वा कौशिको विप्ररूपधृक् ॥ 7 ॥
वृद्धरूपं समास्थाय हरिश्चन्द्रमभाषत ।
समर्पयस्व मे दासीमहं क्रेता धनप्रदः ॥ 8 ॥
अस्ति मे वित्तमतुलं सुकुमारी च मे प्रिया ।
गृहकर्म न शक्नोति कर्तुमस्मात्प्रयच्छ मे ॥ 9 ॥

Vyāsa said: O King! Hearing this, Kauśika suddenly assumed the form of an old man and came out and spoke to Hariścandra: "I am master of boundless wealth; so I am able to give you the money you want; I am ready to purchase the maidservant by giving an equivalent wealth. Better give me the maidservant.

अहं गृह्णामि दासीं तु कति दास्यामि ते धनम् ।
एवमुक्ते तु विप्रेण हरिश्चन्द्रस्य भूपतेः ॥ 10 ॥
विदीर्णं तु मनो दुःखान्न चैनं किंचिदब्रवीत् ।

My wife is exceedingly delicate; she is unable to do all the household work; so let me have the maid. But say quickly what value am I to pay?" When the Brāhmin spoke this, Hariścandra felt his heart, as it were, torn asunder; so he could not for the moment speak anything.

विप्र उवाच

कर्मणश्च वयोरूपशीलानां तव योषितः ॥ 11 ॥
अनुरूपमिदं वित्तं गृहाणार्पय मेऽबलाम् ।
धर्मशास्त्रेषु यद्दृष्टं स्त्रियो मौल्यं नरस्य च ॥ 12 ॥
द्वात्रिंशल्लक्षणोपेता दक्षा शीलगुणान्विता ।
कोटिमौल्यं सुवर्णस्य स्त्रियः पुंसस्तथार्बुदम् ॥ 13 ॥

The Brāhmaṇa said: "Take an equivalent amount of money according to the age, beauty, qualifications and capabilities of your wife and hand her over to me. Hear about the prices of the male and female servants as written in the Dharma a Śāstras: The price of a female servant clever, good, well-qualified and possessing thirty-two auspicious qualities is one Koṭi gold mohurs; and the male servant similarly qualified fetches one Arbuda gold mohurs."

इत्याकर्ण्य वचस्तस्य हरिश्चन्द्रो महीपतिः ।
दुःखेन महताविष्टो न चैनं किंचिदब्रवीत् ॥ 14 ॥
ततः स विप्रो नृपतेः पुरतो बल्कलोपरि ।
धनं निधाय केशेषु धृत्वा राज्ञीमकर्षयत् ॥ 15 ॥

Hariścandra became very much pained to hear the Brāhmin speaking thus; but he could not say anything. The Brāhmin then placed in front of the King the money over a bark and caught hold of the hair of the Queen and was ready to drag Her.

राज्युवाच

मुंच मुंचार्य मां सद्यो यावत्पश्याम्यहं सुतम् ।
दुर्लभं दर्शनं विप्र पुनरस्य भविष्यति ॥ 16 ॥
पश्येह पुत्र मामेवं मातरं दास्यतां गताम् ।
मां मास्प्राक्षी राजपुत्र न स्पृश्याऽहं त्वयाऽधुना ॥ 17 ॥
ततः स बालः सहसा दृष्ट्वा कष्टां तु मातरम् ।
समभ्यधावदम्बेति वदन्साश्रुविलोचनः ॥ 18 ॥

The Queen said: "O Ārya! Let me see once the lotus-face of my son; leave me once. O Brāhmin! Please see that it will be hard for me again to see this boy. O Son! Behold! Your mother is now a slave. So, Prince, do not touch me. I am not fit now to be touched by you. The boy, then, seeing the mother suddenly snatched away, cried out "O Mother! O Mother!" and followed her with tears in his eyes.

हस्ते वस्त्रं समाकर्षन्काकपक्षधरः स्खलन् ।
तमागतं द्विजः क्रोधाद्बलमभ्याहनत्तदा ॥ 19 ॥
वदंस्तथापि सोऽम्बेति नैव मुञ्चति मातरम् ।

That boy tumbled at every step still he caught hold of the mother's clothing by his hand and began to accompany her. The Brāhmin, seeing this behaviour of the boy, became impatient with anger and began to beat him. Still the boy wept, saying, Mother! Mother! and never quitted the hold of his mother.

राज्युवाच

प्रसादं कुरु मे नाथ क्रीणीष्वेमं हि बालकम् ॥ 20 ॥
क्रीताऽपि नाहं भविता विनैनं कार्यसाधिका ।
इत्थं ममाल्पभाग्यायाः प्रसादं कुरु मे प्रभो ॥ 21 ॥

The Queen said: "O Lord! Have mercy on me and purchase this boy also. Though you are purchasing me, yet without this boy I will not be able to do your work. My fate is bad; therefore this calamity has happened. Shew this favour to me.

ब्राह्मण उवाच

गृह्यतां वित्तमेतत्ते दीयतां मम बालकः ।
स्त्रीपुंसो धर्मशास्त्रज्ञैः कृतमेव हि वेतनम् ॥ 22 ॥
शतं सहस्त्रं लक्षं च कोटिमौल्यं तथापरैः ।
द्वात्रिंशल्लक्षणोपेता दक्षा शीलगुणान्विता ॥ 23 ॥
कोटिमौल्यं स्त्रियः प्रोक्तं पुरुषस्य तथाऽर्बुदम् ।

The Brāhmin said: Take this money and give me the boy too. For the Wise in the Dharma Śāstras fix such to be the prices of a female and a male. The other Paṇḍits make differences in the prices, *e.g.*, one hundred, one thousand, one lakh, one crore and so on, according to the different qualifications. But for the female, who is skilled in all actions modest, of good behaviour, and well qualified and, on whose body the thirty-two auspicious signs are seen, her price is one Koṭi gold mohurs and for a man qualified, one Arbuda gold mohurs.

सूत उवाच

तथैव तस्य तद्वित्तं पुरः क्षिप्तं पटे पुनः ॥ 24 ॥
प्रगृह्य बालकं मात्रा सहैकस्थमबन्धयत् ।

Sūta said: O King! The Brāhmin then gave over the price of the boy as decided, in gold mohurs in front of the King over a bark and then tied both the mother and son.

प्रतस्थे स गृहं क्षिप्रं तया सह मुदान्वितः ॥ 25 ॥
प्रदक्षिणां तु सा कृत्वा जानुभ्यां प्रणता स्थिता ।
बाष्पपर्याकुला दीना त्विदं वचनमब्रवीत् ॥ 26 ॥
यदि दत्तं यदि हुतं ब्राह्मणास्तर्पिता यदि ।
तेन पुण्येन मे भर्ता हरिश्चन्द्रोऽस्तु वै पुनः ॥ 27 ॥

He, then, gladly and without any delay, carried them to his home. At the time of departure, the Queen circumambulated the King and, kneeling down, bowed down to him and, in that state of humility, began to speak: "If ever I have done any charities, if ever I have poured oblations on the Fire, if ever I have satisfied the Brāhmins, then, by that virtue, Hariścandra will again be my husband."

पादयोः पतितां दृष्ट्वा प्राणेभ्योऽपि गरीयसीम् ।
हाहेति च वदन्राजा बिललापाकुलेन्द्रियः ॥ 28 ॥
वियुक्तेयं कथं जाता सत्यशीलगुणान्विता ।
वृक्षच्छायाऽपि वृक्षं तं न जहाति कदाचन ॥ 29 ॥

Seeing his wife, dearer then his life, fallen on his feet, the King became very distracted and lamented, crying "Alas! Alas! The shadow of a tree never leaves the tree; but you being verily modest and endowed with all qualifications, are now separated from me."

एवं भार्यां वदित्वाऽथ सुसंबद्धं परस्परम् ।
पुत्रं च तमुवाचेदं मां त्वं हित्वा क्व यास्यसि ॥ 30 ॥

Speaking thus reasonably with his wife, the King said to his son: "O Child! Where will you go, leaving me here?

कां दिशं प्रति यास्यामि को मे दुःखं निवारयेत् ।
राज्यत्यागे न मे दुःखं वनवासे न मे द्विज ॥ 31 ॥
यत्पुत्रेण वियोगो मे एवमाह स भूपतिः ।

Where shall I go now? and who will stop my miseries? The King, then, spoke to the Brāhmin: "O Brāhmin! The pain that I experience in the separation from my son, I did not feel on the occasion of quitting my kingdom or on my being exiled in a forest."

सद्भर्तृभोग्या हि सदा लोके भार्या भवंति हि ॥ 32 ॥
मया त्यक्ताऽसि कल्याणि दुःखेन विनियोजिता।
इक्ष्वाकुवंशसम्भूतं सर्वराज्यसुखोचितम् ॥ 33 ॥
मामीदृशं पतिं प्राप्य दासीभावं गता ह्यसि ।

"O Auspicious One! The husband, good natured in this world, nourishes always his wife and keeps her always in comfort and happiness. But I am such a bad husband of yours, as I have left you and made you float in the sea of sorrows, Born in the Ikṣvāku family, I inherited the kingdom and its pleasures; but, Alas! Your getting such a husband has now been reduced to slavery!

ईदृशे मज्जमानं मां सुमहच्छोकसागरे ॥ 34 ॥
को मामुद्धरते देवि पौराणाख्यानविस्तरैः ।

O Devī! I am merged in this ocean of sorrows and troubles. Who will rescue me, by narrating this ocean of sorrows and troubles. Who will rescue me, by narrating this story of the Purāṇas!"

सूत उवाच

पश्यतस्तस्य राजर्षेः कशाघातैः सुदारुणैः ॥ 35 ॥
घातयित्वा तु विप्रेशो नेतुं समुपचक्रमे ।

Śūta said: O King! The Brāhmin, then, began to take away the queen and the boy, whipping them, in the face of the King.

नीयमानौ तु तौ दृष्ट्वा भार्यापुत्रौ स पार्थिवः ॥ 36 ॥
विललापातिदुःखार्तो निःश्वस्योष्णं पुनः पुनः।

Seeing his wife and son being dragged away in that state, the King's pain knew no bounds and be frequently sighed and sighed and bitterly wept aloud.

यां न वायुर्न वाऽऽदित्यो न चन्द्रो न पृथग्जनाः ॥ 37 ॥
दृष्टवंतः पुरा पत्नीं सेयं दासीत्वमागता ।
सूर्यवंशप्रसूतोऽयं सुकुमारकरांगुलिः ॥ 38 ॥
संप्राप्तो विक्रयं बालो धिङ्मामस्तु सुदुर्मतिम् ।

Alas! My dear wife, whom the Moon, the Sun, Wind or any other body could not see ere this, has

become now reduced to slavery today! Oh! How beautiful and gentle are the fingers of my child? He has been sold off to-day, being born in the Solar Dynasty? Alas! Fie on my foolish understanding!

हा प्रिये हा शिशो वत्स ममानार्यस्य दुर्नयः ॥ 39 ॥
दैवाधीनदशां प्राप्तो न मृतोऽस्मि तथापि धिक् ।

Oh my Dear! Oh my child Rohitāśva! Your this wretched condition is due to my Anārya irrespectable bad maxims! Oh! Through the mockery of the Daiva, I have got this distress! Fie on Me!

सूत उवाच

एवं वलिपतो राज्ञोऽग्रे विप्रोऽन्तरधीयत ॥ 40 ॥
वृक्षगेहादिभिस्तुंगैस्तावादाय त्वरान्वितः ।
अत्रांतरे मुनिश्रेष्ठस्त्वाजगाम महातपाः ॥ 41 ॥
सशिष्यः कौशिकेन्द्रोऽसौ निष्ठुरः क्रूरदर्शनः ।

Vyāsa said: The King was lamenting thus when the Brāhmin disappeared with them, in the very tall trees and walls of palatial buildings. At this time the cruel fiendish Muni, endowed with great power of asceticism came there quickly, accompained by his disciples.

विश्वामित्र उवाच

या त्वयोक्ता पुरा राजन्राजसूयस्य दक्षिणा ॥ 42 ॥
तां ददस्व महाबाहो यदि सत्यं पुरस्कृतम् ।

Viśvāmitra said: "O One of mighty arm! If you think it your duty to respect Truth, then pay me the Dakṣiṇā of Rājasūya sacrifice that you promised before."

हरिश्चन्द्र उवाच

नमस्करोमि राजर्षे गृहाणेमां स्वदक्षिणाम् ॥ 43 ॥
राजसूयस्य यागस्य सा मयोक्त पुराऽनघ ।

Hariścandra said: "O Rājarṣi! I bow down to Thee. O Sinless One! Now take the Dakṣiṇā of the Rājasūya Sacrifice that I promised to pay you before."

विश्वामित्र उवाच

कुतो लब्धमिदं द्रव्यं दक्षिणार्थे प्रदीयते ॥ 44 ॥
एतदाचक्ष्व राजेन्द्र यथा द्रव्यं त्वयाऽर्जितम् ।

Viśvāmitra said: "O King! Whence have you collected these gold Mohurs that you are now paying me as my Dakṣiṇā. How have you earned this? Say."

राजोवाच

किमनेन महाभाग कथितेन तवानघ ॥ 45 ॥
शोकस्तु वर्धते विप्र श्रुतेनानेन सुव्रत ।

Hariścandra said: "O Dvija! O Sinless One! What use is there in telling this to you. It will increase agony by hearing O One of good vows."

ऋषिरुवाच

अशस्तं नैव गृह्णामि शस्तमेव प्रयच्छ मे ॥ 46 ॥
द्रव्यस्यागमनं राजन्कथयस्व यथातथम् ।

Viśvāmitra said: "I won't accept money earned not rightly. Give what you have acquired by rightful means. Say truly how you have acquired it."

राजोवाच

मया देवी तु सा भार्य विक्रीता कोटिसम्मितैः ॥ 47 ॥
निष्कैः पुत्रो रोहितोख्यो विक्रीतोऽर्बुदसंख्यया ।
विप्रैकादश कोट्यस्त्वं सुवर्णस्य गृहाण मे ॥ 48 ॥

Hariścandra spoke: "O Brāhmin! I have sold my wife the Devī Mādhavī for one koṭi gold mohurs and my son for ten koṭis of gold mohurs. So take this eleven Koṭi Gold Mohurs from me."

सूत उवाच

तद्वित्तं स्वल्पमालक्ष्य दारविक्रयसम्भवम् ।
शोकाभिभूतं राजानं कुपितः कौशिकोऽब्रवीत् ॥ 49 ॥

Sūta said: Seeing the gold collected out to the sale of wife and son very small, and seeing the King overpowered with pain and sorrow, Kauśika angrily spoke:

ऋषिरुवाच

राजसूयस्य यज्ञस्य नैषा भवति दक्षिणा ।
अन्यदुत्पादय क्षिप्रं सम्पूर्णा येन सा भवेत् ॥ 50 ॥
क्षत्रबन्धो ममेमां त्वं सदृशीं यदि दक्षिणाम् ।
मन्यसे तर्हि तत्क्षिप्रं पश्य त्वं मे परं बलम् ॥ 51 ॥
तपसोऽस्य सुतप्तस्य ब्राह्मणस्यामलस्य च ।
मत्प्रभावस्य चोग्रस्य शुद्धस्याध्ययनस्य च ॥ 52 ॥

"O King! The Dakṣiṇā of the Rājasīya Sacrifice

cannot be so small; so collect quickly other money to complete it. O Vilest of Kṣattriyas! If you think this much to be proper for me, see first the enormous power of mine that I possess of my tapasyā, practised duly of my pure Brāhmaṇahood, of my violent power and of my chaste study and then you can pay my Dakṣiṇā."

राजोवाच

अन्यद्दास्यामि भगवन्कालः कश्चित्प्रतीक्ष्यताम्।
अधुनैवास्ति विक्रीता पत्नी पुत्रश्च बालकः ॥ 53 ॥

Hariścandra said: "O Bhagavan! I have sold just now my wife; and so wait for some time and I will collect more gold and will pay that to you."

विश्वामित्र उवाच

चतुर्भागः स्थितो योऽयं दिवसस्य नराधिप।
एष एव प्रतीक्ष्यो मे वक्तव्यं नोत्तरं त्वया ॥ 54 ॥
इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे द्वाविंशोऽध्यायः ॥ 22 ॥

Viśvāmitra said: "O King The fourth part of the day is now remaining; I will wait till then. After this you won't expect any other reply from me."

Here ends the Twenty-second Chapter of the Seventh Book on the selling of Hariścandra's wife in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIII

On Hariścandra as a Slave of the Cāṇḍāla

व्यास उवाच

तमेवमुक्त्वा राजानं निर्घृणं निष्ठुरं वचः।
तदादाय धनं पूर्णं कुपितः कौशिको ययौ ॥ 1 ॥
विश्वामित्रे गते राजा ततः शोकमुपागतः।
श्वासोच्छ्वासं मुहुः कृत्वा प्रोवाचोच्चैरधोमुखः ॥ 2 ॥

Vyāsa said: O King! Speaking these harsh and cruel words to the King, the Muni took that money and went away. When Viśvāmitra went away, the King Hariścandra became very much perplexed with sorrows and sighed frequently. He then began to say with his bent downwards.

वित्तक्रीतेन यस्यार्तिर्मया प्रेतेन गच्छति।
स ब्रवीतु त्वरायुक्तो यामे तिष्ठति भास्करः ॥ 3 ॥

"Suffering from constant pain and troubles, I am now turned into a Preta; if any body finds me serviceable, he may purchase me with value in gold as proper; but he should do this quickly before the sun sets."

अथाजगाम त्वरितो धर्मश्चांडालरूपधृक्।
दुर्गन्धो विकृतोरस्कः श्मश्रुलो दन्तुरोऽघृणी ॥ 4 ॥
कृष्णो लम्बोदरः स्निग्धः करालः पुरुषाधमः।
हस्तजर्जरयष्टिश्च शवमाल्यैरलंकृतः ॥ 5 ॥

Dharma, then, assuming the form of a heartless Cāṇḍāla came there quickly to test Hariścandra. The body of that low mean person was of a black colour, his air looking ferocious, his belly elongated, body emitting stench odours, teeth very long, and his face, covered with beards. He had one bamboo in his hand; in his neck, the bones of the dead were hanging and his chest was very distorted.

चाण्डाल उवाच

अहं गृह्णामि दासत्वे भृत्यार्थः सुमहान्मम।
क्षिप्रमाचक्ष्व मौल्यं किमेतत्ते संप्रदीयते ॥ 6 ॥

The Cāṇḍāla said: "I am in urgent need of a servant; I will keep you as my slave; say, then, quickly what is your price?

व्यास उवाच

तं तादृशमथालक्ष्य क्रूरदृष्टिं सुनिर्घृणम्।
वदन्तमतिदुःशीलं कस्त्वमित्याह पार्थिवः ॥ 7 ॥

Vyāsa said: O King! When the cruel, extremely ferocious and heartless Cāṇḍāla said thus, the King Hariścandra was surprised to see his appearance and said: "Who are you?"

चाण्डाल उवाच

चाण्डालोऽहमिह ख्यातः प्रवीरेति नृपोत्तम।
शासने सर्वदा तिष्ठ मृतचैलापहारकः ॥ 8 ॥

The Cāṇḍāla said: "O King! I am the famous Cāṇḍāla, Pravīra; you will have to remain always subject to me and to collect the clothes of the dead persons."

एवमुक्तस्तदा राजा वचनं चेदमब्रवीत् ।
ब्राह्मणः क्षत्रियो वापि गृह्णात्विति मतिर्मम ॥ 9 ॥
उत्तमस्योत्तमो धर्मा मध्यमस्य च मध्यमः ।
अधमस्याधमश्चैव इति प्राहुर्मनीषिणः ॥ 10 ॥

Hearing his word, the King said: "I want to be purchased by a Brāhmin or a Kṣattriya. See! The sages say, that the Dharma of good people is excellent; the Dharma of the persons intermediate is middling; and the Dharma of the mean is depressing. You belong to low and mean class. So my Dharma cannot be observed if I remain in your house."

चाण्डाल उवाच

एवमेव त्वया धर्मः कथितो नृपसत्तम ।
अविचार्य त्वया राजन्नधुनोक्तं ममाग्रतः ॥ 11 ॥

The Cāṇḍāla said: "O King! This is the Dharma of yours now mentioned by you; then why did you mention that anybody can purchase you); without any previous consideration, you spoke before me.

विचारयित्वा यो ब्रूते सोऽभीष्टं लभते नरः ।
सामान्यमेव तत्प्रोक्तमविचार्य त्वयाऽनघ ॥ 12 ॥
यदि सत्यं प्रमाणं ते गृहीतोऽसि न संशयः ।

He who speaks with preconsideration stains his desired object; but, O Sinless One! You did not consider and you spoke that ordinarily. However, if I take your words that you spoke first to be true, then you are no doubt, purchased by me."

हरिश्चन्द्र उवाच

असत्यान्नरके गच्छेत्सद्य क्रूरे नराधमः ॥ 13 ॥
ततश्चांडालता साध्वी न वरा मे ह्यसत्यता ।

Hariścandra said: "The villain that speaks untruth, goes downright to a terrible hell; so to become a Cāṇḍāla is far better for me than to use an untrue word."

व्यास उवाच

तस्यैवं वदतः प्राप्तो विश्वामित्र स्तपोनिधिः ॥ 14 ॥
क्रोधामर्षविवृत्ताक्षः प्राह चेदं नराधिपम् ।
चाण्डालोऽयं मनस्थं ते दातुं वित्तमुपस्थितः ॥ 15 ॥
कस्मान्न दीयते मह्यमशेषा यज्ञदक्षिणाः ।

Vyāsa said: O King! When the King was speaking thus, the ascetic Viśvāmitra arrived there out of anger and impatience; he rolled his eyes and said: "This Cāṇḍāla is come to give you your desired money; why, then, are you not giving me the remnant of my Dakṣiṇā!"

राजोवाच

भगवन्सूर्यवंशोत्थमात्मानं वेद्मि कौशिक ॥ 16 ॥
कथं चाण्डालदासत्वं गमिष्ये वित्तकामतः ।

Hariścandra said: "O Kauśika! Nothing is unknown to you. My this body is born for the Solar Line; how then can I accept this slavery of a Cāṇḍāla!"

विश्वामित्र उवाच

यदि चाण्डालवित्तं त्वमात्मविक्रयजं मम ॥ 17 ॥
न प्रदास्यसि चेत्तर्हि शप्स्यामि त्वामसंशयम् ।
चाण्डालादथवा विप्राद्देहि मे दक्षिणाधनम् ॥ 18 ॥
विना चाण्डालमधुना नान्यः कश्चिद्धनप्रदः ।
धनेनाहं विना राजन्न यास्यामि न संशयः ॥ 19 ॥
इदानीमेव मे वित्तं न प्रदास्यसि चेन्नृप ।
दिनेऽर्धघटिकाशेषे तत्त्वां शापाग्निना दहे ॥ 20 ॥

Viśvāmitra said: "If you do not sell yourself to a Cāṇḍāla, be certain that I will just now put you under my curse. Give me immediately my Dakṣiṇā, be it whether from a Cāṇḍāla or from a Brāhmaṇa. There is no other purchaser at present than this Cāṇḍāla. But know this as certain that I won't go back until I get my money. O King! If you do not give me money just now, then when half the Ghaṭikā of the day is remaining, I will burn you up by my fire of anger."

व्यास उवाच

हरिश्चन्द्रस्ततो राजा मृतवच्छ्रितजीवितः ।
प्रसीदेति वदन्पादौ ऋषेर्जग्राह विह्वलः ॥ 21 ॥

Vyāsa said: O king! Hearing these words of Viśvāmitra, the King became almost dead; bewildcred with fear, then he clasped the feet of the Ṛṣi and said, "Be friendly, please."

हरिश्चन्द्र उवाच

दासोऽस्म्यार्तोऽस्मि दीनोऽस्मि त्वद्भक्तश्च विशेषतः ।
प्रसादं कुरु विप्रर्षे कष्टश्चाण्डालसंकरः ॥22॥
भवेयं वित्तशेषेण तव कर्मकरोऽवशः ।
तवैव मुनिशार्दूल प्रेष्यश्चित्तानुवर्तकः ॥23॥

Hariścandra said: "O Viprarṣi! I am now very humiliated and have become very afflicted and distressed. Especially I am your Bhakta, I am your servant; so begraciusly pleased and free me from this painful companion of a Cāṇḍāla. O Muni! In lieu of my remnant Dakṣiṇā, I will be your obedient slave; I will do your work and follow your commands."

विश्वामित्र उवाच

एवमस्तु महाराज ममैव भव किंकरः ।
किन्तु मद्वचनं कार्यं सर्वदैव नराधिप ॥24॥

Viśvāmitra said: "O King! You are then my slave, you will obey always my commands."

व्यास उवाच

एवमुक्तेऽथ वचने राजा हर्षसमन्वितः ।
अमन्यत पुनर्जातमात्मानं प्राह कौशिकम् ॥25॥
तवादेशं करिष्यामि सदैवाहं न संशयः ।
आदेशय द्विजश्रेष्ठ किं करोमि तवानघ ॥26॥

Vyāsa said: O King! When Viśvāmitra said so, the King, out of joy, thought that he regained his life and said to Kauśika. "Always I will obey your words; now order me what work I will have to do."

विश्वामित्र उवाच

चाण्डालागच्छ महासमौल्यं किं मे प्रयच्छसि ।
गृहाण दासं मौल्येन मया दत्तं तवाधुना ॥27॥
नास्ति दासेन मे कार्यं वित्ताशा वर्तते मम ।

Viśvāmitra, then addressed the Cāṇḍāla and said: "O Cāṇḍāla! Come to me and give me the price for this slave. I am now handing this slave over to you; give me the price and take him. I want money; I have no need for a servant."

व्यास उवाच

एवमुक्ते तदा तेन श्वपचो हृष्टमानसः ॥28॥
आगत्य सन्निधौ तूर्णं विश्वामित्रमभाषत ।

Vyāsa said: O King! When Viśvāmitra spoke thus, the Cāṇḍāla, overflowed with joy, came immediately to the Ṛṣi Viśvāmitra and said:

चाण्डाल उवाच

दशयोजनविस्तीर्णे प्रयागस्य च मण्डले ॥29॥
भूमिं रत्नमयीं कृत्वा दास्ये तेऽहं द्विजोत्तम ।
अस्य विक्रयणेनेयमार्तिश्च प्रहता त्वया ॥30॥

"O Dvija! The relief that you have given me by selling this servant, for that I will give you the ten Yoyanas wide land of Prayāga Maṇḍalam, covered over with jewels."

व्यास उवाच

ततो रत्नसहस्राणि सुवर्णमणिमौक्तिकैः ।
चाण्डालेन प्रदत्तानि जग्राह द्विजसत्तमः ॥31॥
हरिश्चंद्रस्तथा राजा निर्विकारमुखोऽभवत् ।
अमन्यत तथा धैर्याद्विश्वामित्रो हि मे पतिः ॥32॥

Vyāsa said: O King! The Cāṇḍāla then gave me thousand gems, one thousand jewels, one thousand pearls and one thousand gold mohurs and Viśvāmitra took them. No signs of distraction nor unpleasantness were visible on the face of the King Hariścandra rather he laid hold of his patience and thought within himself.

तत्तदेव मया कार्यं यदयं कारयिष्यति ।
अथांतरिक्षे सहसा वागुवाचाशरीरिणी ॥33॥
अनृणोऽसि महाभाग दत्ता सा दक्षिणा त्वया ।
ततो दिवः पुष्पवृष्टिः पपात नृपमूर्धनि ॥34॥

"Viśvāmitra is now my master; I will do any work that he puts me in." At this time, the incorporeal voice, the voice of the fourth dimensional space, sounded from the Heavens: "O Fortunate One! You are freed from the Dakṣiṇā, the debt before that you promised to give me." A shower of flowers fell on the head of the King from the Heavens.

साधु साध्विति तं देवाः प्रोचुः सेंद्रा महौजसः ।
हर्षेण महताऽविष्टो राजा कौशिकमब्रवीत् ॥ 35 ॥

At this time the powerful Indra and the other hosts of the Devas praised the King, saying: "Sādhu! Sādhu! Well-done, Well-done." The heart of the King was then filled with intense joy and the King then said to Kauśika.

त्वं हि माता पिता चैव त्वं हि बन्धुर्महामते ।
यदर्थं मोचितोऽहं ते क्षणाच्चैवानृणी कृतः ॥ 36 ॥
किं करोमि महाबाहो श्रेयो मे वचनं तव ।
एवमुक्ते तु वचने नृपं मुनिरभाषत ॥ 37 ॥

"O Intelligent One! You are a greater benefactor to me then my father, mother and friend as you have freed me in a moment from my debts. So, O mighty armed one! Your words are beneficial to me. Now order what am I to do."

विश्वामित्र उवाच

चाण्डालवचनं कार्यमद्यप्रभृति ते नृप ।
स्वस्ति तेऽस्त्विति तं प्रोच्य तदादाय धनं ययौ ॥ 38 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे हरिश्चन्द्रोपाख्याने त्रयोविंशोऽध्यायः ॥ 23 ॥

When the King said so, Viśvāmitra then said: "Go and observe from to-day the words of the Cāṇḍāla. Let good befall on you!" Thus saying, the Maharṣi Viśvāmitra took the money given by the Cāṇḍāla and went away to his own place.

Here ends the Twenty-third Chapter of the Seventh Book on the King Hariścandra's acknowledging of the slavery of the Cāṇḍāla in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIV

On Hariścandra in the Burning Ghāṭa of Kāśī

शौनक उवाच

ततः किमकरोद्राजा चाण्डालस्य गृहे ततः ।
तद्ब्रूहि सूतवर्य त्वं पृच्छतः सत्वरं हि मे ॥ 1 ॥

Śaunaka said: O Sūta! Now describe as quickly as you can in detail what the King Hariścandra did afterwards in the house of the Cāṇḍāla.

सूत उवाच

विश्वामित्रे गते विप्रे श्वपचो हृष्टमानसः ।
विश्वामित्राय तद्द्रव्यं दत्त्वा बद्ध्वा नरेश्वरम् ॥ 2 ॥
असत्यो यास्यसीत्युक्त्वा दण्डेनाताडयत्तदा ।
दण्डप्रहारसंभ्रतमतीवव्याकुलेन्द्रियम् ॥ 3 ॥

Sūta said: When Viśvāmitra went away, the mind of the Cāṇḍāla was filled with joy. He already gave to Viśvāmitra that amount of jewels; so he tied now the King and, telling him "Do you now stand on the path of falsehood? began to beat him with sticks.

इष्टबन्धुवियोगार्तमानीय निजपक्वणे ।
निगडे स्थापयित्वा तं स्वयं सुष्वाप विज्वरः ॥ 4 ॥
निगडस्थस्ततो राजा वसंश्चाण्डालपक्वणे ।
अन्नपाने परित्यज्य सदा वै तदशोचयत् ॥ 5 ॥

The King was already very much tired of the bereavements from his dear ones; now being beaten by the Cāṇḍāla, his senses were lost. In this state the Cāṇḍāla took him to his house and fastened him with a chain. Then the Cāṇḍāla's troubles were over and he fell asleep. The King lived in the Chāṇḍāla's house in that state fettered by a chain; but he did not take any food there.

तन्वीं दीनमुखीं दृष्ट्वा बालं दीनमुखं पुरः ।
मां स्मरत्यसुखाविष्टा मोक्षयिष्यति नौ नृपः ॥ 6 ॥
उपात्तवित्तो विप्राय दत्त्वा वित्तं प्रतिश्रुतम् ।
रोदमानं सुतं वीक्ष्य मां च सम्बोधयिष्यति ॥ 7 ॥

Incessantly he wept for his wife and son and others. "Alas! That thin lady, seeing the sad face of her son is now remembering me with a morose face. She is now perhaps thinking, with a grieved heart, that whenever the King will get the money, he will pay off the promised money to the Brāhmin and then will free us from this yoke of slavery.

तातपार्श्वं व्रजामीति रुदंतं बालकं पुनः ।
तात तातेति भाषंतं तथा सम्बोधयिष्यति ॥ 8 ॥

न सा मां मृगशावाक्षी वेत्ति चाण्डालतां गतम् ।
राज्यनाशः सुहृत्त्यागो भार्यातनयविक्रयः ॥ 9 ॥

Alas! When will that day come when will he see me and this crying child and speak with us. When the son will cry, saying I will go to my father; father! When will he come and speak with the child? That fawn-eyed gentle woman does not know that I am now placed under a Cāṇḍāla. Alas I am deprived of my kingdom, friends; and I have sold away my wife and son; now I am bound in the chain of slavery of Cāṇḍāla.

ततश्चाण्डालता चेयमहो दुःखपरम्परा ।
एवं स निवसन्नित्यं स्मरंश्च दयितां सुतम् ॥ 10 ॥

Alas! So many miseries have fallen on me all one after another." Thus thinking incessantly about his dear consort and son, the King passed his days in the house of that Cāṇḍāla.

निनाय दिवसान्राजा चतुरो विधिपीडितः ।
अथाह्नि पञ्चमे तेन निगडान्मोचितो नृपः ॥ 11 ॥
चाण्डालेनानुशिष्टश्च मृतचैलापहारणे ।
क्रुद्धेन परुषैर्वाक्यैर्निर्भर्त्स्य च पुनः पुनः ॥ 12 ॥

Four days passed; and on the fifth day the Cāṇḍāla came there and rebuked the King with very harsh words and freed him from his fastenings and said: "Go to the burial ground and collect the clothing of the dead bodies.

काश्याश्च दक्षिणे भागे श्मशानं विद्यते महत् ।
तद्रक्षस्व यथान्यायं न त्याज्यं तत्त्वया क्वचित् ॥ 13 ॥
इमं च जर्जरं दण्डं गृहीत्वा याहि मा चिरम् ।
वीरबाहोरयं दण्ड इति घोषस्व सर्वतः ॥ 14 ॥

There is a wide Śmaśāna (burial ground) on the southern part of Kāśī; go and protect that and whatever is due to you, justly take that; do not leave it. Take this Jarjara club and go there quickly. Say to all that you are the messenger of Vīrabāhu and this staff is his."

सूत उवाच

कस्मिंश्चिदथ काले तु मृतचैलापहारकः ।
हरिश्चंद्रोऽभवद्राजा श्मशाने तद्वशानुगः ॥ 15 ॥
चाण्डालेनानुशिष्टस्तु मृतचैलापहारिणा ।
राजा तेन समादिष्टो जगाम शवमन्दिरम् ॥ 16 ॥

Sūta said: O Ṛṣis! Thus Hariścandra became a Cāṇḍāla's servant and was engaged in collecting the cloths of the dead persons. Thus ordered by the Cāṇḍāla, whose duty was to collect the rages of the dead bodies, the King went to the burial ground.

पुर्यास्तु दक्षिणे देशे विद्यमानं भयानकम् ।
शवमाल्यसमाकीर्णं दुर्गन्धं बहुधूमकम् ॥ 17 ॥
श्मशानं घोरसन्नादं शिवाशतसमाकुलम् ।
गृध्रगोमायुसंकीर्णं श्ववृन्दपरिवारितम् ॥ 18 ॥

To the south of the city Kāśī, was situated the dreadful Śmaśāna, scattered over with the garlands of the dead, bad odours were emitting on all sides and it was covered all over with smoke. Hundreds of jackals were yelling there and the ground was being reverberated by their yells. Vultures, jackals and dogs were at many places dragging the dead bodies.

अस्थिसंघातसंकीर्णं महादुर्गन्धसंकुलम् ।
अर्धदग्धशवास्यानि विकसद्दंतपंक्तिभिः ॥ 19 ॥
हसंतीवाग्निमध्यस्थकायस्यैवं व्यवस्थितिः ।
नानामृतसुहृन्नादं महाकोलाहलाकुलम् ॥ 20 ॥

At other places were scattered heaps of bones; the whole ground was covered with the putrid smell of the dead. At some places it seemed that from within the funeral pyre, the half-burnt dead bodies were laughing wildly with their teeth wide open from their mouths. Thus the dead bodies looked terrible when being placed under fire. Lots of dead bodies were brought there and there was a great tumultuous uproar made by the cries of their friends and relatives.

हा पुत्र मित्र हा बन्धो भ्रातर्वत्स प्रियाद्य मे ।
हाप्यते भागिनेयाहं हा मातुल पितामह ॥ 21 ॥
मातामह पितः पौत्र क्व गतोऽस्येहि बांधव ।
इति शब्दैः समाकीर्णं भैरवैः सर्वदेहिनाम् ॥ 22 ॥
ज्वलन्मांसवसामेदच्छूमिति ध्वनिसंकुलम् ।

Oh! My son! My friend! My relative! My brother! My child! My dear wife! Oh! My cousin!

Oh! My grandfather! Oh! My father! My grandson! My acquaintance! Where hast thou gone leaving me here! Come once and let me have a sight of thee! With such dreadful sounds as these, the burial ground was being echoed.

Flesh, marrow, fat all were being burnt in the fire and a peculiar sound Soṇ, Soṇ was being produced there and creating voidness in the minds of the people.

अग्नेश्चटचटाशब्दो भैरवो यत्र जायते ॥ 23 ॥
कल्पांतसदृशाकारं श्मशानं तत्सुदारुणम् ।
स राजा तत्र संप्राप्तो दुःखादेवमशोचत ॥ 24 ॥

The fire was burning with a crackling noise. Thus the Śmaśāna looked very terrible as if the universe was being destroyed at the end of a Kalpa. The King Hariścandra arrived there; and, with extreme pain, he began to give vent to his sorrows.

हा भृत्या मन्त्रिणो यूयं क्व तद्राज्यं कुलोचितम् ।
हा प्रिये तुत्र मे बाल मां त्यक्त्वा मन्दभाग्यकम् ॥ 25 ॥
ब्राह्मणस्य च कोपेन गता यूयं क्व दूरतः ।
बिना धर्मं मनुष्याणां जायते न शुभं क्वचित् ॥ 26 ॥

"My ministers, servants! Where are you all now? Where is kingdom that I got by a succession of inheritance! O my Son! O my dear wife! Where are you staying now, at what a long distance, leaving me here out of the Brāhmin's anger. Without Dharma man can never get auspicious fruits. So men should carefully earn Dharma.

यत्नतो धारयेत्तस्मात्पुरुषो धर्ममेव हि ।
इत्येवं चिन्तयन्स्तत्र चाण्डालोक्तं पुनः पुनः ॥ 27 ॥
मलेन दिग्धसर्वांगः शवानां दर्शने व्रजन् ।
लकुटाकारकल्पश्च धावंश्चापि ततस्ततः ॥ 28 ॥

The King, whose body was covered with dust and dirt, thought thus repeatedly; and at last, remembering the Cāṇḍāla's words, went out in quest of the dead. Out of this eventful cares and anxietes, his body became lean like a stick; still he ran, to and fro, and calculated thus:

अस्मिञ्छव इदं मौल्यं शतं प्राप्स्यामि चाग्रतः ।
इदं मम इदं राज्ञ इदं चाण्डालकस्य च ॥ 29 ॥
इत्येवं चिन्तयन्राजा व्यवस्थां दुस्तरां गतः ।
जीर्णैकपटसुग्रंथिकृतकंथापरिग्रहः ॥ 30 ॥
चिताभस्मरजोलिप्तमुखबाहूदरांघ्रिकः ।
नानामेदोवसामज्जालिप्तपाण्यंगुलिः श्वसन् ॥ 31 ॥

"This dead body will fetch for its price one hundred gold mohurs; out of this, this belongs to the King; this to me, and this to the Cāṇḍāla." So he thought constantly and his state became awful. His face, arm, belly and feet and the other parts of body were all covered over with ashes and dust; the King wore a ragged cloth where hundred places were sewn over; his toes were all besmeared with all sorts of flesh, marrow, fat and other things.

नानाशवौदनकृतक्षुन्निवृत्तिपरायणः ।
तदीयमाल्यसंश्लेषकृतमस्तकमण्डलः ॥ 32 ॥
न रात्रौ न दिवा शेते हाहेति प्रवदन्मुहुः ।
एवं द्वादश मासास्तु नीता वर्षशतोपमाः ॥ 33 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे चतुर्विंशोऽध्यायः ॥ 24 ॥

He began to satisfy his hunger out of the food that was prepared for all sorts of dead bodies; and, taking their garlands, he encircled his head with them. Day and night he did not sleep and always he sighted and sighed, crying, Alas! Alas! Thus one year passed away, as if it had been three hundred years.

Here ends the Twenty-fourth Chapter of the Seventh Book on the stay of Hariścandra in the burning ground in the Māhā Purāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXV

On the Quarrels Between Hariścandra and Viśvāmitra

सूत उवाच

एकदा तु गतो रन्तुं बालकैः सहितो बहिः ।
वाराणस्या नातिदूरे रोहिताख्यः कुमारकः ॥ 1 ॥

Sūta said: Here, on the other hand, one day the boy Rohitāśva went out with other boys to play at some place close to Kāśī.

क्रीडां कृत्वा ततो दर्भान्गृहीतुमुपचक्रमे ।
कोमलानल्पमूलांश्च साग्राञ्छक्त्यनुसारतः ॥ 2 ॥

He first played with the his comrades; he then began to root out and collect, as far as he could, the Darbha (Kuśa) grass, with its ends and which had not deep roots.

आर्यप्रीत्यर्थमित्युक्त्वा हस्तयुग्मेन यत्नतः ।
सलक्षणाश्च समिधो बर्हिरिध्मं सलक्षणम् ॥ 3 ॥
पलाशकाष्ठान्यादाय त्वग्निहोमार्थमादरात् ।
मस्तके भारकं कृत्वा खिद्यमानः पदे पदे ॥ 4 ॥

On being questioned why he was taking the Dharbha grass, Rohita told his comrades that his master was a Brāhmin and that he was collecting them for his satisfaction. Saying this, he began to collect carefully by his hands the sacrificial fuel (Samidhā) and other fuel for the burning purposes.

उदकस्थानमासाद्य तदा बालस्तृषान्वितः ।
भुवि भारं विनिक्षिप्य जलस्थाने तदा शिशुः ॥ 5 ॥
कामतः सलिलं पीत्वा विश्रम्य च मुहूर्तकम् ।
वल्मीकोपरि विन्यस्तभारो हर्तुं प्रचक्रमे ॥ 6 ॥

He collected the Palāśa-wood for Homa purpose and making it into a bundle with other articles already collected, took it on his head, but at every step he seemed to be fatigued. Feeling thirsty he went to a pool of water close by and keeping his load on the ground went down to drink water.

विश्वामित्राज्ञया तावत्कृष्णसर्पो भयावहः ।
महाविषो महाघोरो वल्मीकान्निर्गतस्तदा ॥ 7 ॥

Drinking water he rested a while and then as he had keep his load on the anthill, he began to take it back on his head, a very poisonous deadly serpent came out suddenly out of that anthill at the order of Viśvāmitra.

तेनासौ बालको दष्टस्तदैव च पपात ह ।
रोहिताख्यं मृतं दृष्ट्वा ययुर्बाला द्विजालयम् ॥ 8 ॥
त्वरिता भयसंविग्नाः प्रोचुस्तन्मातुरग्रतः ।
हे विप्रदासि ते पुत्रः क्रीडां कर्तुं बहिर्गतः ॥ 9 ॥
अस्माभिः सहितस्तत्र सर्पदष्टो मृतस्ततः ।

The snake immediately bit the boy who instantly fell down and died. His comrades seeing Rohitāśva dead went to the house of the Brāhmin. With much anxiety the boys went soon out of fear, to his mother and said: "O Brāhmin's maidservant! Your son went out with us to play outside; but suddenly a poisonous snake bit him and he is dead.

इति सा तद्वचः श्रुत्वा वज्रपातोपमं तदा ॥ 10 ॥
पपात मूर्छिता भूमौ छिन्नेव कदली यथा ।
अथ तां ब्राह्मणो रुष्टः पानीयेनाभ्यषिंचत ॥ 11 ॥
मुहूर्ताच्चेतनां प्राप्ता ब्राह्मणस्तामथाब्रवीत् ।

Rohita's mother, hearing these cruel words like thunder lightning at once fell down on the ground like a plantain tree, cut of from its roots. The Brāhmin, then, came and sprinkled water on her face. When she regained her consciousness, the Brāhmin then angrily spoke:

ब्राह्मण उवाच

अलक्ष्मीकारकं निंद्यं जानती त्वं निशामुखे ॥ 12 ॥
रोदनं कुरुषे दुष्टे लज्जा ते हृदये न किम् ।
ब्राह्मणेनैव मुक्ता सा न किंचिद्वाक्यमब्रवीत् ॥ 13 ॥

"O wicked One! It is very inauspicious to cry at the evening time; especially the disfavour of the Goddess Lakṣmī (*i.e.*), the poverty comes to the householder, you know this; why are you then weeping? Have you not a bit of shame in your heart? She made not reply at this.

रुरोद करुणं दीना पुत्रशोकेन पीडिता ।
अश्रुपूर्णमुखी दीना धूसरा मुक्तमूर्द्धजा ॥ 14 ॥

Rather very much immersed in grief for her son, she wept in a pitiful voice. Her body was covered with dust, hairs were dishevelled and her face covered all over with tears from eyes. She constantly wept out of sorrow.

अथ तां कुपितो विप्रो राजपत्नीमभाषत ।
धिक्त्वां दुष्टे क्रयं गृह्य मम कार्यं विलुंपसि ॥ 15 ॥
अशक्ता चेत्कथं तर्हि गृहीतं मम तद्धनम् ।
एवं निर्भर्त्सिता तेन क्रूरवाक्यैः पुनः पुनः ॥ 16 ॥

The Brāhmin, then, became very angry and spoke to the queen: "O Villain! O Wicked! Fie on you. I have bought you for money; yet you are hindering my luck. If you had this thought that you

would not work under me, why did you take for nothing my money?"

रुदिता कारणं प्राह विप्रं गद्गदया गिरा ।
स्वामिन्मम सुतो बालः सर्पदष्टो मृतो बहिः ॥ 17 ॥
अनुज्ञां मे प्रयच्छस्व द्रष्टुं यास्यामि बालकम् ।
दुर्लभं दर्शनं तेन संजातं मम सुव्रत ॥ 18 ॥

Thus repeatedly scolded by the Brāhmin, she pitifully cried and spoke to the Brāhmin in a voice choked with feelings: "O Lord! My son has fallen into the jaws of death, being smitten by a serpent." O One of good vows! I will never be able to see him. So kindly permit me to go and see my boy."

इत्युक्त्वा करुणं बाला पुनरेव रुदोद ह ।
पुनस्तां कुपितो विप्रो राजपत्नीमभाषत ॥ 19 ॥

Saying thus, that lady began again to weep in a pitiful voice. The Brāhmin became very angry and spoke thus:

ब्राह्मण उवाच

शठे दुष्टसमाचारे किं न जानासि पातकम् ।
यत्स्वामिवेतनं गृह्य तस्य कार्यं विलुम्पसि ॥ 20 ॥
नरके पच्यते सोऽथ महारौरवपूर्वके ।

"O Cheat! Your conduct is extremely blameable; you do not know how one commits a sin. The man who taking his pay from his master spoils his master's work, he goes to the terrible hell Raurava and is being scorched there.

उषित्वा नरकं कल्पं ततोऽसौ कुक्कुटो भवेत् ॥ 21 ॥
किमनेनाथवा कार्यं धर्मसंकीर्तनेन मे ।
यस्तु पापरतो मूर्खः क्रूरो नीचोऽनृतः शठः ॥ 22 ॥
तद्वाक्यं निष्फलं तस्मिन्भवेद्बीजमिवोषरे ।
एहि ते विद्यते किंचित्परलोकभयं यदि ॥ 23 ॥

Living in the Hell for a short while, he is born as a cock. Or it is useless for me to give you this instruction of the Dharma Śāstra, for to speak to such to an illiterate, cruel, low, hypocrite and lair and to one addicted to sinful acts is to sow seed on an user.land and to see it fruitless. Now if you have any fear for the afterlife, come and do the household affairs.

एवमुक्ताऽथ सा विप्रं वेपमानाऽब्रवीद्वचः ।
कारुण्यं कुरु मे नाथ प्रसीद सुमुखो भव ॥ 24 ॥

Hearing this, she said to the Brāhmin, trembling: "O Lord! Be graciously pleased and shew your mercy on a maidservant.

प्रस्थापय मुहूर्तं मां यावद्द्रक्ष्यामि बालकम् ।
एवमुक्त्वाऽथ सा मूर्ध्ना निपत्य द्विजपादयोः ॥ 25 ॥
रुरोद करुणं बाला पुत्रशोकेन पीडिता ।
अथाह कुपितो विप्रः क्रोधसंरक्तलोचनः ॥ 26 ॥

Only for a moment I will go to see the dead son of mine; so give me order to go there for a moment." That lady was deeply absorbed with sorrows for her son; then she put her head on the feet of the Brāhmin and with a pitiful voice cried. The angry Brāhmin with eyes reddened then began to speak.

विप्र उवाच

किं ते पुत्रेण मे कार्यं गृहकर्म कुरुष्व मे ।
किं न जानासि मे क्रोधं कशाघातफलप्रदम् ॥ 27 ॥
एवमुक्ता स्थिता धैर्याद्गृहकर्म चकार ह ।
अर्धरात्रो गतस्तस्याः पादाभ्यंगादिकर्मणा ॥ 28 ॥

"What purpose of mine will be served by your son? Don't you know about my anger? Have you forgotten about my whipping? So be ready and do my household work without any delay." Hearing his words, the queen held her patience and began to do the household work. She spent half the night time, when she finished champooing his feet.

ब्राह्मणेनाथ सा प्रोक्ता पुत्रपार्श्वं व्रजाधुना ।
तस्य दाहादिकं कृत्वा पुनरागच्छ सत्वरम् ॥ 29 ॥
न लुप्येत यथा प्रातर्गृहकर्म ममेति च ।
ततस्त्वेकाकिनी रात्रौ विलपंती जगाह ह ॥ 30 ॥

When this was over, the Brāhmin spoke to her,: "You can go now to your son; but see, finish his burning ceremonies and come back quickly. See that my morning works do not suffer." Thus getting the permission, the Queen went at that dead of night to look for her son, alone and weeping.

दृष्ट्वा मृतं निजं पुत्रं भृशं शोकेन पीडिता ।
यूथभ्रष्टा कुरंगीव विवत्सा सौरभी यथा ॥ 31 ॥

वाराणस्या बहिर्गत्वा क्षणाद्दृष्ट्वा निजं सुतम् ।
शयानं रंकवद्भूमौ काष्ठदर्भतृणोपरि ॥ 32 ॥

Gradually she went out of the precincts of the city of Kāśī and there she saw her son like a poor man's son lying on the ground over leaves and pieces of woods. Seeing her son dead, the humble Queen was very troubled with sorrow like an antelope, straying from its herd and as a cow missing her calf.

विललापातिदुःखार्ता शब्दं कृत्वा सुनिष्ठुरम् ।
एहि मे सम्मुखं कस्माद्रोषितोऽसि वदाधुना ॥ 33 ॥
आयास्यभिमुखो नित्यमंबेत्युक्त्वा पुनः पुनः ।
गत्वा स्खलत्पदा तस्य पपातोपरि मूर्च्छिता ॥ 34 ॥

The Queen Mādhavī then began to lament, in a very pitiful tone, thus: "O my Son! Come once before me; say why you are angry. Oh! My child! You used to come frequently to me, uttering Mā! Mā! Then why are you not coming now?

पुनः सा चेतनां प्राप्य दोर्भ्यामालिंग्य बालकम् ।
तन्मुखे वदनं न्यस्य रुरोदार्तस्वनैस्तदा ॥ 35 ॥
कराभ्यां ताडनं चक्रे मस्तकस्योदरस्य च ।
हा बाल हा शिशो वत्स हा कुमारक सुन्दर ॥ 36 ॥

Saying thus, she tumbling went and fell over his son. She, regaining her consciousness, embraced her son and placing her face on the face of the child began to weep pitifully. "Oh! My son! Oh! My child! Oh my Kumāra! Oh! My Beautiful!" and began to beat her head and her breast with her hands.

हा राजन्क्व गतोऽसि त्वं पश्येमं बालकं निजम् ।
प्राणेभ्योऽपि गरीयांसं भूतले पतितं मृतम् ॥ 37 ॥
तथाऽपश्यन्मुखं तस्य भूयो जीवितशंकया ।
निर्जीववदनं ज्ञात्वा मूर्च्छिता निपपात ह ॥ 38 ॥

O King! Where are you now? You used to look upon your son dearer then even your life. Your that son is now lying dead on the ground. Come and behold him once. It seems that the son has got back his life. Thus thinking she looked upon his face; but when it looked dead, she fell immediately unconscious.

हस्तेन वदनं गृह्य पुनरेवमभाषत ।
शयनं त्यज हे बाल शीघ्रं जागृहि भीषणम् ॥ 39 ॥
निशार्धं वर्धते चेदं शिवाशतनिनादितम् ।
भूतप्रेतपिशाचादिडाकिनीयूथनादितम् ॥ 40 ॥
मित्राणि ते गतन्यासंस्त्वमेकस्तु कुतः स्थितः ।

Getting back soon her consciousness, she held his face by her hands and said: "O Child! Rise up from your sleep; awake; now is the dreadful night time; hundreds of jackals are yelling into our ears. Even Pretas, Bhūtas, Piśācas, and Ḍākinīs are roaming in packs and making terrible sounds Hum, Hum. Your comrades returned to their homes just at sunset; Why are you alone remaining here?"

सूत उवाच

एवमुक्त्वा पुनस्तन्वी करुणं प्ररुरोद ह ॥ 41 ॥
हा शिशो बाल हा वत्स रोहिताख्य कुमारक ।
हे पुत्र प्रतिशब्दं मे कस्मात्त्वं न प्रयच्छसि ॥ 42 ॥

Sūta said: The thin-bodied queen, thus saying, began to lament "Oh my Child! Oh! My son, Oh! Rohitāśva, O Kumāra, why are you not replying to my words!

तवाहं जननी वत्स किं न जानासि पश्य माम् ।
देशत्यागाद्राज्यनाशात्पुत्र भर्त्रा स्वविक्रयात् ॥ 43 ॥

Oh my Child! I am your mother; do you not recognise me; look at me once. O Child! I am deprived of my kingdom and exiled from my country; my husband has sold even his body and I am myself reduced to slavery.

यद्दासीत्वाच्च जीवामि त्वां दृष्ट्वा पुत्र केवलम् ।
ते जन्मसमये विप्रैरादिष्टं यत्त्वनागतम् ॥ 44 ॥
दीर्घायुः पृथिवीराजः पुत्रपौत्रसमन्वितः ।

What man is there that can live in this state! I am living simply by seeing your lotus-face. The astrologer who cast your horoscope at your birth, calculated future events in your life; but where? none of them is fructified. They said: That this child will be a hero, warrior, long-lived, very charitable man, and always ready to do the worship of the Devas, Dvijas and the Gurus.

शौर्यदानरतिः सत्त्वी गुरुदेवद्विजार्चकः॥ 45 ॥
मातापित्रोस्तु प्रियकृत्सत्यवादी जितेन्द्रियः ।
इत्यादि सकलं जातमसत्यमधुना सुतः ॥ 46 ॥
चक्रमत्स्या वाऽऽतपत्रश्रीवत्सस्वस्तिकध्वजाः ।
तव पाणितले पुत्र कलशश्चामरं तथा ॥ 47 ॥
लक्षणानि तथाऽन्यानि त्वद्धस्ते यानि सन्ति च ।

What more than this that the child will be one paramount sovereign and with his sons and grand will enjoy his kingdom. This boy will be the master of his senses and will fulfil the desires of his father and mother. Oh my Son! Now all those predictions have turned out false. O Child! You have on your palms so many auspicious, signs, discus, fishes, umbrella, Śrī Vatsa, Svastika, flags, Kalaśa (earthen jar), Cāmara and other signs; besides these, various other auspicious omens exist on your hands.

तानि सर्वाणि मोघानि संजातान्यधुना सुत ॥ 48 ॥
हा राजन्पृथिवीनाथ क्व ते राज्यं क्व मन्त्रिणः ।
क्व ते सिंहासनं छत्रं क्व ते खड्गः क्व तद्धनम् ॥ 49 ॥
क्व साऽयोध्या क्व हर्म्याणि क्व गजाश्वरथप्रजाः ।

Are all these become in vain to-day! O Son! You are the Lord of this whole dominion; but where are your that Kingdom now, those ministers that royal throne, that umbrella, that axe, that vast amount of riches, that Ayodhyā city, those palatial buildings, those elephants, horses, and chariots?

सर्वमेतत्तथा पुत्र मां त्यक्त्वा क्वगतोऽसि रे ॥ 50 ॥
हा कान्त हा नृपागच्छ पश्येमं स्वसुतं प्रियम् ।
येन ते रिंगता वक्षः कुंकुमेनावलेपितम् ॥ 51 ॥
स्वशरीररजःपंकैर्विशालं मलिनीकृतम् ।

Where have gone your subjects! O Child! Where have you gone now, quitting all these and even me! O beloved Husband! See the condition of your son who in his early childhood used to move on all fours (the hands and feet) and get up on your broad chest, anointed with Kumkum, and spoil it with dust; O King! Come once and witness the condition of your child who used to press, out of ignorance due to his young age, the Tilaka on your forehead, prepared of Mṛganābhi, (musk).

येन ते बालभावेन मृगनाभिर्विलेपितः ॥ 52 ॥
भ्रंशितो भालतिलकस्तवांकस्थेन भूपते ।
यस्य वक्त्रं मृदा लिप्तं स्नेहाद्वै चुम्बितं मया ॥ 53 ॥
तन्मुखं मक्षिकालिंग्यं पश्ये कीटैर्विदूषितम् ।

Alas! Flies are now sitting on the lotus face to-day which I used to kiss over, covered with dirt; the insects are now stinging that. Oh! This I have got to witness now! O King! Come and see once your child is now sleeping on the ground like a poor man's dead son.

हा राजन्पश्य तं पुत्रं भुविस्थं रंकवन्मृतम् ॥ 54 ॥
हा देव किं मया कृत्यं कृतं पूर्वभवान्तरे ।
तस्य कर्मफलस्येह न पारमुपलक्षये ॥ 55 ॥
हा पुत्र हा शिशो वत्स हा कुमारक सुन्दर ।

O Fate! What bad act did I commit in my past life, that I have got to suffer so much in this life and I do not get an end of them! O Child! O Son! Oh, my Kumāra! Oh! My Beautiful! what I not be able to see you once any more elsewhere?

एवं तस्या विलापं ते श्रुत्वा नगरपालकाः ॥ 56 ॥
जागृतास्त्वरितास्तस्याः पार्श्वमीयुः सुविस्मिताः ।

The Queen Mādhavī thus lamented very much when the warders of the city, hearing her lamentations awoke and came to her without any delay, greatly astonished.

जना ऊचुः

का त्वं बालश्च कस्यायं पतिस्ते कुत्र तिष्ठति ॥ 57 ॥
एकैव निर्भया रात्रौ कस्मात्त्वमिह रोदिषि ।
एवमुक्ताऽथ सा तन्वी न किंचिद्वाक्यमब्रवीत् ॥ 58 ॥

They asked her thus: "Who are you? Whose son is this? Where is your husband? Why are you weeping here in this dead of night, without any fear?" Though thus questioned, the thin Queen did not reply anything.

भूयोऽपि पृष्टा सा तूष्णीं स्वब्धीभूता बभूव ह ।
विललापातिदुःखार्ता शोकाश्रुप्लुतलोचना ॥ 59 ॥
अथ ते शंकितास्तस्यां रोमांचिततनूरुहाः ।
संत्रस्ताः प्राहुरन्योन्यमुद्धतायुधपाणयः ॥ 60 ॥

Being again asked, she remained silent; and in the next moment she was pained with extreme

agony and began again to cry. Tears flowed incessantly from her two eyes out of her sorrow. The guards then began to suspect her and were greatly afraid. So much that hairs stood on their ends out of terror. They at once raised their arms and began to talk with each other.

नूनं स्त्री न भवत्येषा यतः किंचिन्न भाषते ।
तस्माद्वध्या भवेदेषा यत्नतो बालघातिनी ॥ 61 ॥
शुभा चेत्तर्हि किं ह्यत्र निशार्धे तिष्ठते बहिः ।
भक्षार्थमनया नूनमानीतः कस्यचिच्छिशुः ॥ 62 ॥

When this lady is not giving any sort of reply, she is then certainly not a woman; most probably she will be a Rākṣasī, knowing magic and destroying young children. So she should be killed with great attention. If she be not a Rākṣasī, then why she should stay in this dead of night outside the city? No doubt, this Rākṣasī has brought some one's child to eat here.

इत्युक्त्वा तैर्गृहीता सा गाढं केशेषु सत्वरम् ।
भुजयोरपरैश्चैव कैश्चापि गलके तथा ॥ 63 ॥
खेचरी यास्यतीत्युक्तं बहुभिः शस्त्रपाणिभिः ।
आकृष्य पक्कणे नीता चाण्डालाय समर्पिता ॥ 64 ॥

Thus saying, they without any delay, tied her hairs closely and some caught hold of her hand and some caught hold of her neck, saying O Rākṣasī! where will you go now? The armed men, then dragged her perforce to the house of the Cāṇḍāla and handed her over to him.

हे चाण्डाल बहिर्दृष्टा ह्यस्माभिर्बालघातिनी ।
वध्यतां वध्यतामेषा शीघ्रं नीत्वा बहिःस्थले ॥ 65 ॥

All the people said: "O Chief of the Cāṇḍālas! We have caught today outside the city this child eating Rākṣasī; so you better take her quickly on the slaughter ground and slaughter her.

चाण्डालः प्राह तां दृष्ट्वा ज्ञातेयं लोकविश्रुता ।
न दृष्टपूर्वा केनापि लोकडिंभान्यनेकधा ॥ 66 ॥
भक्षितान्यनया भूरि भवद्भिः पुण्यमर्जितम् ।
ख्यातिर्वः शाश्वती लोके गच्छध्वं च यथासुखम् ॥ 67 ।

The Cāṇḍāla looked at her body and said. "This Rākṣasī is widely celebrating in this world. I know her from before; but no bodies able to see her. This Māyāvinī has devoured many sons of many persons. You all will acquire great merit when she will be slaughtered and your good name will be known to all and will last long. You better now go back to your own homes.

द्विजस्त्रीबालगोघाती स्वर्णस्तेयी च यो नरः ।
अग्निदो वर्त्मघाती च मद्यपो गुरुतल्पगः ॥ 68 ॥
महाजनविरोधी च तस्य पुण्यप्रदो वधः ।
द्विजस्यापि स्त्रियो वाऽपि न दोषो विद्यते वधे ॥ 69 ॥

The man who kills women, children, cows and Brāhmins, who burns another's house with fire, who destroys the wayfares of others, who steals his Guru's wife, who quarrels with saintly persons, and who drinks wine, if killed, will certainly yield merits to the man who kills him. If such a one be a female or a Brāhmin, no sin will accrue if he or she be slaughtered.

अस्या वधश्च मे योग्य इत्युक्त्वा गाढबन्धनैः ।
बद्ध्या केशेष्वथाकृष्य रज्जुभिस्तामताडयत् ॥ 70 ॥
हरिश्चन्द्रमथोवाच वाचा परुषया तदा ।
रे दास वध्यतामेषा दुष्टात्मा मा विचारय ॥ 71 ॥

So it is my paramount duty to kill her." Saying this, the Cāṇḍāla tied her closely and drawing her by her hairs, began to beat her with a rope. The he told to Hariścandra in terse language: "O Slave! Kill her; this woman is by her very nature wicked; so do not judge anything in this matter of killing her."

तद्वाक्यं भूपतिः श्रुत्वा वज्रपातोपमं तदा ।
वेपमानोऽथ चाण्डालं प्राह स्त्रीवधशंकितः ॥ 72 ॥
न शक्तोऽहमिदं कर्तुं प्रेष्यं देहि ममापरम् ।
असाध्यमपि यत्कर्म तत्करिष्ये त्वयोदितम् ॥ 73 ॥

Hearing these harsh words, like the falling of a thunderbolt, the King shuddered. When he came back to his nature, he fearing lest a woman be killed, said to the Cāṇḍāla: "I am not at all able to carry this order out; so kindly make over this task to some other servant of yours. He will kill her. I will certainly carry out any other order that you would task me to do."

श्रुत्वा तदुक्तं वचनं श्वपचो वाक्यमब्रवीत् ।
माभैषीस्त्वं गृहाणासिं वधोऽस्याः पुण्यदो मतः ॥ 74 ॥
बालानामेव भयदा नेयं रक्ष्या कदाचन ।
तच्छ्रुत्वा वचनं तस्य राजा वचनमब्रवीत् ॥ 75 ॥

Thus hearing the King, the Cāṇḍāla said: "Discard your fear and take the sword; this Māyāvinī kills always the children; so to kill her is meritorious; in no way whatsoever ought she to be saved." The King became very sorry and said:

स्त्रियो रक्ष्या प्रयत्नेन न हन्तव्याः कदाचन ।
स्त्रीवधे कीर्तितं पापं मुनिभिर्धर्मतत्परैः ॥ 76 ॥
पुरुषो यः स्त्रियं हन्याज्ज्ञानतोऽपि वा ।
नरके पच्यते सोऽथ महारौरवपूर्वके ॥ 77 ॥

"Women should always be protected with care, never to be killed; the more so as the religious Munis have assigned greater sin in the killing of woman. The man who kills consciously or unconsciously females, certainly becomes boiled in the Mahā Raurava hell."

चाण्डाल उवाच

मा वदासिं गृहाणैनं तीक्ष्णं विद्युत्समप्रभम् ।
यत्रैकस्मिन्वधं नीते बहूनां तु सुखं भवेत् ॥ 78 ॥
तस्य हिंसा कृता नूनं बहुपुण्यप्रदा भवेत् ।
भक्षितान्यनया भूरि लोके डिंभानि दुष्टया ॥ 79 ॥
तत्क्षिप्रं वध्यतामेषा लोकः स्वस्थो भविष्यति ।

The Cāṇḍāla said: "Don't you say this; take this sharp sword, lustrous like a lightening; where killing one engenders happiness to many, abundance of merits are acquired in doing that. This wicked fellow has eaten many children of this place; so kill her as early as possible and bring peace happiness to the Kāśī people.

राजोवाच

चाण्डालाधिपते तीव्रं व्रतं स्त्रीवधवर्जनम् ॥ 80 ॥
आजन्मतस्ततो यत्नं न कुर्यां स्त्रीवधे तव ।

The King said: "O Chief of the Cāṇḍālas! I have taken the difficult vow from my childhood, not to be kill any woman. Therefore I cannot exert myself in this matter of killing the woman as you order.

चाण्डाल उवाच

स्वामिकार्यं विना दुष्ट किं कार्यं विद्यतेऽपरम् ॥ 81 ॥
गृहीत्वा वेतनं मेऽद्य कस्मात्कार्यं विलुम्पसि ।
यः स्वामिवेतनं गृह्य स्वामिकार्यं विलुम्पति ॥ 82 ॥
नरकान्निष्कृतिस्तस्य नास्ति कल्पायुतैरपि ।

The Chāṇḍāla said: "O Wicked Fellow! No work is superior which is not the master's work. Why then are you cancelling today to carry out my order, when you are taking pay from me. The servant that spoils his master's work, taking his money, is not freed from the hell even if he remains for ten thousand years there.

राजोवाच

चाण्डालनाथ मे देहि प्राप्यमन्यत्सुदारुणम् ॥ 83 ॥
स्वशत्रुं ब्रूहि तं क्षिप्रं घातयिष्याम्यसंशयम् ।
घातयित्वा तु तं शत्रुं तव दास्यामि मेदिनीम् ॥ 84 ॥
देवदेवोरगैः सिद्धैर्गंधर्वैरपि संयुतम् ।
देवेन्द्रमपि जेष्यामि निहत्य निशितैः शरैः ॥ 85 ॥
एतच्छ्रुत्वा ततो वाक्यं हरिश्चन्द्रस्य भूपतेः ।
चाण्डालः कुपितः प्राह वेपमानं महीपतिम् ॥ 86 ॥

The King said: "O Lord of the Cāṇḍāla! Put me to some other task that is very difficult. I will do that easily. Or if you have an enemy, specify and I will kill him no doubt within an instant. I will give you the whole earth by killing him. Even if Indra comes against you with the other Devas, or Dānavas, or Uragas, or Kinnaras, or Siddhas, or Gandharvas, I will slay him with my sharpened arrows, but I will never be able to kill a woman." The Cāṇḍāla, then, began to tremble with anger at these words and said to the King.

चाण्डाल उवाच

नैतद्वाक्यं सुघटितं यद्वाक्यं दासकीर्तितम् ।
चाण्डालदासतां कृत्वा सुराणां भाषसे वचः ।
दास किं बहुना नूनं शृणु मे गदतो वचः ॥ 87 ॥
निर्लज्ज तव चेदस्ति किंचित्पापभयं हृदि ।
किमर्थं दासतां यातश्चाण्डालस्य तु वेश्मनि ॥ 88 ॥
गृहाणैनं ततः खड्गमस्याच्छिन्धि शिरोऽम्बुजम् ।
एवमुक्त्वाऽथ चाण्डालो राज्ञे खड्गं न्यवेदयत् ॥ 89 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे हरिश्चन्द्रोपाख्याने पञ्चविंशोऽध्यायः ॥ 25 ॥

"You are a servant and what you have spoken is not fit for a servant. Working as a slave of a Cāṇḍāla, you are speaking the words of the gods. Therefore, O slave! hear now what I say; no need of exchanging any further words. O Shameless One! If you fear sin a bit why then did you accept the slavery in a Cāṇḍāla's house. Take this sword and cut off her head." Thus speaking the Cāṇḍāla gave him the axe.

Here ends the Twenty-fifth Chapter of the Seventh Book on the quarrels between Hariścandra and Viśvāmitra in the Mahā Purāṇam, Śrīmaddevī- bhāgavatam, of 18,000 by Maharṣi Veda Vyāsa.

CHAPTER XXVI

On the Sorrows of Hariścandra

सूत उवाच

ततोऽथ भूपतिः प्राह राज्ञीं स्थित्वा ह्यधोमुखः ।
अत्रोपविश्यतां बाले पापस्य पुरतो मम ॥ 1 ॥

Sūta said: The King Hariścandra with his face bent low thus said to the Queen: "O Young One! I am a great sinner, otherwise why shall I be ready to do this heinous act! However now sit before me.

शिरस्ते छेदयिष्यामि हन्तुं शक्नोति चेत्करः ।
एवमुक्त्वा समुद्यम्य खड्गं हन्तुं गतो नृपः ॥ 2 ॥

If my hand be capable to kill you, then it will cut off your head." Thus saying, the King took the axe and moved forward to cut her.

न जानाति नृपः पत्नीं सा न जानाति भूपतिम् ।
अब्रवीद्भृशदुःखार्ता स्वमृत्युमभिकांक्षती ॥ 3 ॥

As the King did not recognise her as His Queen, so the Queen did not recognise him as Her husband, the King. So the Queen, being very much strained with sorrow, began to utter with a view to court her death.

स्त्र्युवाच

चाण्डाल शृणु मे वाक्यं किंचित्त्वं यदि मन्यसे ।
मृतस्तिष्ठति मे पुत्रो नातिदूरे बहिः पुरात् ॥ 4 ॥
तं दहामि हतं यावदानयित्वा तवांतिकम् ।
तावत्प्रतीक्ष्यतां पश्चादसिना घातयस्व माम् ॥ 5 ॥

O Cāṇḍāla! It you like, I say something; hear my son is dead and is lying close to the outer skirts of the city. Wait till I bring my child before you and do his burning ceremonies. Next you can cut me off by your axe."

तेनाथ बाढमित्युक्त्वा प्रेषिता बालकं प्रति ।
सा जगामातिदुःखार्ता विलपन्ती सुदारुणम् ॥ 6 ॥
भार्या तस्य नरेन्द्रस्य सर्पदष्टं हि बालकम् ।
हा पुत्र हा वत्स शिशो इत्येवं वदती मुहुः ॥ 7 ॥
कृशा विवर्णा मलिना पांसुध्वस्तशिरोरुहा ।
श्मशानभूमिमागत्य बालं स्थाप्याविशद्भुवि ॥ 8 ॥

The King said: "Very well; let that be," and gave her permission to go to her dead son. The Queen, emaciated and pale, her body being covered all over with dust arrived at the burning ground and taking her dead son, bitten by a serpent, on her lap cried out loudly O Son! O my Child! O my young Son!" and referring to her husband said: "O King! See, to day, the sad condition of your son, lying on the ground, as his bed.

राजन्नद्य स्वबालं तं पश्यसीह महीतले ।
रममाणं स्वसखिभिर्दष्टं दुष्टाहिना मृतम् ॥ 9 ॥

My son went to play with other boys and, bitten by a cruel poisonous serpent, left his life." Hearing the pitiful cry of that helpless woman, the King Hariścandra went to the dead and took off the cover of his face.

तस्या विलापशब्दं तमाकर्ण्य स नराधिपः ।
शवसन्निधिमागत्य वस्त्रमस्याक्षिपत्तदा ॥ 10 ॥

Due to the long exile and the difficulties thereof, the Queen was changed altogether in her outer form, so the King could not recognise her weeping as his wife.

तां तथा रुदतीं भार्यां नाभिजानाति भूमिपः ।
चिरप्रवाससंतप्तां पुनर्जातामिवाबलाम् ॥ 11 ॥

साऽपि तं चारुकेशान्तं पुरो दृष्ट्वा जटालकम् ।
नाभ्यजानान्नृपवरं शुष्कवृक्षत्वचोपमम् ॥ 12 ॥

On the other hand the King, too, had not the curled hair on his head as before; it has turned into matted hair and his skin especially has become like the bark of a dried tree; so the Queen could not make out the King also. The King then noticed all the King-making auspicious signs on the several limbs of that dead boy, poisoned all over and lying on the ground and began to think thus:

भूमौ निपतितं बालं दृष्ट्वाऽऽशीविषपीडितम् ।
नरेन्द्रलक्षणोपेतमचिंतयदसौ नृपः ॥ 13 ॥
अस्य पूर्णेन्दुवद्वक्त्रं शुभमुन्नसमव्रणम् ।
दर्पणप्रतिमोत्तुङ्गकपोलयुगशोभितम् ॥ 14 ॥
नीलान्केशान्कुञ्चिताग्रान्सान्द्रान्दीर्घास्तरंगिणः ।
राजीवसदृशे नेत्रे ओष्ठौ बिंबफलोपमौ ॥ 15 ॥
विशालवक्षा दीर्घाक्षो दीर्घबाहून्नतांसकः ।
विशालपादो गम्भीरः सूक्ष्मांगुल्यवनीधरः ॥ 16 ॥
मृणालपादो गम्भीरनाभिरुन्नतकंधरः ।

The face of the child is very beautiful like the Full Moon, nowhere, there is any sear nor anything like this; the nose is high; the two cheeks are clean like a mirror and specious; the hairs are blue, curling, similar, long and waving, the two eyes are widely expanded like a full blown lotus, the two lips are red like Bimba fruits; the chest is wide and spacious, the eyes are stretched up to the ears; the arms are extending up to the knees; the shoulders are elevated; the legs are elongated, yet god-like like a lotus stem; the appearance is grave, the fingers are fine, yet strong enough to hold the world; the navel is deep and the region of the shoulders elevated.

अहो कष्टं नरेन्द्रस्य कस्याप्येष कुले शिशुः ॥ 17 ॥
जातो नीतः कृतांतेन कालपाशाद्दुरात्मना ।

Certainly this boy was born in a royal family. Alas! What a pain is this! The cruel Death has reduced him to this state!

सूत उवाच

एवं दृष्ट्वाऽथ तं बालं मातुरंके प्रसारितम् ॥ 18 ॥
स्मृतिमभ्यागतो राजा हाहेत्यश्रूण्यपातयत् ।
सोऽप्युवाच च वत्सो मे दशामेतामुपागतः ॥ 19 ॥
नीतो यदि च घोरेण कृतांतेनात्मनो वशम् ।
विचारयित्वा राजाऽसौ हरिश्चंद्रस्तथा स्थितः ॥ 20 ॥
ततो राज्ञी महादुःखावेशादिदमभाषत ।

Sūta said: Thus looking carefully that boy in the lap of his mother from his head to foot, the King Hariścandra got back to his ancient recollections. He recognised the boy to be his and wept aloud repeating the words Oh! Oh! The tears flowed from his eyes and he said: "This is my boy that has been reduced to this state! Oh! The cruel Fate!" Though the boy is dead, yet the King remained bewildered for a moment. The queen then spoke out of terrible pain: "O Child! What sin is that which has caused this dire calamity, I cannot imagine!"

राज्युवाच

हा वत्स कस्य पापस्य त्वपध्यानादिदं महत् ॥ 21 ॥
दुःखमापतितं घोरं तद्रूपं नोपलभ्यते ।
हा नाथ राजन्भवता मामपास्य सुदुःखिताम् ॥ 22 ॥
कस्मिन्संस्थीयते स्थाने विश्रब्धं केन हेतुना ।
राज्यनाशः सुहृत्त्यागो भार्यातनयविक्रयः ॥ 23 ॥
हरिश्चन्द्रस्य राजर्षेः किं विधातः कृतं त्वया ।
इति तस्या वचः श्रुत्वा राजा स्थानच्युतस्तदा ॥ 24 ॥
प्रत्यभिज्ञाय देवीं तां पुत्रं च निधनं गतम् ।

"O my Husband! O King! I am extremely worried of pains and troubles; leaving me thus, how is and where you are passing away your time in a calm, quiet state! O Fortune! It is You that has brought about the loss of the Rājarṣi Hariścandra's dominion, the separation from his friends and what more, you have caused his wife and son to be sold! Has he done so much mischief to you! " Hearing her cries, the King's patience gave way and he came to recognice the Devī and the son and exclaimed 'She is my wife and dead boy is my son. Oh! What a series of troubles, one coming after another.

कष्टं ममैव पत्नीयं बालकश्चापि मे सुतः ॥ 25 ॥
ज्ञात्वा पपात सन्तप्तो मूर्छामतिजगाम ह ।

सा च तं प्रत्यभिज्ञाय तामवस्थामुपागतम् ॥ 26 ॥
मूर्छिता निपपातार्ता निश्चेष्टा धरणीतले ।
चेतनां प्राप्य राजेन्द्रो राजपत्नी च तौ समम् ॥ 27 ॥
विलेपतुः सुसंतप्तौ शोकभारेण पीडितौ ।

Being overpowered with extreme trouble and pain, the King fell unconscious on the ground; the Queen, too, looking at the King's state, fell motionless, and, void of senses, no sooner she recognised him as the King Hariścandra. Some time after, the King and Queen both got back at the same time their consciousness and, with great sorrow and agony, began to lament.

राजोवाच

हा वत्स सुकुमारं ते वदनं कुञ्चितालकम् ॥ 28 ॥
पश्यतो मे मुखं दीनं हृदयं किं न दीर्यते ।
तात तातेति मधुरं ब्रुवाणं स्वयमागतम् ॥ 29 ॥
उपगुह्य कदा वक्ष्ये वत्स वत्सेति सौहृदात् ।

The King said: "O Child! Why my heart does not rend to thousand pieces, seeing to day your gentle face pale lifeless, that was once beautiful with curls of hairs! O Rohita! When will you come to me saying in a sweet voice 'Father! Father!' When shall I address you affectionately 'Oh my child! Oh my child!' embracing you within my breast!

कस्य जानुप्रणीतेन पिंगेन क्षितिरेणुना ॥ 30 ॥
ममोत्तरीयमुत्संगं तथांगं मलमेष्यति ।
न वाऽलं मम ससंभूतं मनो हृदयनन्दन ॥ 31 ॥
मयाऽसि पितृमान्पित्रा विक्रीतो येन वस्तुवत् ।
गतं राज्यमशेषं मे सबान्धवधनं महत् ॥ 32 ॥
हीनदैवान्नृशंसेन दृष्टो मे तनयस्ततः ।
अहं महाहिदष्टस्य पुत्रस्याननपङ्कजम् ॥ 33 ॥
निरीक्षन्नद्य घोरेण विषेणाधिकृतोऽधुना ।

Whose tawny coloured dust on his knees will spoil my clothes, lap and my body! O Delightful Son! I have sold you as if an ordinary thing, though I am your father. As yet my pleasure of having a son is not satified. Owing to the mockery of the mean Fate, my unbounded kingdom, friends, and abundance of riches all have vanished away! Finally I had one son and that too is now in the jaws of death! Oh! With what an amount of terrible pain I am being burnt up to day when I am seeing the lotus-face of my son, smitten by a serpent and lying dead on the ground!"

एवमुक्त्वा तमादाय बालकं बाष्पगद्गदः ॥ 34 ॥
परिष्वज्य च निश्चेष्टो मूर्च्छया निपपात ह ।
ततस्तं पतितं दृष्ट्वा शैव्या चैवमचिंतयत् ॥ 35 ॥
अयं स पुरुषव्याघ्रः स्वरेणैवोपलक्ष्यते ।
विद्वज्जनमनश्चंद्रो हरिश्चन्द्रो न संशयः ॥ 36 ॥
तथाऽस्य नासिका तुङ्गा तिलपुष्पोपमा शुभा ।

Thus speaking in a voice choked with feelings and with tears in his eyes, as soon as he was going to take his boy in his lap, he fell senseless on the ground. Seeing the King lying on the ground, Śaivyā thus thought: "Such is His voice as makes me certain that He is the King Hariścandra, the best of men and the delighter of the learned men's hearts.

दन्ताश्च मुकुलप्रख्याः ख्यातकीर्तेर्महात्मनः ॥ 37 ॥
श्मशानमागतः कस्माद्यद्येवं स नरेश्वरः ।
विहाय पुत्रशोकं सा पश्यन्ती पतितं पतिम् ॥ 38 ॥
प्रहृष्टा विस्मिता दीना भर्तृपुत्रार्तिपीडिता ।
वीक्षन्ती सा तदाऽपतन्मूर्च्छया धरणीतले ॥ 39 ॥
प्राप्य चेतश्च शनकैः सा गद्गदमभाषत ।

His teeth are like those of the famous Hariścandra just like to Mukul and his nose is elevated and soft like the Tila flower. But if he be Hariścandra, how is it that he has come to this burning ground!" Thus thinking, while she looked at the King, leaving for the moment the sorrow for his son, joy, pain and surprise attacked her heart simultaneously; and she, in that state, fell down unconscious on the ground. Then gradually regaining consciousness she spoke in a pitiful voice: "O Fortune! You have caused to the King who was once like an Immortal, the loss of his kingdom, friends, and even the sale of his wife and son. And now you have transformed him into a Cāṇḍāla! You are merciless, religionless, void

of any justice as to what is just and what is unjust. You are shameless.

धिक्त्वां दैव ह्यकरुण निर्मर्याद जुगुप्सित ॥ 40 ॥
येनायममरप्रख्यो नीतो राजा श्वपाकताम् ।
राज्यनाशं सुहृत्त्यागं भार्यातनयविक्रयम् ॥ 41 ॥
प्रापयित्वाऽपि येनाद्य चाण्डालोऽयं कृतो नृपः ।
नाद्य पश्यामि ते छत्रं सिंहासनमथापि वा ॥ 42 ॥
चामरव्यजने वाऽपि कोऽयं विधिविपर्ययः ।
यस्यास्य व्रजतः पूर्वं राजानो भृत्यतां गताः ॥ 43 ॥
स्वोत्तरीयैः प्रकुर्वंति विरजस्कं महीतलम् ।

So fie on you! O King! Where are gone today that royal umbrella, that throne, that Cāmara, and that pair of fans on you both sides! Oh! What is this transformation caused by the Vidhātā (the Ordainer of Fate)! When the high-souled King used to travel, all the kings used to remove as His servants the dust of the roads by their clothing! Oh! Is He the same King of Kings, Hariścandra who is roaming in this unholy burning ground, burdened too much by his load of sufferings!

सोऽयं कपालसंलग्ने घटीपटनिरन्तरे ॥ 44 ॥
मृतनिर्माल्यसूत्रांतर्लग्नकेशसुदारुणे ।
वसानिष्यंदसंशुष्कमहापटलमण्डिते ॥ 45 ॥
भस्मांगारार्धदग्धास्थिमज्जासंघट्टभीषणे ।

Oh! Innumerable human skulls are lying here; the small earthen posts (brought for the purification of the bodies of the dead) are lying scattered close to each; the garlands of flowers for the dead, being intertwined with the hairs of the dead, are presenting a grim spectacle! The ashes, charcoals, half-burnt dead bodies, bones, and marrorws all arranged one over another make the place more hideous. The marrows of the dead bodies have come out and are dried up by the sun.

गृध्रगोमायुनादार्ते पुष्टक्षुद्रविहंगमे ॥ 46 ॥
चिताधूमायतपटे नीलीकृतदिगन्तरे ।
कुणपास्वादनमुदा संप्रकृष्टनिशाचरे ॥ 47 ॥
चरत्यमेध्ये राजेन्द्रः श्मशाने दुःखपीडितः ।
एवमुक्त्वाऽथ संश्लिष्य कण्ठे राज्ञो नृपात्मजा ॥ 48 ॥
कष्टं शोकसमाविष्टा विललापार्तया गिरा ।
राजन्स्वप्नोऽथ तथ्यं वा यदेतन्मन्यते भवान् ॥ 49 ॥
तत्कथ्यतां महाभाग मनो वै मुह्यते मम ।

At places, vultures, and Śakunīs are crying hideously and the crows and other birds, eager to eat flesh, are roaming to and fro. All the quarters of the sky are looking blue with the smoke, arising out of the burning of the dead. The Rākṣasas are constantly roaming hither and thither, gladly feasting on the human flesh. Is the King passing his days thus in this place? Alas! Oh! What a painful thing is this!" The daughter of the King, Śaivyā, was overpowered with an awful sorrow; and clasping the neck of the King, began to lament again, in a pitiful voice. "O King! You have spoken that you are a Cāṇḍāla. Is this a dream? Or a Reality? O King! If it be true you are a slave of the Cāṇḍāla, then say to me; my mind is being deluded very much! (*i.e.*, I cannot indulge this idea).

यद्येतदेवं धर्मज्ञ नास्ति धर्मे सहायता ॥ 50 ॥
तथैव विप्रदेवादिपूजने सत्यपालने ।
नास्ति धर्मः कुतः सत्यं नार्जवं नानृशंसता ॥ 51 ॥
यत्र त्वं धर्मपरमः स्वराज्यादवरोपितः ।

O Knower of Dharma! You have shewn your great zeal towards Dharma; and, for that reason, you are displaced from your royal throne! Now if such help comes out of worshipping the Brāhmins and the Devas, then Dharma cannot stand and, along with it, the truth, simplicity and harmlessness cannot exist."

सूत उवाच

इति तस्या वचः श्रुत्वा निःश्वस्योष्णं सगद्गदः ॥ 52 ॥
कथयामास तन्वंग्यै यथा प्राप्तः श्वपाकताम् ।
रुदित्वा सा तु सुचिरं निःश्वस्योष्णं सुदुःखिता ॥ 53 ॥
स्वपुत्रमरणं भीरुर्यथावत्तं न्यवेदयत् ।

Sūta said: Hearing these words from the thin Śaivyā, the King took a heavy sigh and then described to her in detail with tears flowing on his neck, how he got the Cāṇḍāla state. The fearful Queen became very much pained to hear all this and having a deep sigh, described, as it was, how her son died.

श्रुत्वा राजा तथा वाक्यं निपपात महीतले ॥ 54 ॥
मृतपुत्रं समानीय जिह्वया विलिहन्मुहुः ।
हरिश्चन्द्रमथो प्राह शैव्यां गद्गदया गिरा ॥ 55 ॥
कुरुष्व स्वामिनः प्रेष्यं छेदयित्वा शिरो मम ।
स्वामिद्रोहो न तेऽस्त्वद्य माऽसत्यो भव भूपते ॥ 56 ॥
माऽसत्यं तव राजेन्द्र परद्रोहस्तु पातकम् ।

O, hearing this, the King fainted and fell unconscious on the ground. Then regaining gradually his consciousness, he began to kiss, with his tongue, the face of his dead son. Śaivyā then said in a choked voice: "Now sever off my head and obey your master's word." O King! You will be saved then as having kept your truth; and your master's order would be carried out.

एतदाकर्ण्य राजा तु पपात भुवि मूर्च्छितः ॥ 57 ॥
क्षणेन चेतनां प्राप्य विललापातिदुःखितः ।

Hearing this, the King fainted and fell down senseless. Getting up conscious in a moment, he began to weep bitterly."

राजोवाच

कथं प्रिये त्वया प्रोक्तं वचनं त्वतिनिष्ठुरम् ॥ 58 ॥
यदशक्यं भवेद्वक्तुं तत्कर्म क्रियते कथम् ।

The King said: "O Beloved! How have you uttered such cruel words? How can I execute that which is hard even to utter!

पत्न्युवाच

मया च पूजिता गौरी देवा विप्रास्तथैव च ॥ 59 ॥
भविष्यसि पतिस्त्वं मे ह्यन्यस्मिञ्जन्मनि प्रभो ।
श्रुत्वा राजा तदा वाक्यं निपपात महीतले ॥ 60 ॥
मृतस्य पुत्रस्य तदा चुचुम्ब दुःखितो मुखम् ।

Śaivyā said: 'O Lord! I have worshipped the Devī Gaurī and other Devas and the Brāhmins; so, with their mercy, i will get you as my husband in my future birth. Hearing this, the King again fell down instantly on the ground; getting up immediately, he was overpowered with sorrow and began to kiss the face of the dead son.

राजोवाच

प्रिये न रोचते दीर्घं कालं क्लेशं मयाऽशितुम् ॥ 61 ॥
नात्मायत्तोऽस्मि तन्वंगि पश्य मे मन्दभाग्यताम् ।
चाण्डालेनाननुज्ञातः प्रवेक्ष्ये ज्वलनं यदि ॥ 62 ॥
चाण्डालदासतां यास्ये पुनरप्यन्यजन्मनि ।

The King said: "O Dear! I wo'nt be able to suffer any longer for a long time. But, O thin-bodied One! See, I am so very unfortunate that I have no command even over my heart. If I enter into the fire without the permission of the Cāṇḍāla, then I will have to become again the slave of a Cāṇḍāla in my future birth. Think it over.

नरकं च वरं प्राप्य खेदं प्राप्स्याभि दारुणम् ॥ 63 ॥
तापं प्राप्स्यामि संप्राप्य महारौरवरौरवे ।
मग्नस्य दुःखजलधौ वरं प्राणैर्वियोजनम् ॥ 64 ॥
एकोऽपि बालको योऽयमासीद्वंशकरः सुतः ।

After that I will have to go to the hell and be tormented there. But this too I find beneficial to me. Rather I will go to the hell Mahā Raurava and there suffer for a long time the torments of the hell, yet I do not like to live a little longer when my boy, the continuer of my family, has left his life out of the queen fancies of the Great Time and I be merged in the sorrows for my son.'

मम दैवानुयोगेन मृतः सोऽपि बलीयसा ॥ 65 ॥
कथं प्राणान्विमुंचामि परायत्तोऽस्मि दुर्गतः ।
तथापि दुःखबाहुल्यात्त्यक्ष्यामि तु निजां तनुम् ॥ 66 ॥

My bodys is now at the command of the Cāṇḍāla. How can I in this state quit my life without his permission. If I leave my body, I will be indebted to him and I will have to suffer in hell. Let this be so; still I will leave off my body, the receptacle of all these pains and troubles.

त्रैलोक्ये नास्ति तद्दुःखं नासिपत्रवने तथा ।
वैतरण्यां कृतस्तद्वद्यादृशं पुत्रविप्लवे ॥ 67 ॥
सोऽहं सुतशरीरेणदीप्यमाने हुताशने ।

Nowhere, in the Trilokī, is any pain like that felt in the demise of a son, not in crossing the Vaitaraṇī nor in the Asipatravanam! So I will now throw myself on the burning fire along with the dead body of my son.

निपतिष्यामि तन्वङ्गि क्षन्तव्यं तन्ममाधुना ॥ 68 ॥
न वक्तव्यं त्वया किंचिदतः कमललोचने ।

मम वाक्यं च तन्वंगि निबोधाहतमानसा ॥ 69 ॥
अनुज्ञाताऽथ गच्छ त्वं विप्रवेश्म शुचिस्मिते ।

So, O Thin-bodied One! You should now excuse me, *i.e.*, do not prevent me. O Sweet-smiling One! I now permit you to go back to the house of the Brāhmin.

यदि दत्तं यदि हुतं गुरवो यदि तोषिताः ॥ 70 ॥
संगमः परलोके मे निजपुत्रेण चेत्त्वया ।
इह लोके कुतस्त्वेतद्भविष्यति समीप्सितम् ॥ 71 ॥

If ever I have given in charity riches, offered oblation to the fire, and given satisfaction to my superiors then, in the other world, I will get you and my son. But there is no such chance now in this world.

यन्मया हसता किञ्चिद्रहसि त्वां शुचिस्मिते ।
अशेषमुक्त तत्सर्वं क्षन्तव्यं मम यास्यतः ॥ 72 ॥
राजपत्नीति गर्वेण नावज्ञेयः स मे द्विजः ।
सर्वयत्नेन तोष्यः स्यात्स्वामी दैवतवच्छुभे ॥ 73 ॥

O Sweet-smiling One! If ever I had given you offence while conversing or making jokes with you, now at the time of my parting, excuse them all. O Auspicious One! Never despise the Brāhmin out of your pride as a Queen. Look on your master as a Deva and try all your best to satisfy him."

राज्ञ्युवाच

अहमप्यत्र राजर्षे निपतिष्ये हुताशने ।
दुःखभारासहादेव सह यास्यामि वै त्वया ॥ 74 ॥
त्वया सह मम श्रेयो गमनं नान्यथा भवेत् ।
सह स्वर्गं च नरकं त्वया भोक्ष्यामि मानद ॥ 75 ॥
श्रुत्वा राजा तदोवाच एवमस्तु पतिव्रते ।

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे हरिश्चन्द्रोपाख्याने षड्विंशोऽध्यायः ॥ 26 ॥

The Queen said: "O Rājarṣi! I will also throw myself on the burning fire. O Deva! I will not be able to carry on this burden, so I will accompany You. It is better for me to accompany you; so there will not be otherwise. O Giver of Honour! I will enjoy with You heaven or suffer with You in the hell." Hearing this, the King said: "O Chaste One! Do as you please."

Here ends the Twenty-sixth, Chapter of the Seventh Book on the narration of the srorows of Hariścandra in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXVII

On Hariścandra's Going to the Heavens

सूत उवाच

ततः कृत्वा चितां राजा आरोप्य तनयं स्वकम् ।
भार्यया सहितो राजा बद्धांजलिपुटस्तदा ॥ 1 ॥

Sūta said: The King Hariścandra then prepared the funeral pile, and placed his son on it. Next he and his wife with folded palms merged themselves in the meditation of the Parameśvarī, the Lady of of the Universe.

चिन्तयन्परमेशानीं शताक्षीं जगदीश्वरीम् ।
पञ्चकोशान्तरगतां पुच्छब्रह्मस्वरूपिणीम् ॥ 2 ॥
रक्ताम्बरपरीधानां करुणारससागराम् ।
नानायुधधरामंबां जगत्पालनतत्पराम् ॥ 3 ॥
तस्य चिन्तयमानस्य सर्वे देवाः सवासवाः ।
धर्मं प्रमुखतः कृत्वा समाजग्मुस्त्वरान्विताः ॥ 4 ॥
आगत्य सर्वे प्रोचुस्ते राजञ्छृणु महाप्रभो ।

That Hundred-eyed is reigning within these five Koṣas (or sheaths) Annamaya, etc. She resides in the sacral plexus of the nature of Brahman, of the Puruṣa composed of Anna and Rasa And She is the Ocean of Mercy. Wearing the red robe, She is ever ready with various weapons in Her hands for the preservation of the Universe. When the King was engaged thus in meditating on Her, Indra and all the Devas with Dharma in their front came to the King Hariścandra with no delay. They all coming up said to the King: "O King! Hear.

आहं पितामहः साक्षाद्धर्मश्च भगवान्स्वयम् ॥ 5 ॥
साध्याः सविश्वेमरुतो लोकपालाः सचारणाः ।
नागाः सिद्धा सगंधर्वा रुद्राश्चैव तथाऽश्विनौ ॥ 6 ॥
एते चान्येऽथ बहवो विश्वामित्रस्तथैव च ।

विश्वत्रयेण यो मैत्रीं कर्तुमिच्छति धर्मतः ॥ 7 ॥
विश्वामित्रः स तेऽभीष्टमाहर्तुं सम्यगिच्छति ।

I am the Grand Sire and here are present Dharma Himself, the Bhagavān Viṣṇu, the Sādhyas, Viśvedevas, Maruts, the Lokapālas, the Cāraṇas, the Nāgas, the Gandharvas, Siddhas, Rudras, the twin Aśvins, and all the other Devas and Viśvāmitra, who going over the three worlds wishes to make friendship according to the law ordained by Dharma, is now himself desirous to grant you your desired objects."

धर्म उवाच

मा राजन्साहसं कार्षीर्धर्मोऽहं त्वामुपागतः ॥ 8 ॥
तितिक्षादमसत्त्वाद्यैस्त्वद्गुणैः परितोषितः ।

Dharma said: "O King! Do not risk such an hazardous undertaking. I am Dharma; I am satisfied with your patience and forbearance, control of your senses, and the other Sāttvic qualities and have therefore come to you.

इन्द्र उवाच

हरिश्चन्द्र महाभाग प्राप्तः शक्रोऽस्मि तेऽन्तिकम् ॥ 9 ॥
त्वयाऽद्य भार्यापुत्रेण जिता लोकाः सनातनाः ।
आरोह त्रिदिवं राजन्भार्यापुत्रसमन्वितः ॥ 10 ॥
सुदुष्प्रापं नरैरन्यैर्जितमात्मीयकर्मभिः ।

Indra said: "O Hariścandra! I have also come to you. So your good fortune knows no bounds, to-day. You with your wife and son, have conquered the Eternal World. O King! What is hardly attainable by any human being, you have conquered that, by dint of your own merits. So Get up to the Heavens (vibrations of the Fourth-dimensional Space) with your wife and son.

सूत उवाच

ततोऽमृतमयं वर्षमपमृत्युनिवाशनम् ॥ 11 ॥
इन्द्रः प्रासृजदाकाशाच्चितामध्यगते शिशौ ।
पुष्पवृष्टिश्च महती दुन्दुभिस्वन एव च ॥ 12 ॥

Sūta said: Indra then sprinkled over the dead son on the funeral piles, the necter, destroying the fatal effect product by unnatural death. At that time big showers of flowers were thrown on him and Dundubhīs were sounded.

समुत्तस्थौ मृतः पुत्रो राज्ञस्तस्य महात्मनः ।
सुकुमारतनुः स्वस्थः प्रसन्नः प्रीतमानसः ॥ 13 ॥
ततो राजा हरिश्चन्द्रः परिष्वज्य सुतं तदा ।
सभार्यः स्वश्रिया युक्ते दिव्यमाल्यांबरावृतः ॥ 14 ॥

In the meanwhile, the prince got up from the funeral pile. He got back his former beautiful body and he looked peaceful, healthy, and greatly satisfied. Hariścandra embraced his son instantly in his bosom; the King and Queen also both regained their former beautiful appearance at that time and were decked with clothes and garlands.

स्वस्थः सम्पूर्णहृदयो मुदा परमया वृतः ।
बभूव तत्क्षणादिंद्रो भूपं चैवमभाषत ॥ 15 ॥
सभार्यस्त्वं सपुत्रश्च स्वर्लोकं सद्गतिं पराम् ।
समारोह महाभाग निजानां कर्मणां फलम् ॥ 16 ॥

Their hearts were then deeply filled with great joy at their getting back their desired object and their health. Indra then said to the King: "O Highly Fortunate One! Now ascend to the Heavens with your son and wife, by dint of your meritorious deeds and get the holy happy ends of your endeavours."

हरिश्चन्द्र उवाच

देवराजाननुज्ञातः स्वामिना श्वपचेन हि ।
अकृत्वा निष्कृतिं तस्य नारोक्ष्ये वै सुरालयम् ॥ 17 ॥

Hariścandra said: "O King of the Devas! The Cāṇḍāla is my master; so until I get freedom from his bondage, I cannot go to the Heavens without his permission."

धर्म उवाच

तवैवं भाविनं क्लेशमवगम्यात्ममायया ।
आत्मा श्वपचतां नीतो दर्शितं तच्च पक्कवण् ॥ 18 ॥

Dharma said: "I am myself that Cāṇḍāla and had assumed that from and shewed you the city of the Cāṇḍāla. Knowing that you will suffer.

इन्द्र उवाच

प्रार्थ्यते यत्परं स्थानं समस्तैर्मनुजैर्भुवि ।

तदारोह हरिश्चन्द्र स्थानं पुण्यकृतां नृणाम् ॥ 19 ॥

What more than this, that I myself am that very Cāṇḍāla, I am that very Brāhmin and I am that very poisonous serpent who had smitten your boy."

Note: This is all the one and the same the Fourth Dimensional Space.

Indra said: Hariścandra! Now got up, by virtue of your own meritorious deeds to that place which is highly covetted by all the human beings that exist on earth.

हरिचन्द्र उवाच

देवराज नमस्तुभ्यं वाक्यं चेदं निबोध मे ।
मच्छोकमग्नमनसः कोसले नगरे नराः ॥ 20 ॥

Hariścandra said: "O King at the Devas! I bow down to you. Kindly consider what I say now. All the inhabitants of the city Kośala are in mourning, due to their being separated from me.

तिष्ठन्ति तानपास्यैवं कथं यास्याम्यहं दिवम् ।
ब्रह्महत्या सुरापानं गोवधः स्त्रीवधस्तथा ॥ 21 ॥

How then, can I go to the Heavens leaving my sorrow-stricken subjects here. To abandon the Bhaktas, the devotees, is to incur the great sin due to the murder of a Brāhmin, the killing of a woman, the drinking of liquors and the killing of a cow.

तुल्यमेभिर्महत्पापं भक्तत्यागादुदाहृतम् ।
भजंतं भक्तमत्याज्यं त्यजतः स्यात्कथं सुखम् ॥ 22 ॥
तैर्विना न प्रयास्यामि तस्माच्छक्र दिवं व्रज ।
यदि ते सहिताः स्वर्गं मया यान्ति सुरेश्वर ॥ 23 ॥
ततोऽहमपि यास्यामि नरकं वाऽपि तैः सह ।

O Indra! It is highly inadvisable to abandon a Bhakta who is always in service. How can one be happy when one abandons such devotees. So I will not go to the Heavens without them. You better go back to the Heavens. O Lord of the Devas! If my subjects can go with me, I am ready to go with them to the Heavens or to the Hell."

इन्द्र उवाच

बहूनि पुण्यपापानि तेषां भिन्नानि वै नृप ॥ 24 ॥
कथं संघातभोज्यं त्वं भूप स्वर्गमभीप्ससि ।

Indra said: "O King! Some of them are more sinful, some are more meritorious; different grades of people exist there. So, O King! How can you desire all to go simultaneously to the Heavens."

हरिश्चन्द्र उवाच

भुंक्ते शक्र नृपो राज्यं प्रभावात्प्रकृतेर्ध्रुवम् ॥ 25 ॥
यजते च महायज्ञैः कर्म पूर्तं करोति च ।
तच्च तेषां प्रभावेण मया सर्वमनुष्ठितम् ॥ 26 ॥
उपदादान्न संत्यक्ष्ये तानहं स्वर्गलिप्सया ।

Hariścandra said: 'O Indra! It is through the power of the citizens that the Kings enjoy their kingdoms, perform great many sacrifice, and do many engineering works (in excavating tanks, etc.) There is no doubt in this. So I, too, have due religious acts and sacrifice through my citizen's help. They gave me all the articles necessary for kings. So how can I now quit them so that I may get the Heavens.

तस्माद्यन्मम देवेश किंचिदस्ति सुचेष्टितम् ॥ 27 ॥
दत्तमिष्टमथो जप्तं सामान्यं तैस्तदस्तु नः ।
बहुकालोपभोग्यं च फलं यन्मम कर्मगम् ॥ 28 ॥
तदस्तु दिनमप्येकं तैः समं त्वत्प्रसादतः ।

O Lord of the Devas! If my subjects have no such Puṇyams as to enable them to the Heavens, then let the Puṇyams done by me in giving away charities, in the performance of sacrifice, and other meritorious works be divided amongst them equally. If I myself enjoy Svarga for a very long time; but, if by your favour, I can enjoy with them even one day's residence in Śvarga for my merits, that is also superior to.me."

सूत उवाच

एवं भविष्यतीत्युक्त्वा शक्रस्त्रिभुवनेश्वरः ॥ 29 ॥
प्रसन्नचेता धर्मश्च विश्वामित्रश्च गाधिजः ।
गत्वा तु नगरं सर्वे चातुर्वर्ण्यं समाकुलम् ॥ 30 ॥
हरिश्चन्द्रस्य निकटे प्रोवाच विबुधाधिपः ।

Sūta said: 'Let that be;' saying thus Indra, the Lord of the three worlds, Viśvāmitra, and Dharma who were very pleased went immediately to

Ayodhyā from Kāśī by their yogic power. In an instant they reached Ayodhyā, filled with the Brāhmaṇas, Kṣattriyas, Vaiśyas, and Śūdras; and Indra exclaimed to them all: 'Let all the citizens come before Hariścandra, without any delay.

आगच्छंतु जनाः शीघ्रं स्वर्गलोकं सुदुर्लभम् ॥ 31 ॥
धर्मप्रसादात्संप्राप्तं सर्वैर्युष्माभिरेव तु ।
हरिश्चन्द्रोऽपि तान्सर्वाञ्जनान्नगरवासिनः ॥ 32 ॥
प्राह राजा धर्मपरो दिवमारुह्यतामिति ।

Today they all will go to the Heavens by virtue of the Puṇyams of Hariścandra. Thus saying, they took all the men to Hariścandra. Then that religious King told his subjects, 'let you all now ascend with me to the Heavens."

सूत उवाच

तदिंद्रस्य वचः श्रुत्वा प्रीतास्तस्य च भूपतेः ॥ 33 ॥
ये संसारेषु निर्विण्णास्ते धुरं स्वसुतेषु वै ।
कृत्वा प्रहृष्टमनसो दिवमारुरुहुर्जनाः ॥ 34 ॥
विमानवरमारूढाः सर्वे भास्वरविग्रहाः ।

Sūta said: Hearing these words of Indra and their King, they all became very glad. Then those who were engaged in their worldly desires, they handed over the charge of their worldly concerns to their own sons, gladly became ready to go up to the Heavens.

तदा सम्भूतहर्षास्ते हरिश्चन्द्रश्च पार्थिवः ॥ 35 ॥
राज्येऽभिषिच्य तनयं रोहिताख्यं महामनाः ।
अयोध्याख्ये पुरे रम्ये हृष्टपुष्टजनान्विते ॥ 36 ॥
तनयं सुहृदश्चापि प्रतिपूज्याभिनन्द्य च ।
पुणयेन लभ्यां विपुलां देवादीनां सुदुर्लभाम् ॥ 37 ॥

The high-minded King Hariścandra then installed his son Rohitāśva on the royal throne and permitted him to go the beautiful city Ayodhyā, filled with jolly and healthy inhabitants. Next addressing his son and friends, he took leave of them. Thus, by virtus of his own good deeds, the King Hariścandra attained great celebrite.

संप्राप्य कीर्तिमतुलां विमाने स महीपतिः ।
आसांचक्रे कामगमे क्षुद्रघंटाविराजिते ॥ 38 ॥
ततस्तर्हि समालोक्य श्लोकमन्त्रं तदाजगौ ।
दैत्याचार्यो महाभागः सर्वशास्त्रार्थ तत्त्ववित् ॥ 39 ॥

He then got up and took his seat in the aerial car that has no equal and that goes at will. It was beautifully adorned, very rare even to the Devas and decked with bells emitting jingling Kiṅkiṇī sounds. The high-souled Śukrācārya versed in the Śāstras and the Guru of the Daityas, seeing Hariścandra in the Vimāna, spoke thus:

शुक्र उवाच

अहो तितिक्षामाहात्म्यमहो दानफलं महत् ।
यदागतो हरिश्चन्द्रो महेंद्रस्य सलोकताम् ॥ 40 ॥

Oh! What is the glorious result of forbearance (Titikṣā)! What is the great fruit of charity! Oh! Due to whose influence, the King Hariścandra today has attained the some region with Mahendra!

सूत उवाच

एतत्ते सर्वमाख्यातं हरिश्चन्द्रस्य चेष्टितम् ।
यः शृणोति च दुःखार्तः स सुखं लभतेऽन्वहम् ॥ 41 ॥
स्वर्गार्थी प्राप्नुयात्स्वर्गं सुतार्थी सुतमाप्नुयात् ।
भार्यार्थी प्राप्नुयाद्भार्यां राज्यार्थी राज्यमाप्नुयात् ॥ 42 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे हरिश्चन्द्रोपाख्याने सप्तविंशोऽध्यायः ॥ 27 ॥

Sūta said: Thus I have described to you all the doings of Hariścandra. Any man, oppressed with sorrows and troubles, no doubt, attains constant happiness, if he hears it. What more than this, those who want Svarga get Svarga, those who want son get sons, those who want wife get wife, and those who want kingdoms get their kingdoms by hearing this incident.

Here ends the Twenty-seventh Chapter of the Seventh Book on the going of Hariścandra to the Heavens in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXVIII

On the Glory of Śatākṣī Devī

जनमेजय उवाच

विचित्रमिदमाख्यानं हरिश्चन्द्रस्य कीर्तितम् ।
शताक्षीपादभक्तस्य राजर्षेर्धार्मिकस्य च ॥ 1 ॥
शताक्षी सा कुतो जाता देवी भगवती शिवा ।
तत्कारणं वद मुने सार्थकं जन्म मे कुरु ॥ 2 ॥

Janamejaya said: Ṛṣi! Wonderful is the story of the religious Rājarṣi Hariścandra that you have described, the great Bhakta of Śatākṣī Devī! Why is that auspicious Śivā, the wife of Śiva, called Śatākṣī? Explain to me, the cause of it, O Muni! And thus make my birth full of use and success.

को हि देव्या गुणाञ्छृण्वंस्तृप्तिं यास्यति शुद्धधीः ।
पदे पदेऽश्वमेधस्य फलमक्षय्यमश्नुते ॥ 3 ॥

Who is there amongst the clear minded that gets fully satisfied, when he hears the good deeds of the Devī? Each sentence, describing the good deeds of the Devī, gives the undecaying fruits of Aśvamedha Sacrifice.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि शताक्षीसम्भवं शुभम् ।
तवावाच्यं न मे किंचिद्देवीभक्तस्य विद्यते ॥ 4 ॥

Vyāsa said: O, King. Hear; I am describing the story of Śatākṣī Devī. You are the great devotee of the Devī; so I have nothing that I cannot say to you.

दुर्गमाख्यो महादैत्यः पूर्वं परमदारुणः ।
हिरण्याक्षान्वये जातो रुरुपुत्रो महाखलः ॥ 5 ॥
देवानां तु बलं वेदो नाशे तस्य सुरा अपि ।
नंक्ष्यंत्येव न सन्देहो विधेयं तावदेव तत् ॥ 6 ॥

In olden times, there was a great Dānava named Durgama; he was very cruel. He, the son of Ruru, was born in the family of Hiraṇyākṣa. [Once he thought within himself thus: 'The Munis offer oblations by Mantras as ordained in the Vedas.

विमृश्यैतत्तपश्चर्यां गतः कर्तुं हिमालये ।
ब्रह्माणं मनसा ध्यात्वा वायुभक्षो व्यतिष्ठत ॥ 7 ॥
सहस्रवर्षपर्यन्तं चकार परमं तपः ।
तेजसा तस्य लोकास्तु संतप्ताः ससुरासुराः ॥ 8 ॥

And the Devas, eating the clarified butter (ghee) of these oblations, get nurtured and strenghened.] The Vedas is the strength of the Devas; if the Vedas be destroyed, the Devas also would be destroyed. Thus it is advisable to destroy the Vedas. (There is no other easy way.) Thus thinking, he went to the Himālayas to perform tapasyā. He began to meditate Brahmā in the space of his heart, and, taking air only, passed away his time.

ततः प्रसन्नो भगवान्हंसारूढश्चतुर्मुखः ।
ययौ तस्मै वरं दातुं प्रसन्नमुखपङ्कजः ॥ 9 ॥
समाधिस्थं मीलिताक्षं स्फुटमाह चतुर्मुखः ।
वरं वरय भद्रं ते यस्ते मनसि वर्तते ॥ 10 ॥

[Mark here that all the Devas reside in space, a magnitude of the Fourth Dimension.] He practised hard tapaysā for one thousand years and the Devas and the Asuras and all the Lokas were agitated by the power of his Tejas (fiery lustre). Then the Bhagavān, the four-faced Brahmā, became pleased with him and mounting on his carrier, the Swan came up there to grant him the boon. Brahmā told clearly the Demon, sitting in Samādhi with his eyes closed, 'Let all be well with you; now ask what you desire?'

तवाद्य तपसा तुष्टो वरदेशोऽहमागतः ।
श्रुत्वा ब्रह्ममुखाद्वाणीं व्युत्थितः स समाधितः ॥ 11 ॥
पूजयित्वा वरं वव्रे वेदान्देहि सुरेश्वर ।
त्रिषु लोकेषु ये मन्त्रा ब्राह्मणेषु सुरेष्वपि ॥ 12 ॥

"Satisfied with your tapasyā, I have come to grant you the boon." Hearing thus, the Demon got up from his Samādhi and worshipping Him duly, said: "O, Lord of the Devas! Give me all the Vedas.

विद्यन्ते ते तु सान्निध्ये मम सन्तु महेश्वर ।
बलं च देहि येन स्याद्देवानां च पराजयः ॥ 13 ॥

O, Maheśvara! Let all the Vedic Mantrams, that

are found in the three worlds, with the Brāhmaṇas and the Devas, come to me and give me such strength as would enable me to conquer the Devas."

इति तस्य वचः श्रुत्वा तथाऽस्त्विति वचो वदन् ।
जगाम सत्यलोकं तु चतुर्वेदेश्वरः परः ॥ 14 ॥
ततःप्रभृति विप्रैस्तु विस्मृता वेदराशयः ।
स्नानसंध्यानित्यहोमश्राद्धयज्ञजपादयः ॥ 15 ॥

Hearing this, the God Brahmā, the author of the four Vedas, replied "Let it be as you wish." and went away. Form that time, the Brāhmaṇas forgot all about the Vedas. So bathing, Sandhyā, daily Homas, Śrāddha, sacrifice, and Japam and other rites and performances, all became extinct.

विलुप्ता धरणीपृष्ठे हाहाकारो महानभूत् ।
किमिदं किमिदं चेति विप्रा ऊचुः परस्परम् ॥ 16 ॥

Then a cry of universal distress arose on the surface of this wide earth; the Brāhmins began to say to each other: "How has this happened! How has this come to pass! Now what are we to do? Where the Vedas have disappeared.

वेदाभावात्तदस्माभिः कर्तव्यं किमतः परम् ।
इति भूमौ महानर्थे जाते परमदारुणे ॥ 17 ॥
निर्जराः सजरा जाता हविर्भागाद्यभावतः ।
रुरोध स तदा दैत्यो नगरीममरावतीम् ॥ 18 ॥
अशक्तास्तेन ते योद्धुं वज्रदेहासुरेण च ।

Thus when great calamities befell on the earth, the Devas became gradually weaker and weaker, not getting their share of the sacrifice Haviṣ. At this time, that Demon invested the city of Amarāvatī. And the Devas, not being able to fight with the Asura, of a thunder-like body fled to various directions.

पलायनं तदा कृत्वा निर्गता निर्जराः क्वचित् ॥ 19 ॥
निलयं गिरिदुर्गेषु रत्नसानुगुहासु च ।
संस्थिताः परमां शक्तिं ध्यायंतस्ते परांबिकाम् ॥ 20 ॥
अग्नौ होमाद्यभावात्तु वृष्ट्यभावोऽप्यभून्नृप ।

They took refuge in the caves of the mountain Sumeru and the inaccessible passes of the mountain and began to meditate on the Highest Force, the Great Goddess. O King! When oblations of clarified butter are offered to the Fire, those get transferred to the Sun (Sūryaloka) and get transformed as rains.

वृष्टेरभावे संशुष्कं निर्जलं चापि भूतलम् ॥ 21 ॥
कूपवापीतडागाश्च सरितः शुष्कतां गताः ।
अनावृष्टिरियं राजन्नभूच्च शतवार्षिकी ॥ 22 ॥
मृताः प्रजाश्च बहुधा गोमहिष्यादयस्तथा ।

So when the Homa ceremonies disappeared, there was the scarcity of rain. The earth became quite dry and not a drop of water was found anywhere. The wells, tanks, pools, rivers all were dried up. And this sate of 'no rains' lasted one hundred years. Countless people, hundreds and thousands of cows, buffaloes and other beasts went to the jaws of death.

गृहे गृहे मनुष्याणामभवच्छवसंग्रहः ॥ 23 ॥
अनर्थे त्वेवमुद्भूते ब्राह्मणाः शांतचेतसः ।
गत्वा हिमवतः पार्श्वे रिराधयिषवः शिवाम् ॥ 24 ॥

The dead bodies of persons remained in heaps in every house; persons would not be found to perform their burning ceremonies. When such calamities were seen, the calm and quiet body of the Brāhmaṇa, in their earnestness to worship the Supreme Goddess, went to the Himālayas.

समाधिध्यानपूजाभिर्देवीं तुष्टुवुरन्वहम् ।
निराहारास्तदासक्तास्तामेव शरणं ययुः ॥ 25 ॥
दयां कुरु महेशानि पामरेषु जनेषु हि ।
सर्वापराधयुक्तेषु नैतच्छ्लाघ्यं तवांबिके ॥ 26 ॥

They with their whole heart and without taking any food began to worship the Devī daily with their Samādhi, meditation and worship. "O Maheśānī! Shew mercy on us. O Mother! It's not praisworthy to Thee to manifest Thy such anger on us, the low persons and guilty of all sins.

कोपं संहर देवेशि सर्वांतर्यामिरूपिणि ।
त्वया यथाप्रेर्यतेऽयं करोति स तथा जनः ॥ 27 ॥

So, O Deveśvarī! Forgive us. If Thou art angry on us for our faults, even then we may be excused, for Thou art the Internal Ruler within us all and we do whatever. Thou impellest us to do. (The other

Devas become pleased and give fruits when they are worshipped by Japam, and other Homa ceremonies; but that is not even possible due to the disappearance of the Vedic Mantrams from amongst us. But You are kind as mothers are towards their children whenever they remember.)

नान्या गतिर्जनस्यास्य किं पश्यसि पुनः पुनः ।
यथेच्छसि तथा कर्तुं समर्थाऽसि महेश्वरि ॥ 28 ॥
समुद्धर महेशानि संकटात्परमोत्थितात् ।
जीवनेन विनाऽस्माकं कथं स्यात्स्थितिरंबिके ॥ 29 ॥
प्रसीद त्वं महेशानि प्रसीद जगदम्बिके ।
अनन्तकोटिब्रह्माण्डनायिके ते नमो नमः ॥ 30 ॥

So without Thee, there is no other rescue for these people. O Maheśvarī! Whatever Thou willest, Thou canst do that; so what art Thou seeing again and again? O Maheśānī! How can we live without Water, what is called the Life. Now rescue us from this great difficulty. O Mother of the Worlds! O Maheśvarī! Be pleased. Oh the Ruler of the endless crores of Brahmāṇḍas! Obeisance to Thee! We bow down to Thee, the Unchangeable, of the nature of Intelligent.

नमः कूटस्थरूपायै चिद्रूपायै नमो नमः ।
नमो वेदान्तवेद्यायै भुवनेश्यै नमो नमः ॥ 31 ॥
नेति नेतीति वाक्यैर्या बोध्यते सकलागमैः ।
तां सर्वकारणां देवीं सर्वभावेन सन्नताः ॥ 32 ॥
इति संप्रार्थिता देवी भुवनेशी महेश्वरी ।
अनंताक्षिमयं रूपं दर्शयामास पार्वती ॥ 33 ॥

We again and again make obeisance to Thee, the Lady of the Universe and realisable by the Vedānta words (not this, not this). All the sayings of the Vedānta declare Thee, by negating (not this, not this) other transient objects as the Cause of all this Universe. We with all our hearts bow down to the Devī." When the body of the Brāhmaṇas thus praised and chanted the hymns of Maheśvarī, She created innumerable eyes within Her body and became visible.

नीलांजनसमप्रख्यं नीलपद्मायतेक्षणम् ।
सुकर्कशसमोत्तुङ्गवृत्तपीनघनस्तनम् ॥ 34 ॥
बाणमुष्टिं च कमलं पुष्पपल्लवमूलकान् ।
शांकादीन्फलसंयुक्तननन्तरससंयुतान् ॥ 35 ॥
क्षुत्तृड्जरापहान्हस्तैर्बिभ्रती च महाद्धनुः ।
सर्वसौंदर्यसारं तद्रूपं लावण्यशोभितम् ॥ 36 ॥

Her colour was dark-blue (colour of the fourth dimension, space) like heaps of collyrium (eye-paint); eyes like the blue lotuses and expanded; breasts hard, regularly elevated round and so fleshy that they touched each other; four handed; with Her right hand, holding arrows; on the under hand holding lotus; on the upper left hand holding a great bow and on the lower hand, carrying vegetables, fruits, flower and roots with abundance of juice, destroying hunger, thirst and fever.

कोटिसूर्यप्रतीकाशं करुणारससागरम् ।
दर्शयित्वा जगद्धात्री साऽनंतनयनोद्भवा ॥ 37 ॥
मोचयामास लोकेषु वारिधाराः सहस्रशः ।
नवरात्रं महावृष्टिरभून्नेत्रोद्भवैर्जलैः ॥ 38 ॥

She was the Essence of all Beauty, lovely, luminous like the thousand Suns, and the ocean of mercy. That Upholder of the Universe, showed— Her form and began to shed waters from Her eyes. For nine nights continuouslyj, the heavy rains poured down out of the waters flowing from Her eyes.

दुःखितान्वीक्ष्य सकलान्नेत्राश्रूणि विमुञ्चती ।
तर्पितास्तेन ते लोका ओषध्यः सकला अपि ॥ 39 ॥
नदीनदप्रवाहास्तैर्जलैः समभवन्नृप ।
निलीय संस्थिताः पूर्वं सुरास्ते निर्गता बहिः ॥ 40 ॥
मिलित्वा ससुरा विप्रा देवीं समभितुष्टुवुः ।
नमो वेदान्तवेद्ये ते नमो ब्रह्मस्वरूपिणि ॥ 41 ॥

Seeing the misery of all the people, out of pity, She showered incessantly tears from Her eyes; and all the people and medicines were satisfied. What more than this, out of those tears, the rivers began to flow. The Devas that remained hidden in the mountain caves, now came out. Then the Brāhmins, united with the Devas, began to praise and sing hymns to the Devī. Thou art known by the Vedānta Mahāvākyas. We bow down to Thee.

स्वमायया सर्वजगद्विधात्र्यै ते नमो नमः ।
भक्तकल्पद्रुमे देवि भक्तार्थं देहधारिणी ॥ 42 ॥
नित्यतृप्ते निरूपमे भुवनेश्वरि ते नमः ।
अस्मच्छान्त्यर्थमतुलं लोचनानां सहस्त्रकम् ॥ 43 ॥

Thou ordainest everything to all the worlds by Thy Māyā; so again and again we bow down to Thee. Our Obeisance to Thee! Who art a Kalpa tree to the Bhaktas yielding all their desires! Thou assumest the body for the Bhaktas! Thou art always satisfied; without any equal; the Lord of the Universe! We bow down to Thee.

त्वया यतो धृतं देवि शताक्षी त्वं ततो भव ।
क्षुधया पीडिता मातः स्तोतुं शक्तिर्न चास्ति नः ॥ 44 ॥
कृपां कुरु महेशानि वेदानप्याहरांबिके ।

As Thou, O Devī! hast innumerable eyes only for our welfare and peace, therefore Thou wilt be called henceforth by the name 'Śatākṣī.' O Mother! We are very much hungry; so we have no power to chant hymns to Thee; therefore, O Maheśānī? Shew mercy on us and deliver to us our Vedas."

व्यास उवाच

इति तेषां वचः श्रुत्वा शाकान्स्वकरसंस्थितान् ॥ 45 ॥
स्वादूनि फलमूलानि भक्षणार्थं ददौ शिवा ।
नानाविधानि चान्नानि पशुभोज्यानि यानि च ॥ 46 ॥
काम्यानन्तरसैर्युक्तान्यानवीनोद्भवं ददौ ।

Vyāsa said: O King! Hearing these words of The Devas and the Brāhmins, the Auspicious One gave them the vegetables, delicious fruits and roots to them that were on Her Hand, for their eating. After She was prayed, She gave to men sufficient quantity of various articles of juice food and to the beasts, grass, etc., until new crops came out.

शाकंभरीति नामापि तद्दिनात्समभून्नृप ॥ 47 ॥
ततः कोलाहले जाते दूतवाक्येन बोधितः ।
ससैन्यः सायुधो योद्धुं दुर्गमाख्योऽसुरो ययौ ॥ 48 ॥

O King, from that day She became famous by the name of Śākambharī (becasue She nourished all by vegetables, etc.) Great tumult arose and the Demon Durgama heard all from the emissaries and started out to fight with his weapons and army.

सहस्त्राक्षौहिणीयुक्तः शरान्मुंचंस्त्वरान्वितः ।
रुरोध देवसैन्यं तद्यद्देव्यग्रे स्थितं पुरा ॥ 49 ॥
तथा विप्रगणं चैव रोधयामास सर्वतः ।
ततः किलकिलाशब्दः समभूद्देवमण्डले ॥ 50 ॥
त्राहि त्राहीति वाक्यानि प्रोचुः सर्वे द्विजामराः ।
ततस्तेजोमयं चक्रं देवानां परितः शिवा ॥ 51 ॥

He took one thousand Akṣauhiṇī armies with him (one Akṣauhiṇī army equals large army consisting of 21,870 chariots, as many elephants, 65,610 horses, and 109,350 foot) and, shooting arrows, he came quickly before the Devī and invested Her and the Devas army and the Brāhmins. At this, a great tumultuous uproar arose and the Devas and the Brāhmins united exclaimed: 'O Devī! Save us; save us.'

चकार रक्षणार्थाय स्वयं तस्माद्बहिः स्थिता ।
ततः समभवद्युद्धं देव्या दैत्यस्य चोभयोः ॥ 52 ॥
शरवर्षसमाच्छन्नं सूर्यमण्डलमद्भुतम् ।
परस्परशरोद्धर्षसमुद्भूताग्निसुप्रभम् ॥ 53 ॥

The Auspicious Devī, then, for the safety of the Devas and the Dvijas created round them a luminous circle and She Herself remained outside. The terrible fight, then, ensued between the Devī and the Dānavas. The Sun was covered with their incessant hurling of arrows; and the shooters could not shoot accurately on account of the darkness that then prevailed. Then by the collision of the arrows of both the parties, the arrows caught fire and the battlefield agian became filled with light.

कठोरज्याटणत्कारबधिरीकृदित्क्तटम् ।
ततो देवीशरीरात्तु निर्गतास्तीव्रशक्तयः ॥ 54 ॥
कालिका तारिणी बाला त्रिपुरा भैरवी रमा ।
बगला चैव मातंगी तथा त्रिपुरसुन्दरी ॥ 55 ॥
कामाक्षी तुलजा देवी जंभिनी मोहिनी तथा ।
छिन्नमस्ता गुह्यकाली दशसाहस्त्रबाहुका ॥ 56 ॥

The quarters on all sides resounded with harsh bow sounds and nothing could be heard. At this moment, came, out of the body of the Devī, the principal Śaktis (forces incarnate) Kālikā, Tāriṇī,

Ṣoḍaśī, Tripurā, Bhairavī, Kamalā, Bagalā, Mātaṅgī, Tripura Sundarī, Kāmākṣī, Tulajā Devī, Jambhinī, Mohinī, Chinnamastā, and ten thousand armed Guhya Kālīs and others.

द्वात्रिंशच्छक्तयश्चान्याश्चतुःषष्टिमिताः पराः ।
असंख्यातास्ततो देव्यः समुद्भूतास्तु सायुधाः ॥ 57 ॥
मृदंगशंखवीणादिनादितं संगरस्थलम् ।
शक्तिभिर्दैत्यसैन्ये तु नाशितेऽक्षौहिणीशते ॥ 58 ॥
अग्रेसरः समभवद्दुर्गमो वाहिनीपतिः ।
शक्तिभिः सह युद्धं च चकार प्रथमं रिपुः ॥ 59 ॥

Thirty-two Śaktis, sixty-four Śaktis, and then innumerable Śaktis, all armed, came out of the Devī successively. When the Śakits destroyed one hundred Akṣauhiṇī forces, Mṛdaṅgas, conch-shells, Lutes and other musical instruments were sounded in the battle-field. At this time, the enemy of the Devas, Durgama, came in front and first fought with the Śaktis.

महद्युद्धं समभवद्यत्राभूद्रक्तवाहिनी ।
अक्षौहिण्यस्तु ताः सर्वा विनष्टा दशाभिर्दिनैः ॥ 60 ॥
तत एकादशे प्राप्ते दिनेपरमदारुणे ।
रक्तमाल्यांबरधरो रक्तगन्धानुलेपनः ॥ 61 ॥
कृत्वोत्सवं महान्तं तु युद्धाय रथसंस्थितः ।
संरंभेणैव महता शक्तीः सर्वा विजित्य च ॥ 62 ॥
महादेवीरथाग्रे तु स्वरथं संन्यवेशयत् ।
ततोऽभवन्महद्युद्धं देव्या दैत्यस्य चोभयोः ॥ 63 ॥
प्रहरद्वयपर्यंतं हृदयत्रासकारकम् ।
ततः पञ्चदशात्युग्रबाणान्देवीमुमोच ह ॥ 64 ॥

The fight grew to such a terrible extent that, within ten days, all the Akṣauhiṇī troops were destroyed. So much so as the blood of the dead soldiers began to flow in torrents like rivers. When the fatal eleventh day arrived the Dānava, wearing red clothes on his waist, red garlands on his neck and annointing his body all over with red sandal paste, celebrated a very grand festivity and mounted on his chariot and went out to fight. With the strenuous effort, he defeated all the Śaktis and placed his chariot before the Devī. Then a terrible fight ensued for two Praharas (six hours). The hearts of all shivered with horror. At this time, the Devī shot fifteen very awful arrows at the Dānava.

चतुर्भिश्चतुरो वाहान्बाणेनैकेन सारथिम् ।
द्वाभ्यां नेत्रे भुजौ द्वाभ्यां ध्वजमेकेन पत्रिणा ॥ 65 ॥
पञ्चभिर्हृदयं तस्य विव्याध जगदम्बिका ।
ततो वमन्स रुधिरं ममार पुर ईशितुः ॥ 66 ॥

His four horses (Vāhanas) were pierced by Her four arrows; the charioteer was pierced by one arrow; his two eyes were pierced by two arrows; his arms by two arrows, his flag by one arrow and his heart was pierced by five arrows. He then left his body before the Devī, vomitting blood. The vital spirit, the luminous counterpart, emitting from his body, merged in the space like body of the Devī.

तस्य तेजस्तु निर्गत्य देवीरूपे विवेश ह ।
हते तस्मिन्महावीर्ये शान्तमासीज्जगत्त्रयम् ॥ 67 ॥
ततो ब्रह्मादयः सर्वे तुष्टुवुर्जगदंबिकाम् ।
पुरस्कृत्य हरीशानौ भक्त्या गद्गदया गिरा ॥ 68 ॥

The three worlds, then, assumed a peaceful appearance when that greatly powerful Dānava was killed. Then Hari, Hara, Brahmā and the other Devas began to praise and chant hymns to the World Mother with great devotion and in voices, choked with feelings.

देवा ऊचुः

जगद्भ्रमविवर्तैककारणे परमेश्वरि ।
नमः शाकंभरि शिवे नमस्ते शतलोचने ॥ 69 ॥
सर्वोपनिषदुद्घुष्टे दुर्गमासुरनाशिनि ।
नमो माहेश्वरि शिवे पञ्चकोशान्तरस्थिते ॥ 70 ॥

The Devas said: "O Auspicious One! Thou art the only Cause of this Illusions of this world, presenting an ureal appearance (while Brahma is the Only Reality). So Thou art the Lady of all the beings (otherwise why it would be that Thou hast nourised all the beings with vegetables, etc.) So, Obeisance to Thee, the Śakambharī! Hundred-eyed! O Auspicious One! Thou art sung in all the Upaniṣads! The Destroyer of the Durgama Asura! We bow down to Thee, the Lord of Māyā, the Dweller in the five sheaths Anna, Rasa, etc.

चेतसा निर्विकल्पेन यां ध्यायंति मुनीश्वराः ।
प्रणवार्थस्वरूपां तां भजामो भुवनेश्वरीम् ॥ 71 ॥
अतन्तकोटिब्रह्माण्डजननीं दिव्यविग्रहाम् ।
ब्रह्मविष्ण्वादिजननीं सर्वभावैर्नता वयम् ॥ 72 ॥

We meditate upon Thee, the Lady of the universe, as demonstrated by Praṇava Aum, whom the chief Munis meditate with their Nirvikalpa hearts (hearts free from any Vikalpa, doubts or ignorance). Thou art the Mother of the endless crores of universe! Thou assumest the Divine Bodies at times for our welfare! Thou art the Mother of Brahmā, Viṣṇu and others; we bow down to Thee with all our heart.

कः कुर्यात्पामरान्दृष्ट्वा रोदनं सकलेश्वरः ।
सदयां परमेशानीं शताक्षीं मातरं विना ॥ 73 ॥

Thou art the Mother of all; so out of mercy, Thou hast shed tears from the hundred eyes, to remove the miseries of the low humble persons. Thou art the Ruler of all!"

व्यास उवाच

इति स्तुता सुरैर्देवी ब्रह्मविष्ण्वादिभिर्वरैः ।
पूजिता विविधैर्द्रव्यैः संतुष्टाऽभूच्च तत्क्षणे ॥ 74 ॥

Vyāsa said: O King! Thus when Brahmā, Viṣṇu, Hara and the other Devas praised and chanted various hymns to the Devī and worshipped Her with various excellent articles, She became instantly pleased.

प्रसन्ना सा तदादेवी वेदानाहृत्य सा ददौ ।
ब्राह्मणेभ्यो विशेषेण प्रोवाच पिकभाषिणी ॥ 75 ॥
ममेयं तनुरुत्कृष्टा पालनीया विशेषतः ।
यया विनाऽनर्थ एव जातो दृष्टोऽधुनैव हि ॥ 76 ॥

Then the Devī, graciously pleased, handed over the Vedas to the Brāhmaṇas. At last, She, the Cukoo-voiced, made a special address to them. "These Vedas are the excellent parts of My body. So preserve these with your greatest care. The more so when you all have seen with your own eyes what a great calamity befell on you taken these Vedas went away out of your hands!

पूज्याऽहं सर्वदा सेव्या युष्माभि सर्वदैव हि ।
नात परतरं किंचित्कल्याणायोपदिश्यते ॥ 77 ॥
पठनीयं ममैतद्धि माहात्म्यं सर्वदोत्तमम् ।
तेन तुष्टा भविष्यामि हरिष्यामि तथाऽऽपदः ॥ 78 ॥

You should all worship and serve Me (the Controller of the Space) always; there is no other thing higher than this I can advise you for your welfare. Read always these My excellent glorious deeds I will be pleased thereby and will destroy all your bad calamities and misfortunes.

दुर्गमासुरहर्त्रींत्वाद्दुर्गेति मम नाम यः ।
गृह्णाति च शताक्षीति मायां भित्त्वा व्रजत्यसौ ॥ 79 ॥
किमुक्तेनात्र बहुना सारं वक्ष्यामि तत्त्वतः ।
संसेव्याऽहं सदा देवा सर्वैरति सुरासुरैः ॥ 80 ॥

My name is Durgā, because I have killed this demon Durgama; so he, who will take My name Durgā and Śatākṣī, he will be able to unveil my Māyā and walk freely. No use in telling more than this, that I tell you now, O Devas, the Essence of all essences: 'Both the Suras and the Asuras would always serve Me and Me, alone.'

व्यास उवाच

इत्युक्त्वांतर्हिता देवी देवानां चैव पश्यताम् ।
सन्तोषं जनयंत्येवं सच्चिदानन्दरूपिणी ॥ 81 ॥

Vyāsa said: O King! Thus giving pleasures to the Devas by these words, the Devī of the nature of Existence, Intelligence and Bliss disappeard before them.

एतत्ते सर्वमाख्यातं रहस्यं परमं महत् ।
गोपनीयं प्रयत्नेन सर्वकल्याणकारकम् ॥ 82 ॥

O King! This Grand Mystery I have described to you in detail; but this is the source of good to all; so keep it secret with every care.

य इमं श्रृणुयान्नित्यमध्यायं भक्तितत्परः ।
सर्वान्कामानवाप्नोति देवीलोके महीयते ॥ 83 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्ध-ऽष्टाविंशोऽध्यायः ॥ 28 ॥

The person that hears daily with great devotion this Chapter, gets all that he wants and at last gets the worship in the Devī Loka.

Here ends the Twenty-eighth Chapter of the Seventh Book on the glory of the Śatākṣī Devī in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIX

On the Devī's Birth in the Dakṣa's House

व्यास उवाच

इत्येवं सूर्यवंश्यानां राज्ञां चरितमुत्तमम् ।
सोमवंशोद्भवानां च वर्णनीयं मया कियत् ॥ 1 ॥
पराशक्तिप्रसादेन महत्त्वं प्रतिपेदिरे ।
राजन्सुनिश्चितं विद्धि पराशक्तिप्रसादतः ॥ 2 ॥

Vyāsa said: O King! Thus I have described the glory of the Devī. Now I will narrate, as far as I can, the excellent lives of the kings of the the Solar and the Lunar dynasties respectively. They all attained their excellent glories, simply because they were favoured by the Grace of the Highest Śakti; they were all the great devotees of the Supreme Deity.

यद्यद्विभूतिमत्सत्त्वं श्रीमदूर्जितमेव वा ।
तत्तदेवावगच्छ त्वं पराशक्त्यंशसम्भवम् ॥ 3 ॥
एते चान्ये च राजानः पराशक्तेरुपासकाः ।
संसारतरुमूलस्य कुठारा अभवन्नृप ॥ 4 ॥

All their prowess, bravery, prosperity and all their glory, know that those all were derived from the mere parts of hte Parā Śakti. O King! Those Kings and others as well were able to cut off the Tree of this World by the Axe of their Knowledge, simply because they were the devotees of the Parā Śaktī.

तस्मात्सर्वप्रयत्नेन संसेव्या भुवनेश्वरी ।
पलालमिव धान्यार्थी त्यजेदन्यमशेषतः ॥ 5 ॥
आमथ्य वेददुग्धाब्धिं प्राप्तं रत्नं मया नृप ।
पराशक्तिपदांभोजं कृतकृत्योऽस्म्यहं ततः ॥ 6 ॥

So with all the care possible, the Lady of the Universe is to be worshipped and served. Men should avoid worshipping any other gods, as people avoid the husk to get the grain inside. O King! By churning the ocean of the Vedas, I have got the jewel as the lotus-feet of the Parā Śaktī; and I think that I have discharged all my duties and think myself satisfied and successful.

पंचब्रह्मासना रूढा नरस्त्यन्या काऽपि देवता ।
तत एव महादेव्या पञ्चब्रह्मासनं कृतम् ॥ 7 ॥
पञ्चभ्यस्त्वधिकं वस्तु वेदेऽव्यक्तमितीर्यते ।
यस्मिन्नोतं च प्रोतं च सैव श्रीभुवनेश्वरी ॥ 8 ॥

Brahmā, Viṣṇu, Rudra, and Īśvara are the four feet and Sadā Śiva is the plank over head; thus these five form the seat on which the Devī is seated. There is no other deity superior to Her. To shew this (to the ordinary ignorant people) the Mahā Devī has taken seat composed of the five Brahmā, Viṣṇu, Rudra, Īśvara and Sudā Śiva.

तामविज्ञाय राजेन्द्र नैव मुक्तो भवेन्नरः ।
यदा चर्मवदाकाशं वेष्टयिष्यन्ति मानवाः ॥ 9 ॥

Superior to these five, what is stated in the Vedas as Vyaktam and in which all this Universe in sewn, as it were, crosswise and lengthwise, lying in and through, that is Bhuvaneśvarī, the Goddess of the Universe.

Note: Brahmā, Viṣṇu, Rudra, Īśvara and Sadā Śiva are the Regents or the presiding Deities of earth, water, fire, air and Ākāśa.

तदा शिवामविज्ञाय दुःखस्यांतो भविष्यति ।
अतएव श्रुतौ प्राहुः श्वेताश्वतरशाखिनः ॥ 10 ॥
ते ध्यानयोगानुगता अपश्यन्देवात्म-
शक्तिं स्वगुणैर्निगूढाम् ।
तस्मात् सर्वप्रयत्नेन जन्मसाफल्यहेतवे ॥ 11 ॥

No man can be free unless he until the Goddess. When men will be able to encircle the Ākāśa, of the fourth dimension, as if it were an antelope skin, then they will be able to root out the miseries of the world, without knowing the nature of the Devī (*i.e.*, impossible). Thus the Śvetāśvataropaniṣad says: "Those that were engaged in meditation, Dhyāna Yoga, they saw the Devī covered by the Guṇas Sattva, Rajas and Tamas and the forces incarnate respectively of the several Devas."

लज्जया वा भयेनापि भक्त्या वा प्रेमयुक्तया ।
सर्वसंगं परित्यज्य मनो हृदि निरुध्य च ॥ 12 ॥
तन्निष्ठस्तत्परो भूयादिति वेदान्तडिंडिमः ।
येन केन मिषेणापि स्वपंस्तिष्ठन्व्रजन्नपि ॥ 13 ॥

So to make the human birth a success, first avoid all companies, be it out of shame, of fear, or devotion, or out of love; then bring the mind and keep it steady in your heart and then be devoted to Her and consider Her as the Supreme. This is the Vedānta Ḍiṇḍima (the declaration of the Vedānta).

कीर्तयेत्सततं देवीं स वै मुच्येत बन्धनात् ।
तस्मात्सर्वप्रयत्नेन भज राजन्महेश्वरीम् ॥ 14 ॥

Whoever takes the name of the Devī, either in sleeping, going or resting or in any other condition, he is certainly freed from the bondage of the world, no doubt. O King! So worship the Māheśvarī with all the care that you can.

विराड्रूपां सूत्ररूपां तथांतर्यामिरूपिणीम् ।
सोपानक्रमतः पूर्वं ततः शुद्धे तु चेतसि ॥ 15 ॥

Go on step by step; first worship Her Virāṭ Rūpa (cosmic form); then Sūkṣma Rūpa (subtle form) and then her Antaryāmī Rūpa (inner form, ruling within). Thus when your heart is purified, worship the Parā Śakti,of the nature of Brahma, beyond this Māyā, this Prapañca Ullāsa, of the nature of Existence, Intelligence and Bliss.

सच्चिदानन्दलक्ष्यार्थरूपां तां ब्रह्मरूपिणीम् ।
आराधय परां शक्तिं प्रपंचोल्लासवर्जिताम् ॥ 16 ॥
तस्यां चित्तलयो यः स तस्या आराधनं स्मृतम् ।
राजन्राज्ञां पराशक्तिभक्तानां चरितं मया ॥ 17 ॥

When the Citta (heart) melts in Parā Śakti, then comes the real Ārādhanā (the real worship). So dilute your heart in Her. O, King! Thus I have described to you the sanctifying deeds of the extremely devoted kings of the Parā Śaktī, who were noble minded and religious.

धार्मिकाणां सूर्यसोमवंशजानां मनस्विनाम् ।
पावनं कीर्तिदं धर्मबुद्धिदं सद्गतिप्रदम् ॥ 18 ॥

One who will hear this will acquire fame, Dharma, intelligence, good end, and merits that have no equal. Now that else do you like to hear?

कथितं पुण्यदं पश्चात्किमन्यच्छ्रोतुमिच्छसि ।
गौरीलक्ष्मीसरस्वत्यो दत्ताः पूर्वं परांबया ॥ 19 ॥
हराय हरये तद्वन्नाभिपद्मोद्भवाय च ।
तुषाराद्रेश्च दक्षस्य गौरीं कन्येति विश्रुतम् ॥ 20 ॥
क्षीरोदधेश्च कन्येति महालक्ष्मीरिति स्मृतम् ।
मूलदेव्युद्भवानां च कथं कन्यात्वमन्ययोः ॥ 21 ॥

Janamejaya said: O Bhagavan! In olden times, the World-mother Parā Śaktī handed over Gaurī to Hara, Lakṣmī to Hari, and Sarasvatī to Brahmā, born of the lotus from the navel of Hari. Now I hear that Gaurī is the daughter of Himālaya as well of Dakṣa; and Mahā Lakṣmī is the daughter of the Kṣīroda ocean (ocean of milk). They were all originated from the Prime Devī; how, then, Gaurī and Lakṣmī came to be the daughters of others?

असंभाव्यमिदं भाति संशयोऽत्र महामुने ।
छिंधि ज्ञानासिना तं त्वं संशयच्छेदतत्परः ॥ 22 ॥

O great Muni! This is next to impossible; so my doubt arises. O Bhagavan! You are quite competent to cut off all my doubts; so by your axe of knowledge, cut off my present doubt.

व्यास उवाच

श्रृणु राजन्प्रवक्ष्यामि रहस्यं परमाद्भुतम् ।
देवीभक्तस्य ते किंचिदवाच्यं न हि विद्यते ॥ 23 ॥
देवीत्रयं यदा देवत्रयायादात्परांबिका ।
तदाप्रभृति ते देवाः सृष्टिकार्याणि चक्रिरे ॥ 24 ॥

Veda Vyāsa said: O King! Hear. I am telling you this wonderful secret. You are greatly devoted to the Devī; so nothing there can be that I cannot disclose to you. Since the time the Great Mother gave over to Hara, and Brahmā, Gaurī, Lakṣmī and and Sarasvatī, respectively, these three Devas, Hara, etc. were performing their task, preserving, etc.

कस्मिंश्चित्समये राजन्दैत्या हालाहलाभिधाः ।
महापराक्रमा जातास्त्रैलोक्यं तैर्जितं क्षणात् ॥ 25 ॥
ब्रह्मणो वरदानेन दर्पिता रजताचलम् ।
रुरुधुर्निजसेनाभिस्तथा वैकुण्ठमेव च ॥ 26 ॥

O King! Once on a time, certain Dānavas, named Halāhalas were born. In time, they became very powerful and in a short time conqured the three worlds. What more then this, that they being elated

with the boon granted to them by Brahmā, took their forces and invested the Mount Kailāśa and the Vaikuṇṭha regions!

कामारिः कैटभारिश्च युद्धोद्योगं च चक्रतुः ।
षष्टिवर्षसहस्राणमभूद्युद्धं महोत्कटम् ॥ 27 ॥
हाहाकारो महानासीद्देवदानवसेनयोः ।
महताऽथ प्रयत्नेन ताभ्यां ते दानवा हताः ॥ 28 ॥

Seeing this, Mahā Deva and Viṣṇu both made preparations for war. A terrible fight ensued between both the parties. For sixty thousand years the battle lasted incessantly but the result was stalemate. Gradually there was a great cry of consternation in the two parties.

स्वस्वस्थानेषु गत्वा तावभिमानं च चक्रतुः ।
स्वशक्त्योर्निकटे राजन्यद्वशादेव ते हताः ॥ 29 ॥
अभिमानं तयोर्ज्ञात्वा छलहास्यं चक्रतुः ।
महालक्ष्मीश्च गौरी च हास्यं दृष्ट्वा तयोस्तु तौ ॥ 30 ॥

When Śiva and Viṣṇu with great effort destroyed the Dānavas. O King! Śiva and Viṣṇu then returned to their own houses and began to brag of their powers before their own Śaktis Gaurī and Lakṣmī; whereas the Demons were killed on account of the Śaktis of Gaurī and Lakṣmī. Seeing them boast, Gaurī and Lakṣmī laughed not sincerely whereon the two gods were very much angry.

देवावतीव संक्रुद्धौ मोहितावादिमायया ।
दुरुत्तरं च ददतुरवमानपुरःसरम् ॥ 31 ॥
ततस्ते देवते तस्मिन्क्षणे त्यक्त्वा तु तौ पुनः ।
अन्तर्हिते चाभवतां हाहाकारस्तदा ह्यभूत् ॥ 32 ॥

They under the magic spell of the Prime Māyā insulted them and even used offensive languages. Gaurī and Lakṣmī quitted them and disappeared. A great uproar then arose in the worlds. Both Hari and Hara became lustreless due to their insulting the two Śaktis.

निस्तेजस्कौ च निःशक्ती विक्षिप्तौ च विचेतनौ ।
अवमानात्तयोः शक्त्योर्जातौ हरिहरौ तदा ॥ 33 ॥
ब्रह्मा चिन्तातुरो जातः किमेतत्समुपस्थितम् ।
प्रधानौ देवतामध्ये कथं कार्याक्षमावम् ॥ 34 ॥

They become powerless and unconscious and turned out mad. Seeing this Brahmā became very anxious. Hari and Hara are the two chief Deities; how then these two have be come unable to perform the actions of the world! What is the cause?

अकाण्डे किं निमित्तेन संकटं समुपस्थितम् ।
प्रलयो भविता किं वा जगतोऽस्य निरागसः ॥ 35 ॥
निमित्तं नैव जानेऽहं कथं कार्या प्रतिक्रिया ।
इति चिन्तातुरोऽत्यर्थं दध्यौ मीलितलोचनः ॥ 36 ॥

Why this calamity has sprung up out of season? Will there be a Pralaya (a general dissolution) of the world out of some offence, when no actions are being done! I know nothing about this. So how can I find a remedy! Being thus very distressed, he began to meditate with his eyes closed in the fourth dimensional space in the heart.

पराशक्तिप्रकोपात्तु जातमेतदिति स्म ह ।
जानंस्तदा सावधानः पद्मजोऽभून्नृपोत्तम ॥ 37 ॥
ततस्तयोश्च यत्कार्यं स्वयमेवाकरोत्तदा ।
स्वशक्तेश्च प्रभावेण कियत्कालं तपोनिधिः ॥ 38 ॥

O King! The Lotus born Brahmā then found out by his meditation that this calamity was brought about by the great wrath of the Parā Śakti. He then tried to find out the remedy until Hari and Hara did not regain their former natural position. Brahmā began by his own Śakti to carry on the functions of them both, *viz.*, that of preservation and destruction for some time.

ततस्तयोस्तु स्वस्त्यर्थं मन्वादीन्स्वसुतानथ ।
आह्वयामास धर्मात्मा सनकादींश्च सत्वरः ॥ 39 ॥
उवाच वचनं तेभ्यः सन्नतेभ्यस्तपोनिधिः ।
कार्यासक्तोऽहमधुना तपः कर्तुं न च क्षमः ॥ 40 ॥

The religious-minded Prajāpati quickly called his son Manu and Sanaka, etc., the Ṛṣis, for bringing peace on the two great Gods! When they came to him, the great ascetic four-faced Brahmā told them: "I am now busy with many more works; so I am unable to carry on my tapasyā?

पराशक्तेस्तु तोषार्थं जगद्धारयुतोऽस्म्यहम् ।
शिवविष्णू च विक्षिप्तौ पराशक्तिप्रकोपतः ॥ 41 ॥

By the wrath of the Highest Force, Hari and Hara

have become somewhat distracted; so for the satisfaction of the Parā Śakti I am performing the three functions, *i.e.*, those of Creation, Preservation and Destruction.

तस्मात्तां परमां शक्तिं यूयं सन्तोषयंत्वथ ।
अत्यद्भुतं तपः कृत्वा भक्त्या परमया युताः ॥ 42 ॥
यथा तौ पूर्ववृत्तौ च स्यातां शक्तियुतावपि ।
तथा कुरुत मत्पुत्रा यशोवृद्धिर्भवेद्धि वः ॥ 43 ॥

So you both practise this hard tapasyā with the greatest devotion and bring about Her satisfaction. O my sons! Do such as Hari and Hara gain their former states and then be united with their own Śaktis respectively. Your fame will increase thereby, no doubt.

कुले यस्य भवेज्जन्म तयोः शक्त्योस्तु तत्कुलम् ।
पावयेज्जगतीं सर्वां कृतकृत्यं स्वयं भवेत् ॥ 44 ॥

Rather that family where the two Śaktis will take their birth, will purify the whole world and that man himself be crowned with success."

व्यास उवाच

पितामहवचः श्रुत्वा गताः सर्वे वनांतरे ।
रिराधयिषवः सर्वे दक्षाद्या विमलान्तराः ॥ 45 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे
एकोनत्रिंशोऽध्यायः ॥ 29 ॥

Vyāsa said: O King! The pure-hearted Dakṣa and other mind-born sons of Brahmā, hearing the words of the Grandsire, expressed their desire to worship the Parā Śakti and went to the forest.

Here ends the Twenty-ninth Chapter of the Seventh Book on the birth of the Bhagavatī in the house of Dakṣa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXX

On the Birth of Gaurī and Śiva's Distraction

व्यास उवाच

ततस्ते तु वनोद्देशे हिमाचलतटाश्रयाः ।
मायाबीजजपासक्तास्तपश्चेरुः समाहिताः ॥ 1 ॥
ध्यायतां परमां शक्तिं लक्षवर्षाण्यभून्नृप ।
ततः प्रसन्ना देवी सा प्रत्यक्षं दर्शनं ददौ ॥ 2 ॥

Vyāsa said: O King! They went to the forest and fixed their seats on the slopt of the Himālayan mountain and engaged themselves in repeating silently the seed Mantra of Mahā Māyā and thus practised their austerities. O King! One hundred thousand years passed in the meditation of the Parā Śakti. The Devī pleased became visible to them.

पाशांकुशवराभीतिचतुर्बाहुस्त्रिलोचना ।
करुणारससम्पूर्णा सच्चिदानन्दरूपिणी ॥ 3 ॥
दृष्ट्वा तां सर्वजननीं तुष्टुवुर्मुनयोऽमलाः ।
नमस्ते विश्वरूपायै वैश्वानरसुमूर्तये ॥ 4 ॥

Her form was three-eyed, and of the form of Existence, Intelligence and Bliss (Saccidānanda); She was filled with mercy. In Her one hand there was the noose, in another hand, goad; in another hand there was the sign bidding her devotees discard all fear, and in the other hand She was ready to offer boons.

नमस्तेजसरूपायै सूत्रात्मवपुषे नमः ।
यस्मिन्सर्वे लिंगदेहा ओतप्रोता व्यवस्थिताः ॥ 5 ॥
नमः प्राज्ञस्वरूपायै नमोऽव्याकृतमूर्तये ।
नमः प्रत्यक्स्वरूपायै नमस्ते ब्रह्ममूर्तये ॥ 6 ॥
नमस्ते सर्वरूपायै सर्वलक्ष्यात्ममूर्तये ।
इति स्तुत्वा जगद्धात्रीं भक्तिगद्‌गदया गिरा ॥ 7 ॥

The good-natured Munis, seeing this Form of the World Mother began to praise Her. "O Devī! Thou art existing separately in every gross body; we bow down to Thee. Thou art existing wholly (cosmically) in all the gross bodies; we bow down to Thee. O Parameśvarī! Thou art existing separately in every subtle body; we bow down to Thee; Thou art existing universally in all the subtle bodies; we bow down to Thee, Thou art existing separately in all the causual bodies wherein all the Liṅga Dehas (subtle bodies) are interwoven; we bow down to Thee. Thou art existing universally in all the causal bodies; we bow down to Thee.

Thou art of the nature of the unchangeable Brahma, the receptacle of all the Jīvas and thus residest in all the bodies; so we bow down to Thee. Thou art of the nature of Ātman, the Goal of all the beings; we bow again and again to Thee."

प्रणेमुश्चरणांभोजं दक्षाद्या मुनयोऽमलाः ।
ततः प्रसन्ना सा देवी प्रोवाच पिकभाषिणी ॥ 8 ॥
वरं ब्रूत महाभागा वरदाऽहं सदा मता ।

Thus the pure-natured Dakṣa and the other Munis praised Her with voice, choked with feelings of intense devotion and bowed down to Her feet. Then the Devī, pleased, spoke to them in a cuckoo voice. "O Highly Fortunate Ones! I am ever ready to grant boons; so ask what you desire."

तस्यास्तु वचनं श्रुत्वा हरिविष्ण्वोस्तनोः समम् ॥ 9 ॥
तयोस्तच्छक्तिलाभं च वव्रिरे नृपसत्तम ।
दक्षोऽथ पुनरप्याह जन्म देवि कुले मम ॥ 10 ॥

O King! Hearing thus, they asked that Hari and Hara both regain their natural states and be united respectively with their Śaktis, Lakṣmī and Gaurī. Dakṣa again asked: "O Devī! Let your birth be in my family.

भवेत्तवाम्ब येनाहं कृतकृत्यो भवे इति ।
जपं ध्यानं तथा पूजां स्थानानि विविधानि च ॥ 11 ॥
वद मे परमेशानि स्वमुखेनैव केवलम् ।

O Mother! I will, no doubt, consider myself as having then realised the fulfilment of my life. So, O Parameśvarī! Speak by Thy own mouth how Thy worship, Japam, meditation will be conducted as well the various fit places where they would be performed."

देव्युवाच

मच्छक्त्योरवमानाच्च जाताऽवस्था तयोर्द्वयोः ॥ 12 ॥
नैतादृशः प्रकर्तव्यो मेऽपराधः कदाचन ।
अधुना मत्कृपालेशाच्छरीरे स्वस्थता तयोः ॥ 13 ॥
भविष्यति च ते शक्ती त्वद्गृहे क्षीरसागरे ।
जनिष्यतस्तत्र ताभ्यां प्राप्स्यतः प्रेरिते मया ॥ 14 ॥

The Devī said: "The insult shewn towards my Śaktis has led to this calamitious state of Hari and Hara. So they should not repeat such crime. Now, by My favour, they will regain their health and of the two Śaktis, one will be born in your family and the other will take Her birth in the Kṣiroda Sāgara, the ocean of milk. Hari and Hara will get back their Śaktis, when I will send them the chief Mantra.

मायाबीजं हि मन्त्रो मे मुख्य प्रियकरः सदा ।
ध्यानं विराट्स्वरूपं मेऽथवा त्वत्पुरतः स्थितम् ॥ 15 ॥
सच्चिदानन्दरूपं वा स्थानं सर्वं जगन्मम ।
युष्माभि सर्वदा चाहं पूज्या ध्येया च सर्वदा ॥ 16 ॥

The chief Mantra of Mine is the said Mantra of Māyā; this is always sweet to Me; so worship this Mantra and make japam of this. The Form that you are seeing before you, this is My Bhuvaneśvarī form (that of the Goddess of the Universe), or worship My Virāṭ (cosmic) form; or Saccidānanda form. The whole world is my place of worship; so you can meditate on Me and worship Me always and in all places."

व्यास उवाच

इत्युक्त्वांतर्दधे देवी मणिद्वीपाधिवासिनी ।
दक्षाद्या मुनयः सर्वे ब्रह्माणं पुनराययुः ॥ 17 ॥
ब्रह्मणे सर्ववृत्तांतं कथयामासुरादरात् ।
हरो हरिश्च स्वस्थौ तौ स्वस्वकार्यक्षमौ नृप ॥ 18 ॥

Vyāsa said: When the Bhuvaneśvarī Devī living in the Maṇi Dvīpa thus giving Her reply, went away, Dakṣa and other Munis all went to Brahmā and informed him with great earnestness of everything that happened. O King! Thus Hari and Hara both became devoid of their haughtiness and got back their previous natures by the Grace of the Supreme Deity and were thus enabled to perform their functions as before.

जातौ परांबाकृपया गर्वेण रहितौ तदा ।
कदाचिदथ काले तु महः शाक्तमवातरत् ॥ 19 ॥
दक्षगेहे महाराज त्रैलोक्येऽप्युत्सवोऽभवत् ।
देवाः प्रमुदिताः सर्वे पुष्पवृष्टिं च चक्रिरे ॥ 20 ॥

Then, on a certain time, the Devī Bhagavatī, the Fiery Nature of the Parā Śakti, took Her birth in the house of the Prajāpati Dakṣa. O King! Everywhere in the Trilokas, great festivities were

held. All the Devas became glad and showed flowers.

नेदुर्दुन्दुभयः स्वर्गे करकोणाहता नृप ।
मनांस्यासम्प्रसन्नानि साधूनाममलात्मनाम् ॥ 21 ॥
सरितो मार्गवाहिन्यः सुप्रभोऽभूद्दिवाकरः ।
मंगलायां तु जातायां जातं सर्वत्र मङ्गलम् ॥ 22 ॥

The Dundubhīs of the Devas were sounded by the hands and made very grave sounds. The pure-minded saints were gladdened; the Sun's rays looked purer and cleaner; the rivers were elated with joy and began to flow in their channels. When the World-auspicious Devī, the Destroyer of the birth and death of the Jīvas, took Her birth, everything looked propitious.

तस्या नाम सतीं चक्रे सत्यत्वात्परसंविदः ।
ददौ पुनः शिवायाथ तस्य शक्तिस्तु याऽभवत् ॥ 23 ॥
सा पुनर्ज्वलने दग्धा दैवयोगान्मनोर्नृप ।

The wise Munis named Her 'Satī' as She was of the nature of Para Brahma and Truth Herself. The Prajāpati Dakṣa handed over the Devī, who was before the Śakti of Mahādeva, to that Deva of the Devas, Mahādeva. Due to the misforune of Dakṣa, the daughter of Dakṣa burnt Herself in a blazing fire.

जनमेजय उवाच

अनर्थकरमेतत्ते श्रावितं वचनं मुने ॥ 24 ॥
एतादृशं महद्वस्तु कथं दग्धं हुताशने ।
यन्नामस्मरणान्नृणां संसाराग्निभयं न हि ॥ 25 ॥
केन कर्मविपाकेन मनोर्दग्धं तदेव हि ।

Janamejaya said: O Munis! You have made me now hear a very inauspicious word. How can such a great thing of the nature of the Highest Intelligence come to be burnt up in a fire! The mere recollecting of Whose Name dispels the terrible danger of the burning up by the fire of Saṁsāra, how can She be burnt up by fire, I am extremely eager to hear; kindly describe that to me in detail.

व्यास उवाच

शृणु राजन्पुरा वृत्तं सतीदाहस्य कारणम् ॥ 26 ॥
कदाचिदथ दुर्वासा गतो जाम्बूनदेश्वरीम् ।
ददर्श देवीं तत्रासौ मायाबीजं जजाप सः ॥ 27 ॥

Vyāsa said: O King! Hear. I am describing to you the ancient history of the burning of Satī. Once on a time, the famous Ṛṣi Durvāsā went to the bank of the river Jambū and saw the Devī there. There he remained with his senses controlled and began to repeat silently the root Mantra of Māyā.

ततः प्रसन्ना देवेशी निजकण्ठगतां स्त्रजम् ।
भ्रमद्भ्रमरसंसक्तां मकरंदमदाकुलाम् ॥ 28 ॥
ददौ प्रसादभूतां तां जग्राह शिरसा मुनिः ।
ततो निर्गत्य तरसा व्योममार्गेण तापसः ॥ 29 ॥
आजगाम स यत्रास्ते दक्षः साक्षात्सतीपिता ।
संदर्शनार्थमम्बाया ननाम च सतीपदे ॥ 30 ॥

Then the Goddess of the Immortals, the Bhagavatī was pleased and gave the Muni a beautiful garland as Her Prasāda that was on Her neck, that emitted the sweet fragrance of Makaranda (juice of flowers; Jasamine). Whereon the bees were about to cluster. The Maharṣi took it quikly and placed it on his head. He then hurriedly went to see the Mother to the place where Satī's Father, the Prajāpati Dakṣa was staying and bowed down to the feet of the Satī.

पृष्टो दक्षेण स मुनिर्माला कस्यास्त्यलौकिकी ।
कथं लब्धा त्वया नाथ दुर्लभा भुवि मानवैः ॥ 31 ॥
तच्छ्रुत्वा वचनं तस्य प्रोवाचाश्रुयुतेक्षणः ।
देव्याः प्रसादमतुलं प्रेमगद्गदितान्तरः ॥ 32 ॥

The Prajāpati then asked him: O Lord! Whose extraordinary garland is this? How have you got this enchanting garland, rare to the mortals on this earth! The eloquent Maharṣi Durvāsā then spoke to him with tears of love flowing from his eyes: "O Prajāpati! I have got this beautiful garland that has no equal, as the Prasāda) favour of the Devī.

प्रार्थयामास तां मालां तं मुनिं स सतीपिता ।
अदेयं शक्तिभक्ताय नास्ति त्रैलोक्यमण्डले ॥ 33 ॥
इति बुद्ध्या तु तां मालां मनवे स समर्पयत् ।
गृहीता शिरसा माला मनुना निजमन्दिरे ॥ 34 ॥
स्थापिता शयनं यत्र दम्पत्योरतिसुन्दरम् ।

The Prajāpati asked that garland then from him. He, too, thinking that there was nothing in the three

worlds that cannot be given to the devotee of the Śakti, gave that garland to the Prajāpati. He took that on his head; then placed it on the nice bed that was prepared in the bed-room of the couple.

पशुकर्मरतो रात्रौ मालागन्धेन मोदितः ॥ 35 ॥
अभवत्स महीपालस्तेन पापेन शङ्करे ।
शिवे द्वेषमतिर्जातो देव्यां सत्यां तथा नृप ॥ 36 ॥
राजंस्तेनापराधेन तज्जन्यो देह एव च ।

Being exicted by the sweet fragrant smell of that garland in the night, the Prajāpati engaged in a sexual intercourse! O King! Due to that animal action, the bitter enmity arose in his mind towards Śaṅkara and His Satī. He then began to abuse Śiva.

सत्या योगाग्निना दग्धः सतीधर्मदिदृक्षया ॥ 37 ॥
पुनश्च हिमवत्पृष्ठे प्रादुरासीत्तु तन्महः ।

O King! For that offence, the Satī resolved to quit her body that was born of Dakṣa, to preserve the prestige of the Sanātan Darma of devotion to Her Husband and burnt Her body by the fire arising out of Yoga.

जनमेजय उवाच

दह्यमाने सतीदेहे जाते किमकरोच्छिवः ॥ 38 ॥
प्राणाधिकासती यस्य तद्वियोगेन कातरः ।

Janamejaya said: O Muni! What did Mahā Deva do, thus pained by the bereavement from His consort dearer than His life, when the Satī's body was thus consumed.

व्यास उवाच

ततः परं तु यज्जातं मया वक्तुं न शक्यते ॥ 39 ॥
त्रैलोक्यप्रलयो जातः शिवकोपाग्निना नृप ।

Vyāsa said: O King! I am unable to describe what happened afterwards. O King! Out of the fire of anger of Śiva, the Pralaya seemed to threaten the three worlds.

वीरभद्रः समुत्पन्नो भद्रकालीगणान्वितः ॥ 40 ॥
त्रैलोक्यनाशनोद्युक्तो वीरभद्रो यदाऽभवत् ।

Vīrabhadra came into existence with hosts of Bhadra Kālīs, ready to destory the three worlds. Brahmā and the other Devas took refuge to Śaṅkara.

ब्रह्मादयस्तदा देवाः शङ्करं शरणं ययुः ॥ 41 ॥
जाते सर्वस्वनाशेऽपि करुणानिधिरीश्वरः ।
अभयं दत्तवांस्तेभ्यो बस्तवक्त्रेण तं मनुम् ॥ 42 ॥
अजीवयन्महात्माऽसौ ततः खिन्नो महेश्वरः ।
यज्ञवाटमुपागम्य रुरोद भृशदुःखितः ॥ 43 ॥

Though Mahādeva lost everything on Satī's departure, He, the Ocean of Mercy, destroyed the sacrifice of Dakṣa, cut off his head and instead placed the head of a goat, brought him back to life and thus made the Gods free from all fears. He, the Deva of the Devas, then became very much distressed and going to the place of sacrifice, began to weep in great sorrow.

अपश्यत्तां सतीं वह्नौ दह्यमानां तु चित्कलाम् ।
स्कन्धेऽप्यारोपयामास हा सतीति वदन्मुहुः ॥ 44 ॥

He saw that the body of the Intelligent Satī was being burnt in the fire of the Citā. He cried aloud; Oh My Satī! Oh My Satī!

बभ्राम भ्रांतचित्तः सन्नानादेशेषु शंकरः ।
तदा ब्रह्मादयो देवाश्चिंतामापुरनुत्तमाम् ॥ 45 ॥
विष्णुस्तु त्वरया तत्र धनुरुद्यम्य मार्गणैः ।
चिच्छेदावयवान्सत्यास्तत्तत्स्थानेषु तेऽपतन् ॥ 46 ॥

And taking Her body on His neck, began to roam in different countries, like a mad man. Seeing that, Brahmā and the other Devas became very anxious and Bhagavān Viṣṇu cut off the body to pieces by His arrows.

तत्तत्स्थानेषु तत्रासीन्नानामूर्तिधरो हरः ।
उवाच च ततो देवान्स्थानेष्वेतेषु यो शिवाम् ॥ 47 ॥
भजंति परया भक्त्या तेषां किंचिन्न दुर्लभम् ।
नित्यं सन्निहिता यत्र निजांगेषु पराम्बिका ॥ 48 ॥
स्थानेष्वेतेषु ये मर्त्याः पुरश्चरणकर्मिणः ।
तेषां मन्त्राः प्रसिद्ध्यन्ति मायाबीजं विशेषतः ॥ 49 ॥

"Wherever the parts fell, Śaṅkara remained there in so many different forms. He then said to the Devas: "Whoever will worship, with deep devotion in these places, the Bhagavatī, will have nothing left unattained. The Highest Mother will remain close to them there. The persons that will make Puraścaraṇa (the repetition) of the Mantrams,

especially the Māyā Bīja (the root Mantra of Māyā), their Mantrams will become, no doubt, fructified and become incarnate."

इत्युक्त्वा शंकरस्तेषु स्थानेषु विरहातुरः ।
कालं निन्ये नृपश्रेष्ठ जयध्यानसमाधिभिः ॥ 50 ॥

O King! Thus saying, the Mahādeva, being very much distressed for Satī's departure, passed His time in those places, making Japam, Dhyānam and taking to Samādhi.

जनमेजय उवाच

कानि स्थानानि तानि स्युः सिद्धपीठानि चानघ ।
कति संख्यानि नामानि कानि तेषां च मे वद ॥ 51 ॥
तत्र स्थितानां देवीनां नामानि च कृपाकर ।
कृतार्थोऽहं भवे येन तद्वदाशु महामुने ॥ 52 ॥

Janamejaya said: Where, in what places the several parts of the Satī fell? What are the names of those Siddhapīṭhas? And what is their number? Kindly describe these in detail; O Great Muni! No doubt I will highly consider myself blessed by hearing these words from your blessed mouth.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि देवीपीठानि साम्प्रतम् ।
येषां श्रवणमात्रेण पापहीनो भवेन्नरः ॥ 53 ॥
येषु येषु च पीठेषूपास्येयं सिद्धिकांक्षिभिः ।
भूतिकामैरभिध्येया तानि वक्ष्यामि तत्त्वतः ॥ 54 ॥

Vyāsa said: O King! I will now describe those Pīṭhas (Sacred places) the mere hearing of which destroys all the sins of men. Hear. I describe dully those places where the persons desiring to get lordly power and to attain success ought to worship and meditate on the Devī.

वाराणस्यां विशालाक्षी गौरीमुखनिवासिनी ।
क्षेत्रे वै नेमिषारण्ये प्रोक्ता सा लिंगधारिणी ॥ 55 ॥
प्रयोग ललिता प्रोक्ता कामुकी गन्धमादने ।
मानसे कुमुदा प्रोकत दक्षिणे चोत्तरे तथा ॥ 56 ॥
विश्वकामा भगवती विश्वकामप्रपूरणी ।
गोमन्ते गोमती देवी मन्दरे कामचारिणी ॥ 57 ॥

O Mahārāja! The face of Gaurī fell in Kāśī; She is well known there by the name Viśālākṣī; that which fell in Naimṣāraṇya became known by the name of Liṅga Dhāriṇī. This Mahā Māyā is known in Prayāga (Allahabad) by the name of Lalitā Devī; in Gandha Mādana, by the name of Kāmukī; in the southern Mānasa, by Kumudā; in the northern Mānasa, by Viśvakāmā, the Yielder of all desires; in Gomanta, by Gomatī and in the mountain of Mandra, She became known by the name of Kāmacāriṇī.

मदोत्कटा चैत्ररथे जयन्ती हस्तिनापुरे ।
गौरी प्रोक्ता कान्यकुब्जे रम्भा तु मलयाचले ॥ 58 ॥
एकाम्रपीठे सम्प्रोक्ता देवी सा कीर्तिमत्यपि ।
विश्वे विश्वेश्वरीं प्राहुः पुरुहूतां च पुष्करे ॥ 59 ॥

The Devī is known in Caitraratha, by the name of of Madotkaṭā; in Hastināpura, by Jayantī; in Kānyakubja by the name of Gaurī; in the Malaya Mountain, by Rambhā; in the Ekāmrapīṭha, by Kīrtimatī, in Viśva, by the name of Viśveśvarī; in Puṣkara, by the name of Puruhūtā.

केदारपीठे सम्प्रोक्ता देवी सन्मार्गदायिनी ।
मन्दा हिमवतः पृष्ठे गोकर्णे भद्रकर्णिका ॥ 60 ॥
स्थानेश्वरी भवानी तु बिल्वके बिल्वपत्रिका ।
श्रीशैले माधवी प्रोक्ता भद्रा भद्रेश्वरे तथा ॥ 61 ॥

She is known as Sanmārga Dāyinī in the Kedāra Pīṭha; as Mandā, in the top of the Himālayas; and as Bhadrakarṇikā in Gokarṇa. She is known as Bhavānī in Sthaneśvara, as Vilvapatrikā in Vilvaka; as Mādhavī in Śrīśaila; as Bhadrā in Bhadreśvara.

वाराहशैले तु जया कमला कमलालये ।
रुद्राणी रुद्रकोट्यां तु काली कालंजरे तथा ॥ 62 ॥
शालग्रामे महादेवी शिवलिंगे जलप्रिया ।
महालिंगे तु कपिला माकोटे मुकुटेश्वरी ॥ 63 ॥

She is known as Jarā in Varāha Śaila; as Kamalā in Kamalālaya; as Rudrāṇī in Rudra Koṭī; as Kāli in Kālañjara; She is known as Mahā Devī in Śālagrāma, as Jalapriyā in Śivaliṅgam; as Kapilā in Mahāliṅgam, as Mukuṭeśvarī in Mākoṭa.

मायापुर्यां कुमारी स्यात्सन्ताने ललिताम्बिका ।
गयायां मंगला प्रोक्ता विमला पुरुषोत्तमे ॥ 64 ॥

As Kumarī in Māyāpurī, as Lalitāmbikā in

Santānā; as Maṅgalā in Gayā Kṣetra, as Vimalā in Puruṣottama.

उत्पलाक्षी सहस्राक्षे हिरण्याक्षे महोत्पला ।
विपाशायाममोघाक्षी पाडला पुंड्रवर्धने ॥ 65 ॥

As Utpalākṣī in Sahasrākṣa; as Mahotpalā in Hiraṇyākṣa; as Amonghākṣī in the Vipāśā river; as Pāṭalā in Paṇḍra Vardhana.

नारायणी सुपार्श्वे तु त्रिकूटे रुद्रसुन्दरी ।
विपुले विपुला देवी कल्याणी मलयाचले ॥ 66 ॥

As Nārāyaṇī in Supārśva, as Rudra Sundarī in Trikūṭa, as Vipulā Devī in Vipula; as Kalyāṇī in Malayācala.

सह्याद्रावेकवीरा तु हरिश्चन्द्रे तु चन्द्रिका ।
रमणा रामतीर्थे तु यमुनायां मृगावती ॥ 67 ॥

As Ekavīrā in Sahyādrī; as Candrikā in Hariścandra; as Ramaṇā in Rāma Tīrtha; as Mṛgāvatī in the Yamunā.

कोटवी कोटतीर्थे तु सुगन्धा माधवे वने ।
गोदावर्यां त्रिसन्ध्या तु गङ्गाद्वारे रतिप्रिया ॥ 68 ॥

As Koṭivī in Koṭatīrha; as Sugandhā in Mādhavavana; as Trisandhyā in the Godāvarī; as Ratipriyā in Gaṅgādvāra.

शिवकुण्डे शुभानन्दा नन्दिनी देविकातटे ।
रुक्मिणी द्वारवत्यां तु राधा वृन्दावने वने ॥ 69 ॥

As Śubhānandā in Śiva Kuṇḍam; as Nandinī in Devikātaṭa; as Rukmiṇī in Dvāravatī; as Rādhā in Vṛndāvana.

देवकी मथुरायां तु पाताले परमेश्वरी ।
चित्रकूटे तथा सीता विन्ध्ये विंध्याधिवासिनी ॥ 70 ॥

As Devakī in Mathurā; as Parameśvarī in Pātāla; as Sītā in Citrakuṭa; as Vindhyādhivāsinī in the Vindhyā range.

करवीरे महालक्ष्मीरुमा देवी विनायके ।
आरोग्या वैद्यनाथे तु महाकाले महेश्वरी ॥ 71 ॥

O, King! As Mahālakṣmī in the sacred place of Karavīra, as Umā Devī in Vinayaka; as Ārogyā in Vaidyānātha; as Maheśvarī in Mahākāla.

अभयेत्युष्णतीर्थेषु नितम्बा विंध्यपर्वते ।
मांडव्ये माण्डवी नाम स्वाहा माहेश्वरीपुरे ॥ 72 ॥

As Abhayā in all the Uṣṇa tīrthas, as Nitambā in the Vindhya mountain; as Māṇḍavī in Māṇḍavya; as Svāhā in Māheśvarīpūra.

छगलण्डे प्रचण्डा तु चण्डिकाऽमरकण्टके ।
सोमेश्वरे वरारोहा प्रभासे पुष्करावती ॥ 73 ॥

As Pracaṇḍā in.Chagalaṇḍa; as Caṇḍikā in Amarakaṇṭaka; as Varārohā in Someśvara; as Puṣkarāvatī in Prabhāsa.

देवमाता सरस्वत्यां पारावारातटे स्मृता ।
महालये महाभागा पयोष्ण्यां पिंगलेश्वरी ॥ 74 ॥

As Devamātā in Sarasvatī; as Pārāvārā in Samudrtaṭa; as Mahābhāgā in Mahālayā; as Piṅgaleśvarī in Payoṣṇī.

सिंहिका कृतशौचे तु कार्तिके त्वतिशांकरी ।
उत्पलावर्तके लोला सुभद्रा शोणसङ्गमे ॥ 75 ॥

As Simhikā in Kṛtaśauca; as Atiśaṅkārī in Kārtika; as Lolā in Utpalāvartaka; as Subhadrā in Śoṇa Saṅgam.

माता सिद्धवने लक्ष्मीरनंगा भरताश्रमे ।
जालन्धरे विश्वमुखी तारा किष्किन्धपर्वते ॥ 76 ॥

As the Mother Lakṣmī in Siddhavana; as Anaṅgā in Bhāratāśrama; as Viśvamukhī in Jālandhara; as Tārā in the Kiṣkindhya mountain.

देवदारुवने पुष्टिर्मेधा काश्मीरमण्डले ।
भीमा देवी हिमाद्रौ तु तुष्टिर्विश्वेश्वरी तथा ॥ 77 ॥

As Puṣṭi in Devadāru Vana; as Medhā in Kāśmīramaṇḍalam; as Bhīmā in Himādri; as Tuṣṭi Viśveśvara Kṣetra.

कपालमोचने शुद्धिर्माता कायावरोहणे ।
शंखोद्धारे धरा नाम धृतिः पिण्डारके तथा ॥ 78 ॥
कला तु चन्द्रभागायामच्छोदे शिवधारिणी ।
वेणायाममृता नाम बदर्यामुर्वशी तथा ॥ 79 ॥

As Śuddhi in Kapālamocana; as Mātā in Kāyāvarohaṇa; as Dharā in Śaṅkhoddhāra; as Dhṛtī in Piṇḍāraka; as Kalā in Candrabhāgā river; as Śivadhāriṇī in Acchoda; as Amṛtā in Venā; as Urvaśī in Vedarī.

औषधिश्चोत्तरकुरौ कुशद्वीपे कुशोदका ।
मन्मथा हेमकूटे तु कुमुदे सत्यवादिनी ॥ 80 ॥

As medicines in Uttara Kuru; as Kuśodakā in Kuśadvīpa; as Manmathā in Hemakūṭa; as Satyavādinī in Kumuda.

अश्वत्थे वन्दनीया तु निधिर्वैश्रवणालये ।
गायत्री वेदवदने पार्वती शिवसन्निधौ ॥ 81 ॥

As Vandanīyā in Aśvattha; as Nidhi in the Vaiśravaṇālaya; as Gāyatrī in the mouth of the Vedas; as Pārvatī near to Śiva.

देवलोके तथेंद्राणी ब्रह्मास्येषु सरस्वती ।
सूर्यबिंबे प्रभा नाम मातृणां वैष्णवी मता ॥ 82 ॥

As Indrāṇī in the Devalokas; as Sarasvatī in the face of Brahmā; as Prabhā (lustre) in the Solar disc; as Vaiṣṇavī with the Mātṛkās.

अरुन्धती सतीनां तु रामासु च तिलोत्तमा ।
चित्ते ब्रह्मकला नाम शक्तिः सर्वशरीरिणाम् ॥ 83 ॥

She is celebrated as Arundhatī amongst the Satīs, the chaste women and as Tilottamā in the midst of the Rāmās. Again this Mahādevī of the nature of the Great Intelligence (Samvid) is always existent in the form of Śakti named Brahmakalā in the hearts of all the embodied beings.

इमान्यष्टशतानि स्युः पीठानि जनमेजय ।
तत्संख्याकास्तदीशान्यो देव्यश्च परिकीर्तिताः ॥ 84 ॥

O Janamejaya! Thus I have mentioned to you the one hundred and eight pīṭhas (sacred places or seats of the Deity) and as many Devīs.

सतीदेव्यंगभूतानि पीठानि कथितानि च ।
अन्यान्यपि प्रसंगेन यानि मुख्यानि भूतले ॥ 85 ॥
यः स्मरेच्छृणुयाद्वापि नामाष्टशतमुत्तमम् ।
सर्वपापविनिर्मुक्तो देवीलोकं परं व्रजेत् ॥ 86 ॥

Thus are mentioned all the seats of the Devīs and along with that, chief places in India (the world). He who hears these excellent one hundred and eight names of the Devī as well as Her seats, gets himself freed from all sins goes to the Loka of the Devī.

एतेषु सर्वपीठेषु गच्छेद्यात्राविधानतः ।
सन्तर्पयेच्च पित्रादीञ्छ्राद्धादीनि विधाय च ॥ 87 ॥
कुर्याच्च महतीं पूजां भगवत्या विधानतः ।
क्षमापयेज्जगद्धात्रीं जगदम्बां मुहुर्मुहुः ॥ 88 ॥

O Janamejaya! His heart gets purified and is rendered blessed, no doubt, who duly makes yātrā (sojourn) to all these seats of the Deity, performs Śrāddhas, offers peace-offerings to the Pitṛs and worships with the highest devotion the Goddess and asks frequently the pardon of the World Mother.

कृतकृत्यं स्वमात्मानं जानीयाज्जनमेजय ।
भक्ष्यभोज्यादिभिः सर्वान्ब्रह्मणान्भोजयेत्ततः ॥ 89 ।
सुवासिनीः कुमारीश्च बटुकादींस्तथा नृप ।
तस्मिन्क्षेत्रे स्थिता ये तु चाण्डालाद्या अपि प्रभो ।9 0।
देवीरूपाः स्मृताः सर्वे पूजनीयास्ततो हि ते ।
प्रतिग्रहादिकं सर्वं तेषु क्षेत्रेषु वर्जयेत् ॥ 91 ॥

O King! After worship, one should feed the Brāhmaṇas, well dressed virgins (Kumārīs) and Vaṭukas with good eatables. All the tribes whether they be Cāṇḍālas, know them all to be of the nature of the Devī and therefore they should be worshipped. Never one is to accept any donation or gifts (Pratigrahas) in these seats of the Devī.

यथाशक्ति पुरश्चर्यां कुर्यान्मन्त्रस्य सत्तमः ।
मायाबीजेन देवेशा तत्तत्पीठाधिवासिनीम् ॥ 92 ॥
पूजयेदनिशं राजन्पुरश्चरणकृद्भवेत् ।
वित्तशाठ्यं न कुर्वीत देवीभक्तिपरो नरः ॥ 93 ॥

The saintly persons should make Puraścaraṇas (repeat the names of their own deities, attended with burnt offerings, oblations, etc.) of their own Mantrams with all their might in all these places and should never be miserly in their expenses on this account.

य एवं कुरुते यात्रां श्रीदेव्याः प्रीतमानसः ।
सहस्रकल्पपर्यंतं ब्रह्मलोके महत्तरे ॥ 94 ॥
वसंति पितरस्तस्य सोऽपि देवीपुरे तथा ।
अन्ते लब्ध्वा परं ज्ञानं भवेन्मुक्तो भवांबुधेः ॥ 95 ॥

He who starts to these places, with devoted hearts filled with love, finds his Pitṛs in the higher and greater Brahma Loka for one thousand Kalpas and gets the highest knowledge, crosses the ocean of the world and becomes free. Many a people have attained success by repeating these one hundred and eight names of the Deity.

नामाष्टशतजापेन बहवः सिद्धतां गताः ।
यत्रैतल्लिखितं साक्षात्पुस्तके वापि तिष्ठति ॥ 96 ॥

ग्रहमारीभयादीनि तत्र नैव भवन्ति हि ।
सौभाग्यं वर्धते नित्यं यथा पर्वणि वारिधिः ॥ 97 ॥

Any place wherein are kept those names, embodied in a book, becomes free from such dangers as plague, cholera or any misapprehensions from planetary Deities and so forth. Nothing remains to be attained by these persons who repeat these one hundred and eight names.

न तस्य दुर्लभं किंचिन्नामाष्टशतजापिनः ।
कृतकृत्यो भवेन्नूनं देवीभक्तिपरायणः ॥ 98 ॥
नमन्ति देवतास्तं वै देवीरूपो हि स स्मृतः ।
सर्वथा पूज्यते देवैः किं पुनर्मनुजोत्तमैः ॥ 99 ॥

That man, devoted to the Devī, certainly attains blessedness. That saintly person becomes of the nature of the Devī. The Devas bow down and worship him when they behold him! What then need be siad that the saints would worship him!

श्राद्धकालो पठेदेतन्नामाष्टशतमुत्तमम् ।
तृप्तास्तत्पितरः सर्वे प्रयान्ति परमां गतिम् ॥ 100 ॥
इमानि मुक्तिक्षेत्राणि साक्षात्संविन्मयानि च ।
सिद्धपीठानि राजेन्द्र संश्रयेन्मतिमान्नरः ॥ 101 ॥

The Pitṛs become pleased and get their good ends when these one hundred and eight names are read with devotion. These places are, as it were, Intelligence personified (Cinmaya) and places ready to yield freedom from bondage. Therefore, O, King! Intelligent men should take their shelter in these places.

पृष्टं यत्तत्त्वया राजन्नुक्तं सर्वं महेशितुः ।
रहस्यातिरहस्यं च किं भूयः श्रोतुमिच्छसि ॥ 102 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे त्रिंशोऽध्यायः ॥ 30 ॥

O King! Whatever secrets and other deeper secrets about the Great Goddess you asked to know from me, I described to you. What more do you want to hear. Say.

Here ends the Thirtieth Chapter of the Seventh Book on the birth of Gaurī, the seats of the Deity, and the distraction of Śiva in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

Note: The number one hundred and eight is a holy number, got by taking the half of 216,0000, the number of breaths inhaled by a child in the womb who promises to take the name of God at his every breath or by taking one-eighth of 864,000, the number of seconds in a day. The two zeros are then dropped. Thus the number signifies the one who fulfils one's promise.

CHAPTER XXXI

On the Birth of Pārvati

जनमेजय उवाच

धराधराधीशमौलावाविरासीत्परं महः ।
यदुक्तं भवता पूर्वं विस्तरात्तद्वदस्व मे ॥ 1 ॥
को विरज्येत मतिमान्पिबञ्छक्तिकथामृतम् ।
सुधां तु पिबतां मृत्युः स नैतच्छृण्वतो भवेत् ॥ 2 ॥

Janamejaya said: O Muni! You told before that 'the Highest Light took Her birth on the top of the Himālayas.' Now describe to me in detail about this Highest Light. What intelligent man can desist from hearing these nectar-like words about the Śaktī? The danger of death may come even to the Devas that drink nectars but no such danger can possibly come to those that drink the nectar of the Devi's glorious deeds.

व्यास उवाच

धन्योऽसि कृतकृत्योऽसि शिक्षितोऽसि महात्मभिः ।
भाग्यवानसि यद्देव्यां निर्व्याजा भक्तिरस्ति ते ॥ 3 ॥
शृणु राजन्पुरावृत्तं सतीदेहेऽग्निभर्जिते ।
भ्रांतः शिवस्तु बभ्राम क्वचिद्देशे स्थिरोऽभवत् ॥ 4 ॥

Vyāsa said: O King! You are blessed; you have attained what you are to attain in this life; you are taught by the high-souled men; you are fortunate since you are so sincerely devoted to the Devī. O King! Hear the ancient history: Wherever the Deva of the Devas the Maheśvara rested while He was wandering all over the world in a distracted state, carrying the Satī's body that was burnt by fire.

प्रपञ्चभानरहितः समाधिगतमानसः ।
ध्यायन्देवीस्वरूपं तु कालं निन्ये स आत्मवान् ॥ 5 ॥
सौभाग्यरहितं जातं त्रैलोक्यं सचराचरम् ।
शक्तिहीनं जगत्सर्वं साब्धिद्वीपं सपर्वतम् ॥ 6 ॥

He spent his time there with his senses controlled, in Samādhi, forgetting all his knowledge of Saṁsāra in deep meditation of the form of the Devī. At this time, the three worlds, with their objects, moving and immoving, with their oceans, mountains and islands became void of prosperity, and power.

आनन्दः शुष्कतां यातः सर्वेषां हृदयांतरे ।
उदासीनाः सर्वलोकाश्चिंताजर्जरचेतसः ॥ 7 ॥
सदा दुःखोदधौ मग्ना रोगग्रस्तास्तदाऽभवन् ।
ग्रहाणां देवतानां च वैपरीत्येन वर्तनम् ॥ 8 ॥

The hearts of all the embodied became dried up, without any trace of joy; they were all burdened with anxious thoughts and remained indifferent. All were merged in the ocean of sorrows and became diseased. Planets retrograded and the Devas had their states reversed. The Kings were attacked with a series of ills and misfortunes.

अधिभूताधिदैवानां सत्यभावान्नृपाभवन् ।
अथास्मिन्नेव काले तु तारकाख्यो महासुरः ॥ 9 ॥

Ādhibhautik and Ādhidaivik (from material causes and from divine interference). At this time a great Asura, named Tāraka, became unconquerable owing to his receiving a boon from Brahmā.

ब्रह्मदत्तवरो दैत्योऽभवत्त्रैलोक्यनायकः ।
शिवौरसस्तु यः पुत्रः स ते हंता भविष्यति ॥ 10 ॥

Being intoxicated by his power and heroism, he conquered the three world and became the sovereign ruler. The Brahmā Prajāpati, gave him boon to this effect that the legitimate son of Śiva would be able to kill him.

इति कल्पितमृत्युः स देवदेवैर्महासुरः ।
शिवौरससुताभावाज्जगर्ज च ननाद च ॥ 11 ॥

And as at that time Śiva had no son, the great Asura, elated with joy, became infatuated and carried off all victories.

तेन चोपद्रुताः सर्वे स्वस्थानात्प्रच्युताः सुराः।
शिवौरससुताभावाच्चिंतामापुर्दुरत्ययाम् ॥ 12 ॥

All the Devas were banished from their places by his oppression; they remained always anxious owing to the want felt by them of a son of Śiva.

नांगना शंकरस्यास्ति कथं तत्सुतसम्भवः ।
अस्माकं भाग्यहीनानां कथं कार्यं भविष्यति ॥ 13 ॥

Śaṅkara has now no wife; how can He then have a son! We are very unfortunate; how can our work be accomplished?

इति चिन्तातुराः सर्वे जग्मुर्वैकुण्ठमण्डले ।
शशंसुर्हरिमेकान्ते स चोपायं जगाद ह ॥ 14 ॥

Thus oppressed with thoughts, all the Devas went to Vaikuṇṭha and informed the Bhāgavan Viṣṇu of all that had happened, in privacy.

कुतश्चिंतातुराः सर्वे कामकल्पद्रुमा शिवा ।
जागर्ति भुवनेशानी मणिद्वीपाधिवासिनी ॥ 15 ॥

The Bhāgavan Viṣṇu began to tell them the means, thus: "O Devas! Why are you all so anxious when the Auspicious Goddess of the Universe, the Dweller in the Maṇi Dvīpa, the Yielder of all desires like a Kalpa Vṛkṣa is always wakeful for you.

अस्माकमनयादेव तदुपेक्षाऽस्ति नान्यथा ।
शिक्षैवेयं जगन्मात्रा कृताऽस्मच्छिक्षणाय च ॥ 16 ॥
लालने ताडने मातुर्नाकारुण्यं यथाऽर्भके ।
तद्वदेव जगन्मातुर्नियन्त्र्या गुणदोषयोः ॥ 17 ॥

It is due to your faults that She is shewing Her indifference; it is meant to teach us (not for our destruction but to shew Her Infinite mercy). When a mother nourishes and frightens and reprimands a son, it is not that she has became merciless; so the World Mother, the Controller of the Universe, will never be merciless to you as regards your qualifications and defects.

अपराधो भवत्येव तनयस्य पदे पदे ।
कोऽपरः सहते लोके केवलं मातरं विना ॥ 18 ॥
तस्माद्यूयं पराम्बां तां शरणं यात मा चिरम् ।
निर्व्याजया चित्तवृत्त्या सा वः कार्यं विधास्यति ॥1 9 ॥

A son commits offence at every step; who can

bear that in these three worlds except the mother! So soon take refuge to the Highest Mother, the Goddess of the universe, with the sincerest devotion. She will certainly take action and help your cause.

इत्यादिश्य सुरान्सर्वान्महाविष्णुः स्वजायया ।
संयुतो निर्जगामाशु देवैः सह सुराधिपः ॥ 20 ॥
आजगाम महाशैलं हिमवन्तं नगाधिपम् ।
अभवंश्च सुराः सर्वे पुरश्चरणकर्मिणः ॥ 21 ॥

Thus ordering the Devas, Viṣṇu with His consort Lakṣmī and the other Devas quickly went out to worship the Devī. Going to the Himālayas, they soon engaged themselves in doing the Puraścaraṇa Karma (act of repeating the names of the Deity, attended with burnt oblations and offerings, etc.).

अम्बायज्ञविधानज्ञा अम्बायज्ञं च चक्रिरे ।
तृतीयादिव्रतान्याशु चक्रुः सर्वे सुरा नृप ॥ 22 ॥
केचित्समाधिनिष्णाताः केचिन्नामपरायणाः ।
केचित्सूक्तपराः केचिन्नामपारायणोत्सुकाः ॥ 23 ॥

O King! Those who were well versed with the performance of sacrifice to the Mother, began their sacrificial ceremonies and all began to hold vows, *viz.* Tṛtīyādi Vratānī. Some were engaged in incessantly meditating on the Devī; some began to repeat Her names constantly; some began to repeat the Devī Sūkta.

मन्त्रपारायणपराः केचित्कृच्छ्रादिकारिणः ।
अन्तर्यागपराः केचित्केचिन्न्यासपरायणाः ॥ 24 ॥
हल्लेखया पराशक्तेः पूजां चक्रुरतंद्रिताः ।
इत्येवं बहुवर्षाणि कालोऽगाज्जनमेजय ॥ 25 ॥

Thus some devoted themselves to repeating names; others to repeating mantrams. Again some were engaged in performing severe (painful) Cāndrāyaṇa and other Vratas. Some were doing Antarayāgas (inner sacrifices); some were doing Prāṇāgnihotra Yāgas; whereas others engaged themselves in Nyāsādi, etc. Again some began to worship the Highest Śaktī, the Goddess of the Universe, without any sleep or rest, by the seed mantra of Māyā.

अकस्माकच्चैत्रमासीयनवम्यां च भृगोर्दिने ।
प्रादुर्बभूव पुरतस्तन्महः श्रुतिबोधितम् ॥ 26 ॥
चतुर्दिक्षु चतुर्वेदैर्मूर्तिमद्भिरभिष्टुतम् ।
कोटिसूर्यप्रतीकाशं चन्द्रकोटिसुशीतलम् ॥ 27 ॥

O King! Thus many years of the Devas passed away. When the ninth Tithī came in the month of Caitra on Friday, the Highest Light of the Supreme Force Suddently appeared in front of them. That Light was equal to Koṭi lightnings, of a red colour, and cool like the Koṭi Moons. Again the lustre was like the Koṭi Suns. The four Vedas personified were chanting hymns all round Her.

विद्युत्कोटिसमानाभमरुणं तत्परं महः ।
नैव चोर्ध्वं न तिर्यक्च न मध्ये परिजग्रभत् ॥ 28 ॥
आद्यंतरहितं तत्तु न हस्ताद्यंगसंयुतम् ।
न च स्त्रीरूपमथवा न पुंरूपमथोभयम् ॥ 29 ॥

That mass of fire was above, below, on all sides, in the middle; nowhere it was obstructed. It had no beginning, nor end. It was of the form of a female with hands and feet and all the limbs. The appearance was not that of a male nor that of an hermophrodite. The Devas, dazzled by the brilliant lustre, first closed their eyes; but at the next moment, holding patience when they opened again their eyes, they found the Highest Light manifesting in the form of an exceedingly beautiful Divine Woman.

दीप्त्या पिधानं नेत्राणां तेषामासीन्महीपते ।
पुनश्च धैर्यमालंब्य यावत्ते ददृशुः सुरा ॥ 30 ॥
तावत्तदेव स्त्रीरूपेणाभादिव्यं मनोहरम् ।
अतीव रमणीयांगीं कुमारीं नवयौवनाम् ॥ 31 ॥

Her youth was just blooming and Her rising breasts, plump and prominent, vying, as it were, with a lotus bud, added to the beauty all around. Bracelets were on Her hands; armlets on Her four arms; necklace on Her neck; and the garland made of invaluable gems and jewels spread very bright lustre all around.

उद्यत्पीनकुचद्वंद्वनिंदितांभोजकुड्मलाम् ।
रणत्किंकिणिकाजालसिंजन्मंजीरमेखलाम् ॥ 32 ॥

कनकांगदकेयूरग्रैवेयकविभूषिताम् ।
अनर्घ्यमणिसंभिन्नगलबंधविराजिताम् ॥ 33 ॥
तनुकेतकसंराजन्नीलभ्रमरकुन्तलाम् ।
नितम्बबिम्बसुभगां रोमराजिविराजिताम् ॥ 34 ॥

Lovely ornaments on Her waist making tinkling sounds and beautiful anklets were on Her feet. The hairs of Her head, flowing between Her ears and cheek sparkled bright like the large blacks bees shining on the flower leaves of the blooning Ketakī flower. Her loins were nicely shaped and exquisitely lovely and the hairs on Her navel gave additional beauty.

कर्पूरशकलोन्मिश्रतांबूलपूरिताननाम् ।
कनत्कनकताटंकविटंकवदनांबुजाम् ॥ 35 ॥
अष्टमीचन्द्रबिंबाभललाटामायतभ्रुवम् ।
रक्तारविंदनयनामुन्नसां मधुराधराम् ॥ 36 ॥

Her exquisitely lovely lotus mouth rendered more lustrous and beautiful by the shining glden ear-ornaments, was filled with betel leaves mixed with camphor; etc.; on Her forehead there was the half crescent moon; Her eye-brows were extended; and Her eyes looked bright and beautifully splendid like the red lotus; Her nose was elevated and Her lips very sweet.

कुन्दकुड्मलदन्ताग्रां मुक्तहारविराजिताम् ।
रत्नसम्भिन्नमुकुटां चन्द्ररेखावतंसिनीम् ॥ 37 ॥
मल्लिकामालतीमालाकेशपाशविराजिताम् ।
काश्मीरबिन्दुनिटिलां नेत्रयविलासिनीम् ॥ 38 ॥

Her teeth were very beautiful like the opening buds of Kunda flowers; from Her neck was suspended a necklace of pearls; on Her head was the brilliant crown decked with diamonds and jewels; on Her ears, earrings were suspended like the lines on the Moon; Her hairs ornamented with Mallikā and Mālatī flowers; Her forehead was pasted with Kāṣmīra Kumkuma drops; and Her three eyes gave unparallelled lustre to Her face.

पाशांकुशवराभीतिचतुर्बाहुं त्रिलोचनाम् ।
रक्तवस्त्रपरीधानां दाडिमीकुसुमप्रभाम् ॥ 39 ॥
सर्वशृङ्गारवेषाढ्यां सर्वदेवनमस्कृताम् ।
सर्वाशापूरिकां सर्वमातरं सर्वमोहिनीम् ॥ 40 ॥

On Her one hand there was the noose and on Her other hand there was the goad; her two other hands made signs granting boons and dispelling fears; Her body shed lustre like the flowers of a Dāḍima tree. Her wearing is a red coloured cloth. All these added great beauty.

प्रसादसुमुखमंबां मन्दस्मितमुखांबुजाम् ।
अव्याजकरुणामूर्तिं ददृशुः पुरतः सुराः ॥ 41 ॥
दृष्ट्वा तां करुणामूर्तिं प्रणेमुः सादरं सुराः ।
वक्तुं नाशक्नुबन्किंचिद्बाष्पपूरितलोचनाः ॥ 42 ॥

Thus the Devas saw before them the Mother Goddess, the Incarnate of unpretended mercy, with a face ready to offer Her Grace, the Mother of the Whole Universe, the Enchantress of all, sweet-smiling, saluted by all the Devas, yielding all desires, and wearing a dress, indicative of all lovely feelings. The Devas bowed at once as they saw Her; but they could not speak with their voice as it was choked with tears.

कथंचित्स्थैर्यमालंब्य भक्त्या चानतकंधराः ।
प्रेमाश्रुपूर्णनयनास्तुष्टुवुर्जगदम्बिकाम् ॥ 43 ॥

Then holding their patience, with much difficulty, they began to praise and chant hymns to the World Mother with their eyes filled with tears of love and devotion and with their heads bent low.

देवा ऊचुः

नमो देव्यै महादेव्यै शिवायै सततं नमः ।
नमः प्रकृत्यै भद्रायै नियताः प्रणताः स्म ताम् ॥ 44 ॥
तामग्निवर्णां तपसा ज्वलंती वैरोचनीं कर्मफलेषु जुष्टाम् ।
दुर्गां देवीं शरणमहं प्रपद्ये सुतरसि तरसे नमः ॥ 45 ॥

The Devas said: We bow down to Thee, the Devī and the Mahā Devī; always obeisance to Thee! Thou art the Prakṛti, and the Auspicious One; we always salute to Thee. O Mother! Thou art of a fiery colour (residing as a Red Flame in the heart of a Yogī) and burning with Asceticism and Wisdom (shedding lustre all around). Thou art specially shining every where as the Pure Caitanya; worshipped by the Devas and all the Jīvas for the

rewards of their actions; We take refuge to Thee, the Durgā the Devī we bow down to Thee, that can well make others cross the ocean of Saṁsāra; so that Thou helpest us in crossing this terrible ocean of world.

देवीं वाचमजनयन्त देवास्तां विश्वरूपाः पशवो वदन्ति ।
सा नो मन्द्रेषमूर्जं दुहाना धेनुर्वागस्मानुपसुष्टुतैतु ॥ 46 ॥

Mother! The Devas have created the words (*i. e.*, the words conveying ideas are uttered by the five Vāyus, Prāṇa, etc., which are called the Devas) which are of the nature of Viśvarūpa, pervading everywhere, like the Kāma Dhenu (the Heavenly Cow yielding all desires, riches, honour, food, etc.,) and by which the brutes (the gods) become egotistical. O Mother! Thou art that language to us; so Thou fulfillest our desires when we praise and chant hymns to Thee.

कालरात्रिं ब्रह्मस्तुतां वैष्णवीं स्कन्दमातरम् ।
सरस्वतीमदितिं दक्षदुहितरं नमामः पावनां शिवाम् ॥ 47 ॥

O Devī! Thou art the Night of Destruction at the end of the world; Thou art worshipped by Brahmā; Thou art the Lakṣmī the Śakti of Viṣṇu; Thou art the Mother of Skanda; the Śakti of Śiva; Thou art the Śakti Sarasvatī of Brahmā. Thou art Aditi, the Mother of the gods and Thou art Satī, the daughter of Dakṣa. Thus Thou art purifying the worlds in various forms and giving peace to all.

महालक्ष्म्यै च विद्महे सर्वशक्त्यै च धीमहि ।
तन्नो देवी प्रचोदयात् ॥ 48 ॥

We bow down to Thee. We know Thee to be the great Mahā Lakṣmī; we meditate on Thee as of the nature of all the Śaktis as Bhagavatī. O, Mother! Illumine us so that we can meditate and know Thee.

नमो विराट्स्वरूपिण्यै नमः सूत्रात्ममूर्तये ।
नमोऽव्याकृतरूपिण्यै नमः श्रीब्रह्ममूर्तये ॥ 49 ॥

O Devī! Obeisance to Thee, the Virāṭ! Obeisance to Thee, the Sūtrātmā, the Hiraṇya-garbha; obeisance to Thee, the transformed into sixteen Vikṛtis (or transformations). Obeisance to Thee, of the nature of Brahma.

यदज्ञानाज्जगद्भाति रज्जुसर्पस्त्रगादिवत् ।
यज्ज्ञानाल्लयमाप्नोति नुमस्तां भुवनेश्वरीम् ॥ 50 ॥

We bow down with great devotion to Thee, the Goddess of the Universe, the Creatrix of Māyic Avidyā (the Nescience) under whose influence this world is mistaken as the rope as a garland is mistaken for a rope and again that mistaken is corrected by whose Vidyā.

नुमस्तत्पदलक्ष्यार्थां चिदेकरसरूपिणीम् ।
अखंडानन्दरूपां तां वेदतात्पर्यभूमिकाम् ॥ 51 ॥
पञ्चकोशातिरिक्तां तामवस्थात्रयसाक्षिणीम् ।
नुमस्त्वंपदलक्ष्यार्थां प्रत्यगात्मस्वरूपिणीम् ॥ 52 ॥

We bow down to Thee who art indicated by both the letters Tat and Tvam in the sentence Tat Tvamasi (Thou art That), Tat indicating the Cit (Intelligence) of the nature of oneness and Tvam indicating the nature of Akhaṇḍa Brahma (beyond the Annamaya, Prāṇamaya, Manomaya, Vijñānamaya and the Ānandamaya—the five Kośas, the Witness of the three states of wakefulness, dream, and deep sleep states) and indicating Thee.

नमः प्रणवरूपायै नमो ह्रींकारमूर्तये ।
नानामन्त्रात्मिकायै ते करुणायै नमो नमः ॥ 53 ॥
इति स्तुता तदा देवैर्मणिद्वीपाधिवासिनी ।
प्राह वाचा मधुरया मत्तकोकिलनिःस्वना ॥ 54 ॥

O Mother! Thou art of the nature of Praṇava Om; Thou art Hrīm; Thou art of the nature of various Mantras and Thou art merciful; we bow down again and again to Thy lotus Feet." When the Devas thus praised the Devī the In-dweller of the Maṇi Dvīpa, the Bhagavatī spoke to them in a sweet cuckoo voice.

श्रीदेव्युवाच

वदन्तु विबुधाः कार्यं यदर्थमिह संगताः ।
वरदाऽहं सदा भक्तकामकल्पद्रुमाऽस्मि च ॥ 55 ॥

"O Devas! What for have you come here? What do you want? I am always the Tree, yielding all desires to my Bhaktas; and I am ready to grant boons to them.

तिष्ठन्त्यां मयि का चिन्ता युष्माकं भक्तिशालिनाम् ।
समुद्धरामि मद्भक्तान्दुःखसंसारसागरात् ॥ 56 ॥
इति प्रतिज्ञां मे सत्यां जानीथ विबुधोत्तमाः ।
इति प्रेमाकुलां वाणीं श्रुत्वा सन्तुष्टमानसाः ॥ 57 ॥
निर्भया निर्जरा राजन्नूचुर्दुःखं स्वकीयकम् ।

You are my devotees; why do you care, when I am on your side? I will rescue you from the ocean of troubles. O Devas! Know this as My true resolve." O King! Hearing these words of deep love, the Devas became very glad and gave out all their causes of troubles.

देवा ऊचुः

नाज्ञातं किंचिदप्यत्र भवत्याऽस्ति जगत्त्रये ॥ 58 ॥
सर्वज्ञया सर्वसाक्षिरूपिण्या परमेश्वरि ।
तारकेणासुरेन्द्रेण पीडिताः स्मो दिवानिशम् ॥ 59 ॥

"O Parameśvarī! Thou art omniscient and witness of all these worlds. What is there in the three worlds that is not known to Thee! O Auspicious Mother! The Demon Tāraka is giving us troubles day and night.

शिवाङ्गजाद्वधस्तस्य निर्मितो ब्रह्मणा शिवे ।
शिवाङ्गना तु नैवास्ति जानासि त्वं महेश्वरि ॥ 60 ॥

Brahmā has given him boon that he will be killed by the Śiva's son. O Maheśvarī! Satī the wife of Śiva has cast aside Her body. It is known to Thee.

सर्वज्ञपुरतः किं वा वक्तव्यं पामरैर्जनैः ।
एतदुद्देशतः प्रोक्तमपरं तर्कयाम्बिके ॥ 61 ॥
सर्वदा चरणांभोजे भक्तिः स्यात्तव निश्चला ।
प्रार्थनीयमिदं मुख्यमपरं देहहेतवे ॥ 62 ॥

What will the ignorant low people inform the One, Who is Omniscient? O Mother! We have described in brief all what we had to say. What more shall we say? Thou knowest all our other troubles and causes of sorrows. Bless us so that our devotion remains unflinched at Thy lotus feet; this is our earnest prayer.

इति तेषां वचः श्रुत्वा प्रोवाच परमेश्वरी ।
मम शक्तिस्तु या गौरी भविष्यति हिमालये ॥ 63 ॥
शिवाय सा प्रदेया स्यात्सा वः कार्यं विधास्यति ।
भक्तिर्यच्चरणांभोजे भूयाद्युष्माकमादरात् ॥ 64 ॥

That Thou takest the body to have a son of Śiva is our fervent prayer to Thee." Hearing the Deva's words Parameśvarī, with a graceful countenance, spoke to them, thus: "My Śaktī will incarnate as Gaurī in the house of Himālayas; She will be the wife of Śiva and will beget a son that will destroy Tāraka Demon and will serve your purpose.

हिमालयो हि मनसा मामुपास्तेऽतिभक्तितः ।
ततस्तस्य गृहे जन्म मम प्रियकरं मतम् ॥ 65 ॥

And your devotion will remain steadfast at My Lotus feet. Himālayās, too, is worshipping Me with his wholehearted devotion; so to take birth in his house is to my greatest liking; know this."

व्यास उवाच

हिमालयोऽपि तच्छुत्वाऽत्यनुग्रहकरं वचः ।
बाष्पैः संरुद्धकण्ठाक्षो महाराज्ञीं वचोऽब्रवीत् ॥ 66 ॥

Vyāsa said: O King! Hearing the kind words of the Devī the King of mountains was filled with love; and, with voice choked with feelings and with tears in his eyes spoke to the Goddess of the world, the Queen of the three worlds.

महत्तरं तं कुरुषे यस्यानुग्रहमिच्छसि ।
नोचेत्क्वाहं जडः स्थाणुः क्व त्वं सच्चित्स्वरूपिणी ॥ 67॥
असंभाव्यं जन्मशतैस्त्वपितृत्वं ममानघे ।
अश्वमेधादिपुण्यैर्वा पुण्यैर्वा तत्समाधिजैः ॥ 68 ॥

"Thou hast raised me much higher, that Thou dost me so great a favour; otherwise where am I inert, and unmoving and where art Thou, of the nature of Existence, Intelligence and Bliss! It manifests the Greatness of Thy Glory. O Sinless One! My becoming the father of Thee indicates nothing less than the merits earned by me for doing countless Aśvamedha sacrifice or for my endless Samādhi.

अद्य प्रपंचे कीर्तिः स्याज्जगन्माता सुताऽभवत् ।
अहो हिमालयस्यास्य धन्योऽसौ भाग्यवानिति ॥ 69 ॥
यस्यास्तु जठरे सन्ति ब्रह्मांडानां च कोटयः ।
सैव यस्य सुता जाता को वा स्यात्तत्समो भुवि ॥ 70 ॥

Oh! What a favour hast Thou shewn towards me! Henceforth my unparalleled fame will be

spread throughout the whole Universe of five original elements that 'The Upholder of the Universe, the World Mother has become the daughter of this Himālayas! This man is blessed and fortunate!'

न जानेऽस्मत्पितॄणां किं स्थानं स्यान्निर्मितं परम् ।
एतादृशानां वासाय येषां वंशेऽस्ति मादृशः ॥ 71 ॥
इदं यथा च दत्तं मे कृपया प्रेमपूर्णया ।
सर्ववेदान्तसिद्धं च त्वद्रूपं ब्रूहि मे तथा ॥ 72 ॥

Who can be so fortunate, virtuous and merited as he whose daughter She has become, Whose belly contains millions of Brahmāṇḍas! I cannot describe what pre-eminent heavens are intended for my Pitṛs, my family predecessors wherein virtuous persons like myself are born.

योगं च भक्तिसहितं ज्ञानं च श्रुतिसम्मतम् ।
वदस्व परमेशानि त्वमेवाहं यतो भवेः ॥ 73 ॥

O, Mother! O, Parameśvarī! Now describe to me Thy Real Self as exemplified in all the Vedāntas; and also Jñāna with Bhakti approved by the Vedas in the same way that Thou hast shown already this favour to me. So that by That Knowledge I will be able to realise Thy Self."

व्यास उवाच

इति तस्य वचः श्रुत्वा प्रसन्नमुखपंकजा ।
वक्तुमारभताम्बा सा रहस्यं श्रुतिगूहितम् ॥ 74 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे देवीगीतायामेकत्रिंशोऽध्यायः ॥ 31 ॥

Vyāsa said: O, King! Thus hearing the praise of Himālayas, the Goddess of the Universe, with a graceful look, began to speak the very secret essences of the Śrutis.

Here ends the Thirty-first Chapter of the Seventh Book on the birth of Pārvatī in the House of Himālayas in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXII

On Self Realisation Spoken by the Devī

श्रीदेव्युवाच

शृण्वन्तु निर्जराः सर्वे व्याहरंत्या वचो मम ।
यस्य श्रवणमात्रेण मद्रूपत्वं प्रपद्यते ॥ 1 ॥
अहमेवास पूर्वं तु तान्यत्किंचिन्नगाधिप ।
तदात्मरूपं चित्संवित्परब्रह्मैकनामकम् ॥ 2 ॥

The Devī said: "Hear, Ye Immortals! My words with attention, that I am now going to speak to you, hearing which will enable the Jīvas to realise My Essence. Before the creation, I, only I, existed; nothing else was existent then. My Real Self is known by the names Cit, Sambvit (Intelligence), Para Brahma and others.

अप्रतर्क्यमनिर्देश्यमनौपम्यमनामयम् ।
तस्य काचित्स्वतः सिद्धा शक्तिर्मायेति विश्रुता ॥ 3 ॥
न सती सा नासती सा नोभयात्मा विरोधतः ।
एतद्विलक्षणा काचिद्वस्तुभूताऽस्ति सर्वदा ॥ 4 ॥

My Ātman is beyond mind, beyond thought, beyond any name or mark, without any parallel, and beyond birth, death or any other change or transformation. My Self has one inherent power, called Māyā. This Māyā is not existent, nor non-existent, nor can it be called both. This unspeakable substance Māyā always exists (till the final emancipation or Mokṣa).

पातकस्योष्णतेवेयमुष्णांशोरिव दीधितिः ।
चन्द्रस्य चन्द्रिकैवेयं ममेयं सहजा ध्रुवा ॥ 5 ॥

Māyā can be destroyed by Brahma Jñāna; so it can not be called existent; again if Māyā does not exist, the practical world cannot exist. So, it cannot be called non-existent. Of course it cannot be called both, for it would involve contradictions. This Māyā (without beginning but with end at the time of Mokṣa) naturally arises as heat comes out of fire, as the rays come out of the Sun and as the cooling rays come out of the Moon.

तस्यां कर्माणि जीवानां जीवाः कालश्च संचरे ।
अभेदेन विलीनाः स्युः सुषुप्तौ व्यवहारवत् ॥ 6 ॥

Just as all the Karmas of the Jīvas dissolve in deep sleep (Suṣupti), so at the time of Pralaya or the General Dissolution, the Karmas of the Jīvas, the Jīvas and Time all become merged in one uniform mass in this great Māyā. United with My Śaktī, I am the Cause of this world; this Śaktī has this defect that it has the power of hiding Me, its Originator.

स्वशक्तेश्च समायोगादहं बीजात्मतां गता ।
स्वाधारावरणात्तस्या दोषत्वं च समागतम् ॥ 7 ॥

I am Nirguṇa. And when I am united with my Śaktī, Māyā, I become Saguṇa, the Great Cause of this world. This Māyā is divided into two, Vidyā and Avidyā. Avidyā Māyā hides Me; whereas Vidyā Māyā does not. Avidyā creates whereas Vidyā Māyā liberates.

चैतन्यस्य समायोगान्निमित्तत्वं च कथ्यते ।
प्रपञ्चपरिणामाच्च समवायित्वमुच्यते ॥ 8 ॥

Māyā united with Caitanya (Intelligence); *i.e.*, Cidābhāsa is the efficient cause of this Universe; whereas Māyā reduced to and united with five original elements is the material Cause of the Universe.

केचित्तां तप इत्याहुस्तमः केचिज्जडं परे ।
ज्ञानं मायां प्रधानं च प्रकृतिं शक्तिमप्यजाम् ॥ 9 ॥

Some call this Māyā tapas; some call Her inert, material; some call Her knowledge; some call Her Māyā, Pradhāna, Prakṛti, Ajā (unborn) and some others call Her Śaktī.

विमर्श इति तां प्राहुः शैवशास्त्रविशारदाः ।
अविद्यामितरे प्राहुर्वेदतत्त्वार्थचिन्तकाः ॥ 10 ॥

The Śaiva authors call Her Vimarśa and the other Vedāntists call Her Avidyā; in short, this Māyā is in the heads of all the Paṇḍits. This Māyā is called various in the Nigamas.

एवं नानाविधानि स्युर्नामानि निमादिषु ।
तस्या जडत्वं दृश्यत्वाज्ज्ञाननाशात्ततोऽसती ॥ 11 ॥
चैतन्यस्य न दृश्यत्वं दृश्यत्वं जडमेव तत् ।
स्वप्रकाशं च चैतन्यं न परेण प्रकाशितम् ॥ 12 ॥

That which is seen is inert; for this reason Māyā is Jaḍa (inert) and as the knowledge it conveys is destroyed, it is false. Caitanya (Intelligence) is not seen; if It were seen, it would have been Jaḍa. Caitanya is self-luminous; not illumined by any other source. Were It so, Its Enlightener would have to be illumined by some other thing and so the fallacy of Anavasthā creeps in (an endless series of causes and effects).

अनवस्थादोषसत्त्वान्न स्वेनापि प्रकाशितम् ।
कर्मकर्त्रीविरोधः स्यात्तस्मात्ताद्दीपवत्स्वयम् ॥ 13 ॥
प्रकाशमानमन्येषां भासकं विद्धि पर्वत ।
अतएव च नित्यत्वं सिद्धसंवित्तनोर्मम ॥ 14 ॥

Again one thing cannot be the actor and the thing acted upon (being contrary to each other); so Caitanya be illumined by itself. So It is Self-luminous; and it illumines Sun, Moon, etc., as a lamp is self-luminous and illumines other objects. So, O, Mountain! This My Intelligence is established as eternal and everlasting.

जाग्रत्स्वप्नसुषुप्त्यादौ दृश्यस्य व्यभिचारतः ।
संविदो व्यभिचारश्च नानुभूतोऽस्ति कर्हिचित् ॥ 15 ॥

The waking, dreaming and deep sleep states do not remain constant but the sense of 'I' remains the same, whether in waking, dreaming or deep sleep state; its anomaly is never felt. (The Bauddhas say that) The sense of intelligence, Jñāna, is also not felt; there is the absence of it; so what is existent is also temporarily existent.

यदि तस्याप्यनुभवस्तर्ह्ययं येन साक्षिणा ।
अनुभूतः स एवात्र शिष्टः संविद्वपुः पुरा ॥ 16 ॥
अतएव च नित्यत्वं प्रोक्तं सच्छास्त्रकोविदैः ।
आनन्दरूपता चास्याः परप्रेमास्पदत्वतः ॥ 17 ॥

But (it can then be argued that) then the Witness by which that absence is sensed, that Intelligence, in the shape of the Witness, is eternal. So the Paṇḍits of all the reasonable Śāstras declare that Samvit (Intelligence) is Eternal and it is Blissful the fountain of all love.

मा न भूवं हि भूयासमिति प्रेमात्मनि स्थितम् ।
सर्वस्यान्यस्य मिथ्यात्वादसंगत्वं स्फुटं मम ॥ 18 ॥

अपरिच्छिन्नताऽप्येवमत एव मता मम ।
तच्च ज्ञानं नात्मधर्मो धर्मत्वे जडतात्मनः ॥ 19 ॥

Never the Jīvas or embodied souls feel 'I am not'; but 'I am' this feeling is deeply established in the soul as Love. Thus it is clearly evident that I am quite separate from anything else which are all false. Also I am one continuous (no interval or separation existing within Me). Again Jñāna is not the Dharma (the natural quality) of Ātman but it is of the very nature of Ātman.

ज्ञानस्य जडशेषत्वं न दृष्टं न च सम्भवि ।
चिद्धर्मत्वं तथा नास्ति चितश्चिन्न हि विद्यते ॥ 20 ॥

If Jñāna were the Dharma of Ātman, then Jñāna would have been material; so Jñāna is immaterial. If (for argument's sake) Jñāna be denominated as material, that cannot be. For Jñāna is of the nature of Intelligence and Ātman is of the the nature of Intelligence. Intelligence has not the attribute of being Dharma. Here the thing Cit is not different from its quality (Cit).

तस्मादात्मज्ञानरूपः सुखरूपश्च सर्वदा ।
सत्यः पूर्णोऽप्यसंगश्च द्वैतजालविवर्जितः ॥ 21 ॥
स पुनः कामकर्मादि युक्तया स्वीयमायया ।
पूर्वानुभूतसंस्कारात्कालकर्मविपाकतः ॥ 22 ॥

So Ātman is always of the nature of Jñāna and happiness; Its nature is Truth; It is always Full, unattached and void of duality. This Ātman again, united with Māyā, composed of desires and Karmas, wants to create, due to the want of discrimination, the twentyfour tattvas, according to the previous Saṁskāras (tendencies), time and Karma.

अविवेकाच्च तत्त्वस्य सिसृक्षावान्प्रजायते ।
अबुद्धिपूर्वः सर्गोऽयं कथितस्ते नगाधिप ॥ 23 ॥

O Mountain! The re-awakening after Pralaya Suṣupti is not done with Buddhi (for then Buddhi is not at all manifested). So this creation is said to be effected without any Buddhi (proper intelligence).

एतद्धि यन्मया प्रोक्तं मम रूपमलौकिकम् ।
अव्याकृतं तदव्यक्तं मायाशबलमित्यपि ॥ 24 ॥
प्रोच्यते सर्वशास्त्रेषु सर्वकारणकारणम् ।
तत्त्वनामादिभूतं च सच्चिदानन्दविग्रहम् ॥ 25 ॥

O, Chief of the Immovables! The Tattva (Reality) that I have spoken to you is most excellent and it is my Extraordinary Form merely. In the Vedas it is known as Avyākṛta (unmodified), Avyakta (unmanifested) Māyā Śabala (divided into various parts) and so forth. In all the Śāstras, it is stated to be the Cause of all causes, the Primeval Tattva and Saccidānanda Vigraha.

सर्वकर्मघनीभूतमिच्छाज्ञानक्रियाश्रयम् ।
ह्रींकारमन्त्रवाच्यं तदादितत्त्वं तदुच्यते ॥ 26 ॥

Where all the Karmas are solidified and where Icchā Śaktī, (will), Jñāna Śaktī (intelligence) and Kriyā Śaktī (action) all are melted in one, that is called the Mantra Hrīm, that is the first Tattva.

तस्मादाकाश उत्पन्नः शब्दतन्मात्ररूपकः ।
भवेत्स्पर्शात्मको वायुस्तेजोरूपात्मकं पुनः ॥ 27 ॥
जलं रसात्मकं पश्चात्ततो गन्धात्मिका धरा ।
शब्दैकगुण आकाशो वायुः स्पर्शरवान्वितः ॥ 28 ॥
शब्दस्पर्शरूपगुणं तेज इत्युच्यते बुधैः ।
शब्दस्पर्शरूपरसैरापो वेदगुणाः स्मृताः ॥ 29 ॥
शब्दस्पर्शरूपरसगन्धैः पञ्चगुणा धरा ।

From this comes out Ākāśa, having the property of sound, thence Vāyu (air) with 'touch' property; then fire with form, then water having 'Rasa' property; and lastly the earth having the quality 'smell.' The Paṇḍits say that the 'sound' is the only quality of Ākāśa; air has two qualities *viz.*, sound and touch, fire has three qualities sound, touch, form; water has four qualities sound, touch, form, taste; and the earth has five qualities sound, touch, form, taste and smell.

तेभ्योऽभवन्महत्सूत्रं यल्लिंगं परिचक्षते ॥ 30 ॥
सर्वात्मकं तत्संप्रोक्तं सूक्ष्मदेहोऽयमात्मनः ।
अव्यक्तं कारणो देहः स चोक्तः पूर्वमेव हि ॥ 31 ॥
यस्मिज्जगद्बीजरूपं स्थितं लिंगोद्भवो यतः ।

Out of these five original elements, the allpervading Sūtra (string or thread) arose. This Sūtrātman (soul) is called the 'Liṅga Deha,'

comprising within itself all the Prāṇas; this is the subtle body of the Paramātman. And what is said in the previous lines as Avyakta or Unmanifested and in which the Seed of the World is involved and whence the Liṅga Deha has sprung, that is called the Causal body (Kāraṇa body) of the Paramātman.

ततः स्थूलानि भूतानि पञ्चीकरणमार्गतः ॥ 32 ॥
पञ्चसंख्यानि जायंते तत्प्रकारस्त्वथोच्यते ।
पूर्वोक्तानि च भूतानि प्रत्येकं विभजेद्द्विधा ॥ 33 ॥

The five original elements (Apañcīkṛta called the five Tan Mātrās) being created, next by the Pañcīkaraṇa process, the gross elements are created. The process is now being stated: O, Girijā! Each of the five original elements is divided into two parts; one part of each of which is subdivided into four parts.

एकैकं भागमेकस्य चतुर्धा विभजेद्गिरे ।
स्वस्वेतरद्वितीयांशे योजनात्पञ्च पञ्च ते ॥ 34 ॥
तत्कार्यं च विराड्देहः स्थूलदेहोऽयमात्मनः ।
पञ्चभूतस्थसत्त्वांशैः श्रोत्रादीनां समुद्भवः ॥ 35 ॥

This fourth part of each is united with the half of four other elements different from it and thus each gross element is formed. By these five gross elements, the Cosmic (Virāṭ) body is formed and this is called the Gross Body of the God. Jñānendriyas (the organs of knowledge) arise from Sattva Guṇa of each of these five elements.

ज्ञानेन्द्रियाणां राजेन्द्र प्रत्येकं मिलितैस्तु तैः ।
अन्तःकरणमेकं स्याद्वृत्तिभेदाच्चतुर्विधम् ॥ 36 ॥
यदा तु संकल्पविकल्पकृत्यं
तदा भवेत्तन्मन इत्यभिख्यम् ।
स्याद्बुद्धिसंज्ञं च यदा प्रवेत्ति
सुनिश्चितं संशयहीनरूपम् ॥ 37 ॥

Again the Sattva Guṇas of each of the Jñānendriyas united become the Antaḥkaraṇāni. This Antaḥkaraṇa is of four kinds, according as its functions very. When it is engaged in forming Saṅkalpas, resolves, and Vikalpas (doubts) it is called 'mind.'

अनुसंधानरूपं तच्चित्तं च परिकीर्तितम् ।
अहंकृत्यात्मवृत्त्या तु तदहंकारतां गतम् ॥ 38 ॥
तेषां रजोंऽशैर्जातानि क्रमात्कर्मेन्द्रियाणि च ।
प्रत्येकं मिलितैस्तैस्तु प्राणो भवति पंचधा ॥ 39 ॥

When it is free from doubts and when it arrives at the decisive conclusion, it is called 'Citta'; and when it rests simply on itself in the shape of the feeling 'I', it is called Ahaṁkāra. From the Rajo Guṇa of each of the five elements arises Vāk (speech), Pāṇi (hands) Pāda (feet), Pāyu (Anus) and Upastha (organs of generation)

हृदि प्राणो गुदेऽपानो नाभिस्थस्तु समानकः ।
कण्ठदेशेऽप्युदानः स्याद्व्यानः सर्वशरीरगः ॥ 40 ॥
ज्ञानेन्द्रियाणि पंचैव पञ्च कर्मेन्द्रियाणि च ।
प्राणादिपञ्चकं चैव धिया च सहितं मनः ॥ 41 ॥

Again their Rajo parts united give rise to the five Prāṇas (Prāṇa, Apāna, Samāna, Udāna and Vyāna.) the Prāṇa Vāyu resides in the heart; Apāna Vayu in the Arms; Samāna Vāyu resides in the Navel; Udāna Vāyu resides in the Throat; and the Vyāna Vāyu resides, pervading all over the body. My subtle body (Liṅga Deha) arises from the union of the five Jñānendriyas, the five Karmendriyas (organs of action), the five Prāṇas and the mind and Buddhi, these seventeen elements.

एतत्सूक्ष्मं शरीरं स्यान्मम लिंगं यदुच्यते ।
तत्र या प्रकृतिः प्रोक्ता सा राजन्द्विविधा स्मृता ॥ 42 ॥
सत्त्वात्मिका तु माया स्यादविद्यागुणमिश्रिता ।
स्वाश्रयं या तु संरक्षेत्सा मायेति निगद्यते ॥ 43 ॥

And the Prakṛti that resides there is divided into two parts; one is pure (Śuddha Sattva) Māyā and the other is the impure Māyā or Avidyā united with the Guṇas. By Māyā is meant. She, who, without concealing Her refugees, protects, them When the Supreme Self is reflected on this Śuddha Sattva, Māyā, He is called Īśvara. This Śuddha Māyā does not conceal Brahma, its receptacle; therefore She knows the All-pervading Brahma and She is omniscient, omnipotent, the Lady of all and confers favours and blessings on all.

तस्या यत्प्रतिबिंबं स्याद्बिम्बभूतस्य चेशितुः।
स ईश्वरः समाख्यातः स्वाश्रयज्ञानवान्परः ॥ 44 ॥
सर्वज्ञः सर्वकर्ता च सर्वानुग्रहकारकः ।
अविद्यायां तु यत्किंचित्प्रतिबिंबं नगाधिप ॥ 45 ॥

When the Supreme Self is reflected on the Impure Māyā or Avidyā, He is called Jīva. This Avidyā conceals Brahma, Whose nature is Happiness; therefore this Jīva is the source of all miseries.

तदेव जीवसंज्ञं स्यात्सर्वदुःखाश्रयं पुनः ।
द्वयोरपीह संप्रोक्तं देहत्रयमविद्यया ॥ 46 ॥
देहत्रयाभिमानाच्चाप्यभून्नामत्रयं पुनः ।
प्राज्ञस्तु कारणात्मा स्यात्सूक्ष्मदेही तु तैजसः ॥ 47 ॥

Both Īśvara and Jīva have, by the influence of Vidyā and Avidyā three bodies and three names. When the Jīva lives in his causal body, he is named Prajñā; when he lives in subtle body he is known as Taijasa; while he has the gross body, he is called Viśva.

स्थूलदेही तु विश्वाख्यस्त्रिविधः परिकीर्तितः ।
एवमीशोऽपि संप्रोक्त ईशसूत्रविराट्पदैः ॥ 48 ॥

So when Īśvara is in His causal body, he is denominated Īśa; when He is in His subtle body, he is known as Sūtra; and when He is in His gross body, He is known as Virāṭ.

प्रथमो व्यष्टिरूपस्तु समष्ट्यात्मा परः स्मृतः ।
स हि सर्वेश्वरः साक्षाज्जीवानुग्रहकाम्यया ॥ 49 ॥
करोति विविधं विश्वं नानाभोगाश्रयं पुनः ।
मच्छक्तिप्रेरितो नित्यं मयि राजन्प्रकल्पितः ॥ 50 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे देवीगीतायां द्वात्रिंशोऽध्यायः ॥ 32 ॥

The Jīva glories in having three (as above-mentioned) kinds of differentiated bodies and Īśvara glories in having three (as above-mentioned) kinds of cosmic bodies. Thus Īśvara is the Lord of all though he feels Himself always happy and satisfied, yet to favour the Jīvas and to give them liberation (Mokṣa) He has created various sorts of worldly things for their Bhogas (enjoyments). This Īśvara creates all the Universe, impelled by My Brahma Śakti. I am of the nature of Brahma; and Īśvara in conceived in Me as a snake is imagined in a rope. Therefore Īśvara has to remain dependent on My Śakti."

Here ends the Thirty-second Chapter of the Seventh Book on Self-realization, spoken by the World Mother in the Mahāpurāṇam Śrīmaddevībhāgavatam by Maharṣi Veda Vyāsa.

CHAPTER XXXIII

On the Devī's Virāṭ Rūpa

देव्युवाच

मन्मायाशक्तिसंक्लृप्तं जगत्सर्वं चराचरम् ।
साऽपि मत्तः पृथङ्माया नास्त्येव परमार्थतः ॥ 1 ॥
व्यवहारदृशा सेयं विद्या मायेति विश्रुता ।
तत्त्वदृष्ट्या तु नास्त्येव तत्त्वमेवास्ति केवलम् ॥ 2 ॥

The Devī said: "O Girirāja! This whole universe, moving and unmoving, is created by My Māyā Śakti. This Māyā is conceived in Me. It is not, in reality, different or separate from Me. So I am the only Cit, Intelligence. There is no other intelligence than Me.

Viewed practically, it is known variously as Māyā, Vidyā; but viewed really from the point of Brahman, there is no such thing as Māyā; only one Brahman exists.

साऽहं सर्वं जगत्सृष्ट्वा तदंतः प्रविशाम्यहम् ।
मायाकर्मादिसहित गिरे प्राणपुरःसरा ॥ 3 ॥
लोकान्तरगतिर्नो चेत्कथं स्यादिति हेतुना ।
यथा यथा भवंत्येव मायाभेदास्तथा तथा ॥ 4 ॥

I am that Brahma, of the nature of Intelligence. I create this whole world on this Unchangeable Eternal (Mountain-like) Brahma, (composed of Avidyā, Karma, and various Saṁskāras) and enter first as Prāṇa (vital breath) within it in the form of Cidābhāsa.

उपाधिभेदाद्भिन्नाऽहं घटाकाशादयो यथा ।
उच्चनीचादिवस्तूनि भासयन्भास्करः सदा ॥ 5 ॥

न दुष्यति तथैवाहं दोषैर्लिप्ता कदापि न ।
मयि बुद्ध्यादिकर्तृत्वं मध्यस्यैवापरे जनाः ॥ 6 ॥

O Mountain! Unless I enter as Breath, how can this birth and death and leaving and retaking bodies after bodies be accounted for! As one great Ākāśa is denominated variously Ghaṭākāśa (Ākāśa in the air), Paṭākāśa (Ākāśa in cloth or picture), So I too appear variously by acknowledging this Prāṇa in various places due to Avidyā and various Antaḥkaraṇas. As the Sun's rays are never defiled when they illumine various objects on earth, so I, too, am not defiled in entering thus into various high and low Antaḥkaraṇas (heart).

वदंति चात्मा कर्मेति विमूढा न सुबुद्धयः ।
अज्ञानभेदतस्तद्वन्मायाया भेदतस्तथा ॥ 7 ॥

The ignorant people attach Buddhi and other things of activity on Me and say that Ātmān is the Doer; the intelligent people do not say that. I remain as the Witness in the hearts of all men, not as the Doer.

जीवेश्वरविभागश्च कल्पितो माययैव तु ।
घटाकाशमहाकाशविभागः कल्पितो यथा ॥ 8 ॥
तथैव कल्पितो भेदो जीवत्मपरमात्मनोः ।
यथा जीवबहुत्वं च माययैव न च स्वतः ॥ 9 ॥
तथेश्वरबहुत्वं च मायया न स्वभावतः ।
देहेन्द्रियदसंघातवासनाभेदभेदिता ॥ 10 ॥

O Acalendra! There are many Jīvas and many Īśvaras due to the varieties in Avidyā and Vidyā. Really it is Māyā that differentiates into men, beasts and various other Jīvas; and it is Māyā that differentiates into Brahmā, Viṣṇu and other Īśvaras. As the one pervading Sky (Ākāśa) is called Mahākāśa Ghaṭākāśa (being enclosed by jars), so the one All pervading Paramātmā is called Paramātmā, Jīvātmā (being enclosed within Jīvas). As the Jīvas are conceived many by Māyā, not in reality; so Īśvaras also are conceived many by Māyā; not in essence.

अविद्या जीवभेदस्य हेतुर्नान्यः प्रकीर्तितः ।
गुणानां वासनाभेदभेदिता या धराधर ॥ 11 ॥
माया सा परभेदस्य हेतुर्नान्यः कदाचन ।
मयि सर्वमिदं प्रोतमोतं च धरणीधर ॥ 12 ॥

O Mountain! This Avidyā and nothing else, is the cause of the difference in Jīvas, by creating differences in their bodies, indriyas (organs) and minds. Again, due to the varieties in the three Guṇas and their wants (due to the differences between Sāttvik, Rājasik and Tāmasik desires), Māyā also appears various. And their differences are the causes of different Īśvaras, Brahmā, Viṣṇu and others.

ईश्वरोऽहं च सूत्रात्मा विराडात्माऽहमस्मि च ।
ब्रह्माऽहं विष्णुरुद्रौ च गौरी ब्राह्मी च वैष्णवी ॥ 13 ॥
सूर्योऽहं तारकाश्चाहं तारकेशस्तथाऽस्म्यहम् ।
पशुपक्षिस्वरूपाऽहं चाण्डालोऽहं च तस्करः ॥ 14 ॥

O, Mountain! This whole world is interwoven in Me; It is I that am the Īśvara that resides in causal bodies; I am the 'Sutrātman, Hiraṇyagarbha that resides in subtle bodies and it is I that am the Virāṭ, residing in the gross bodies. I am Brahmā, Viṣṇu, and Maheśvara; I am the Brāhmī, Vaiṣṇavī and Raudrī Śaktis.

व्याधोऽहं क्रूरकर्माऽहं सत्यकर्माऽहं महाजनः ।
स्त्रीपुन्नपुंसकाकारोऽप्यहमेव न संशयः ॥ 15 ॥
यच्च किंचित्क्वचिद्वस्तु दृश्यते श्रूयतेऽपि वा ।
अंतर्बहिश्च तत्सर्वं व्याप्याहं सर्वदा स्थिता ॥ 16 ॥

I am the Sun, I am the Moon, I am the Stars; I am beasts, birds, Cāṇḍālas and I am the Thief. I am the cruel hunter; I am the virtuous high-souled persons and I am the female, male, and hermaphrodite. There is no doubt in this. O Mountain! Wherever there is anything, seen or heard, I always exist there, within and without.

न तदस्ति मया त्यक्तं वस्तु किंचिच्चराचरम् ।
यद्यस्ति चेत्तच्छून्यं स्याद्बन्ध्यापुत्रोपमं हि तत् ॥ 17 ॥
रज्जुर्यथा सर्पमालाभेदैरेका विभाति हि ।
तथैवेशादिरूपेण भाम्यहं नात्र संशयः ॥ 18 ॥
अधिष्ठानातिरेकेण कल्पितं तन्न भासते ।
तस्मान्मत्सत्तयैवैतत्सत्तावन्नान्यथा भवेत् ॥ 19 ॥

There is nothing moving or unmoving, that can

exist without Me. If there be such, that is like the son of a barren woman. Just as one rope is mistaken for a snake or a garland, so I am the One Brahma and appears as Īśvara, etc. There is no doubt in this. This world cannot appear without a substratum. And That Substratum is My Existence. There can be nothing else."

हिमालय उवाच

यथा वदसि देवेशि समष्ट्यात्मवपुस्त्विदम् ।
तथैव द्रष्टुमिच्छामि यदि देवि कृपामयी ॥ 20 ॥

The Himālayas said: "O Devī! If Thou art merciful on me, I desire, then, to see Thy Virāṭ form in the Fourth Dimensional Space.

This sight is developed when the mind resides in the heart centre or in the centre of the eye-brows. A proper teacher is necessary."

व्यास उवाच

इति तस्य वचः श्रुत्वा सर्वे देवाः सविष्णवः ।
ननन्दुर्मुदितात्मानः पूजयंतश्च तद्वचः ॥ 21 ॥
अथ देवमतं ज्ञात्वा भक्तकामदुधा शिवा ।
अदर्शयन्निजं रूपं भक्तकामप्रपूरणी ॥ 22 ॥

Vyāsa said: O King! Hearing the words of Girirāja, Viṣṇu and all the other Devas gladly seconded him. Then the Devī, the Goddess of the Universe, knowing the desires of the Devas, showed Her Own Form, that fulfils the desires of the Bhaktas, that is auspicious and that is like the Kalpa Vṛkṣa towards the Bhaktas.

अपश्यंस्ते महादेव्या विराड्रूपं परात्परम् ।
द्यौर्मस्तकं भवेद्यस्य चन्द्रसूर्यौ च चक्षुषी ॥ 23 ॥
दिशः श्रोत्रे वचो वेदाः प्राणो वायुः प्रकीर्तितः ।
विश्वं हृदयमित्याहुः पृथिवी जघनं स्मृतम् ॥ 24 ॥
नभस्तलं नाभिसरो ज्योतिश्चक्रमुरःस्थलम् ।
महर्लोकस्तु ग्रीवा स्याज्जलोको मुखं स्मृतम् ॥ 25 ॥
तपोलोको रराटिस्तु सत्यलोकादधः स्थितः ।
इन्द्रादयो बाहव स्युः शब्दः श्रोत्रं महेशितुः ॥ 26 ॥
नासत्यदस्त्रौ नासे स्तौ गन्धो घ्राणं स्मृतो बुधैः ।
मुखमग्निः समाख्यातो दिवारात्री च पक्ष्मणी ॥ 27 ॥

They saw Her Highest Virāṭ Form. The Satyaloka is situated on the topmost part and is Her head; the Sun and Moon are Her eyes; the quarters, Her ears; the Vedas are Her words; the Universe is Her heart; the earth is Her loins; the Bhuvarloka is Her navel; the asterisms are Her Thighs; the Maharloka is Her neck; the Janarloka is Her Face; the Taparloka is Her head, situated below the Satyaloka; Indra and the Devas and the Svarloka is Her arms; the sound is the organ of Her ears; the Aśvin twins, her nose; the smell is the organ of smell; the fire is within Her face; day and night are like Her two wings.

ब्रह्मस्थानं भ्रूविजृम्भोऽप्यापस्तालुः प्रकीर्तितः ।
रसो जिह्वा समाख्याता यमा दंष्ट्राः प्रकीर्तिताः ॥ 28 ॥
दन्ताःस्नेहकला यस्य हासो माया प्रकीर्तिता ।
सर्गस्त्वपांगमोक्षः स्याद्वीडोर्ध्वोष्ठो महेशितुः ॥ 29 ॥
लोभः स्यादधरोष्ठोऽस्या धर्ममार्गस्तु पृष्ठभूः ।
प्रजापतिश्च मेढ्रं स्याद्यः स्त्रष्टा जगतीतले ॥ 30 ॥

The four-faced Brahmā is Her eyebrows; water is Her palate; the juice thereof is Her organ of taste; Yama, the God of Death, is Her large teeth, the affection is Her small teeth; Māyā is Her smile; the creation of Universe is Her sidelooks; modesty is Her upper lip; covetousness is Her lower lip; unrighteousness is Her back.

कुक्षिः समुद्रा गिरयोऽस्थीनि देव्या महेशितुः ।
नद्यो नाड्यः समाख्याता वृक्षाः केशाः प्रकीर्तिताः ॥ 31 ॥

The Prajāpati is Her organ of generation; the oceans are Her bowels; the mountains are Her bones; the rivers are Her veins; and the trees are the hairs of Her body.

कौमारयौवनजरावयोऽस्या गतिरुत्तमा ।
बलाहकास्तु केशाः स्युः संध्ये ते वाससी विभोः ॥ 32 ॥
राजञ्छ्रीजगदंबायाश्चंद्रमास्तु मनः स्मृतम् ।
विज्ञानशक्तिस्तु हरी रुद्रोऽन्तःकरणं स्मृतम् ॥ 33 ॥

O King! Youth, virginity, and old age are Her best gaits, positions or ways (courses) paths, the clouds are Her handsome hairs; the two twilights are her clothings; the Moon is the mind of the Mother of the Universe; Hari is Her Vijñāna Śakti

(the knowledge power); and Rudra is Her all destroying power.

अश्वादिजातयः सर्वाः श्रोणिदेशे स्थिता विभोः ।
अतलादिमहालोकाः कट्यधोभागतां गताः ॥ 34 ॥
एतादृशं महारूपं ददृशुः सुरपुंगवाः ।

The horses and other animals are Her loins; the lower regions Atala, etc., are Her lower regions from Her hip to Her feet. The Devas began to behold Her this Cosmic (Virāṭ) appearance with eyes, wide awake, with wonder.

ज्वालमालासहस्राढ्यं लेलिहानं च जिह्वया ॥ 35 ॥
दंष्ट्राकटकटारावं वमंतं वह्निमक्षिभिः ।
नानायुधधरं वीरं ब्रह्मक्षत्रौदनं च यत् ॥ 36 ॥
सहस्रशीर्षनयनं सहस्रचरणं तथा ।
कोटिसूर्यप्रतीकाशं विद्युत्कोटिसमप्रभम् ॥ 37 ॥

Thousands of fiery rays emitted from Her form; She began to lick the whole universe with Her lips; the two rows of teeth began to make horrible sounds; fires came out from Her eyes; various weapons were seen in Her hands; and the Brāhmaṇas and Kṣattriyas are become the food of that Awful Deity. Thousands of heads, eyes and feet were seen in that form. Crores of Suns, crores of lightnings flashes, mingled there. Horrible, Awful, That appearance looked terrific to the eyes, heart and mind.

भयंकरं महाघोरं हृदक्ष्णोस्त्रासकारकम् ।
ददृशुस्ते सुराः सर्वे हाहाकारं च चक्रिरे ॥ 38 ॥
विकंपमानहृदया मूर्च्छामापुर्दुरत्ययाम् ।
स्मरणं च गतं तेषां जगदम्बेयमित्यपि ॥ 39 ॥

The Devas thus beheld and began to utter cries of horror and consternations; their hearts trembled and they were caught with immoveable senselessness. "Here is the Devī, our Mother and Preserver." this idea vanished away at once from their minds.

अथ ते ये स्थिता वेदाश्चतुर्दिक्षु महाविभोः ।
बोधयामासुरत्युग्रं मूर्छातो मूर्च्छितान्सुरान् ॥ 40 ॥
अत ते धैर्यमालंब्य लब्ध्वा च श्रुतिमुत्तमाम् ।
प्रेमाश्रुपूर्णनयना रुद्धकण्ठास्तु निर्जराः ॥ 41 ॥
बाष्पगद्गदया वाचा स्तोतुं समुपचक्रिरे ।

At this moment the Vedas that were on the four sides of the Devī, removed the swoon of the Devas and made them conscious. The Immortals got, the, the excellant Vedas; and, having patience, began to praise and chant hymns in words choked with feelings nad with tears of love flowing from their eyes.

देवा ऊचुः

अपराधं क्षमस्वाम्ब पाहि दीनांस्त्वदुद्भवान् ॥ 42 ॥
कोपं संहर देवेशि सभया रूपदर्शनात् ।
का ते स्तुतिः प्रकर्तव्या पामरैर्निर्जरैरिह ॥ 43 ॥

The Devas said: "O Mother! Forgive our faults. Protect us, the miserable, that are born of Thee. O Protectress of the Devas! Withhold Thy anger; we are very much terrified at the sight of Thy this form.

स्वस्याप्यज्ञेय एवासौ यावान्यश्च स्वविक्रमः ।
तदर्वाग्जायमानानां कथं स विषयो भवेत् ॥ 44 ॥
नमस्ते भुवनेशानि नमस्ते प्रणवात्मिके ।
सर्ववेदान्तसंसिद्धे नमो ह्रींकारमूर्तये ॥ 45 ॥

O Devī! We are inferior immortals; what prayers can we offer to Thee! Thou Thyself canst not measure Thy powers; how then can we, who are born later, know of Thy greatness! Obeisance to Thee, the Lady of the Universe! Obeisance to Thee of the nature of the Praṇava Om.

यस्मादग्निः समुत्पन्नो यस्मात्सूर्यश्च चन्द्रमाः ।
यस्मादोषधयः सर्वास्तस्मै सर्वात्मने नमः ॥ 46 ॥
यस्माच्च देवाः संभूताः साध्याः पक्षिण एव च ।
पशवश्च मनुष्याश्च तस्मै सर्वात्मने नमः ॥ 47 ॥

Thou art the One that is proved in all the Vedāntas. Obeisance to Thee, of the form of Hrīm! Obeisance to Thee, the Self of all, whence has originated the Fire, the Sun, and the Moon and whence have sprung all the medicinal plants. Obeisance to the Devī, the Cosmic Deity, the Self in all whence have sprung all the Devas, Sādhyas, the beasts, birds, and men!

प्राणापानौ व्रीहियवौ तपः श्रद्धा ऋतं तथा ।
ब्रह्मचर्यं विधिश्चैव यस्मात्तस्मै नमो नमः ॥ 48 ॥

सप्त प्राणार्चिषो यस्मात्समिधः सप्त एव च ।
होमाः सप्त तथा लोकास्तस्मै सर्वात्मने नमः ॥ 49 ॥

We bow down again and again to the Great Form, Mahā Māyā, the Self of all, whence have sprung the vital breath Prāṇa, Apāna, grains and wheats, and Who is the source of asceticism, faith, truth, continence and the rules what to do and what not to do under the present circumstances. The seven Prāṇas, the seven Lokas, the seven Flames, the seven Samidhs, the seven Oblations to Fire, have sprung from Thee!

यस्मात्समुद्रा गिरयः सिंधवः प्रचरंति च ।
यस्मादोषधयः सर्वा रसास्तस्मै नमो नमः ॥ 50 ॥

Obeisance to Thee, the Great Self in all! Obeisance to the Universal form of the Deity of the Universe Whence have sprung all the oceans, all the mountains, all the rivers, all the medicinal plants and all the Rasas (the tastes of all things).

यस्माद्यज्ञः समुद्भूतो दीक्षा यूपश्च दक्षिणा ।
ऋचो यजूंषि सामानि तस्मै सर्वात्मने नमः ॥ 51 ॥
नमः पुरस्तात्पृष्ठे च नमस्ते पार्श्वयोर्द्वयोः ।
अध ऊर्ध्वं चतुर्दिक्षु मातर्भूयो नमो नमः ॥ 52 ॥

We bow down to that Virāṭ Form, the Great Self, the Mahā Māyā, whence have originated the sacrifice, the sacrifical post (to which the victim about to be immolated is bound) and Dakṣiṇās (the sacrificial fees) and the Ṛk, the Yajuṣ, and the Sāma Vedas. O Mother! O Mahā Māyā! We bow down to Thy front, to Thy back, to Thy both the sides, to Thy top, to Thy bottom and on all sides of Thee.

उपसंहर देवेशि रूपमेतदलौकिकम् ।
तदेव दर्शयास्माकं रूपं सुन्दरसुन्दरम् ॥ 53 ॥

O Devī! Be kind enough of withhold this extraordinary Terrific Form of Thine, and shew us Thy Beautiful Lovely Form."

व्यास उवाच:

इति भीतान्सुरान्दृष्ट्वा जगदम्बा कृपार्णवा ।
संहृत्य रूपं घोरं तद्दर्शयामास सुन्दरम् ॥ 54 ॥
पाशांकुशवराभीतिधरं सर्वांगकोमलम् ।
करुणापूर्णनयनं मन्दस्मितमुखांबुजम् ॥ 55 ॥
दृष्ट्वा तत्सुन्दरं रूपं तदा भीतिविवर्जिताः ।
शान्तचित्ताः प्रणेमुस्ते हर्षगद्गदनिःस्वनाः ॥ 56 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे देवीगीतायां त्रयस्त्रिंशोऽध्यायः ॥ 33 ॥

Vyāsa said: O King! The World Mother, the Ocean of mercy, seeing the Devas terrified, withheld Her Fearful Cosmic Form and showed Her very beautiful appearance, pleasing to the whole world. Her body became soft and gentle. In one hand She held the noose, and in another She held the goad. The two other hands made signs to dispel all their fears and ready to grant the boons. Her eyes emitted rays of kindness; Her face was adorned with beautiful smiles. The Devas became glad at this and bowed down to Her in a peaceful mind and then spoke with great joy.

Here ends the Thirty-third Chapter of the Seventh Book on the Devī's Viraṭ Rūpa in the Mahā Purāṇam, Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXIV

On the Final Emancipation

श्रीदेव्युवाच

क्व यूयं मन्दभाग्या वै क्वेदं रूपं महाद्भुतम् ।
तथापि भक्तवात्सल्यादीदृशं दर्शितं मया ॥ 1 ॥

The Devī said: "O Devas! You are not at all worthy to see this My Wonderful Cosmic Form. Where are Ye! and where is this My Form! But it is my affection towards the Bhaktas that I have shewn to you all this great form of mine.

न वेदाध्ययनैर्योगैर्न दानैस्तपसेज्यया ।
रूपं द्रष्टुमिदं शक्यं केवलं मत्कृपां विना ॥ 2 ॥
प्रकृतं शृणु राजेन्द्र परमात्माऽत्र जीवताम् ।
उपाधियोगात्संप्राप्तः कर्तृत्वादिकमप्युत ॥ 3 ॥

Nobody can see this form without My Grace;

the study of the Vedas, the Yoga, the gift, the Sacrifice, the austerities or any other Sādhanas are quite incompetent to make this form visible to anybody. O King of mountains! Now hear the real instructions. The Great Self is the only Supreme Thing in this world of Māyā (Illusions).

क्रियाः करोति विविधा धर्माधर्मैकहेतवः ।
नानायोनिस्ततः प्राप्य सुखदुःखैश्च युज्यते ॥ 4 ॥
पुनस्तत्संस्कृतिवशान्नानाकर्मरतः सदा ।
नानादेहान्समाप्नोति सुखदुःखैश्च युज्यते ॥ 5 ॥

He it is that under the various Upādhis of an actor and enjoyer performs various functions leading to the Dharma (righteousness) and the Adharma (unrighteousness). Then he goes into various wombs and enjoy pleasure or pain according to his Karma. Then again owing to the tendencies pertaining to these births he becomes engaged in various functions and gets again various bodies and enjoys varieties of pleasures and pains.

घटीयन्त्रवदेतस्य न विरामः कदापि हि ।
अज्ञानमेव मूलं स्यात्ततः कामः क्रियास्ततः ॥ 6 ॥

O Best of Mountains! There is no cessation of these births and death; it is like a regular clockwork machine; it has no beginning and it goes on working to an endless period. Ignorance or Avidyā is the Cause of this Saṁsāra. Desire comes out of this and action flows thence. So men ought to try their best to get rid of this Ignorance.

तस्मादज्ञाननाशाय यतेत नियतं नरः ।
एतद्धि जन्मसाफल्यं यदाऽज्ञानस्य नाशनम् ॥ 7 ॥

O, King of Mountains! What more to say than this that the Goal of life is attained when this Ignorance is destroyed. The highest goal is attained by a Jīva when he becomes liberated, while living.

पुरुषार्थसमाप्तिश्च जीवन्मुक्तदशाऽपि च ।
अज्ञाननाशने शक्ता विद्यैव तु पटीयसी ॥ 8 ॥

And Vidyā is the only thing that is able and skilful in destroying this Ignorance. (As darkness cannot dispel darkness, so) the Karma done out of Ignorance is Ignorance itself; and such a work cannot destory Ignorance.

न कर्म तज्जं नोपास्तिर्विरोधाभावतो गिरे ।
प्रत्युताशाऽज्ञाननाशे कर्मणा नैव भाव्यताम् ॥ 9
अनर्थदानि कर्माणि पुनः पुनरुशंति हि ।
ततो रागस्ततो दोषस्ततोऽनर्थो महान्भवेत् ॥ 10 ॥

So it is not proper to expect that this Avidyā can be destroyed by doing works. The works are entirely futile. The Jīvas want again and again the sensual enjoyments out of this Karma. Attachment raises out of this desire; discrepancies creep in and out of this ignorant attachment great calamities befall when such faults or discrepancies are committed.

तस्मात्सर्वप्रयत्नेन ज्ञानं सम्पादयेन्नरः ।
कुर्वन्नेवेह कर्माणीत्यतः कर्माप्यवश्यकम् ॥ 11 ॥
ज्ञानादेव हि कैवल्यमतः स्यात्तत्समुच्चयः ।
सहायतां व्रजेत्कर्म ज्ञानस्य हितकारि च ॥ 12 ॥

So every sane man ought to make his best effort to get this Jñānam (knowledge). And as it is also enjoined in the Śrutis that one ought to do actions (and try to live one hundred years) so it is advisable to do works also. Again the Śrutis declare that the 'final liberation comes from Knowledge' so one ought to acquire Jñānam. If both these be collectively followed, then works become beneficial and helping to Jñānam.

इति केचिद्वदंत्यत्र तद्विरोधान्न सम्भेवत् ।
ज्ञानाद्धृद्ग्रन्थिभेदः स्याद्धृद्ग्रंथौ कर्मसम्भवः ॥ 13 ॥
यौगपद्यं सम्भाव्यं विरोधात्तु ततस्तयोः ।
तमः प्रकाशयोर्यद्वद्यौगपद्यं न सम्भवि ॥ 14 ॥

(Therefore the Jīvas should take up both of these.) Others say that this is impossible owing to their contradictory natures. The knots of heart are let loose by Jñānam and the knots are knit more by Karma. So how can they be reconciled! They are so very diametrically opposite. Darkness and light cannot be brought together, so Jñānam and Karma cannot be brought together.

तस्मात्सर्वाणि कर्माणि वैदिकानि महामते ।
चित्तशुद्ध्यंतमेव स्युस्तानि कुर्यात्प्रयत्नतः ॥ 15 ॥

शमो दमस्तितिक्षा च वैराग्यं सत्त्वसम्भवः ।
तावत्पर्यंतमेव स्युः कर्माणि न ततः परम् ॥ 16 ॥

Therefore one ought to do all the Karmas as best as one can, as enjoined in the Vedas until one gets Cittaśuddhi (the purification of one's heart and mind). Karmas are to be done until Śama (the control of the inner organs of senses), Dama (the control of the outer organs of senses), Titikṣā (the power to endure heat and cold and other dualities), Vairāgyam (Dispassion), Sattva Sambhava (the birth of pure Sattva Guṇa in one's own heart) take place.

तदन्ते चैव संन्यस्य संश्रयेदगुरुमात्मवान् ।
श्रोत्रियं ब्रह्मनिष्ठं च भक्त्यां निर्व्याजया पुनः ॥ 17 ॥

After these, the Karmas cease for that man. Then one ought to take Saṁnyāsa from a Guru (Spiritual Teacher) who has got his senses under control, who is versed in the Śrutis, attached to Brahma (practising the Yogic union with Brahma). He should approach to him with an unfeigned Bhakti.

वेदान्तश्रवणं कुर्यान्नित्यमेवमतंद्रितः ।
तत्त्वमस्यादिवाक्यस्य नित्यमर्थं विचारयेत् ॥ 18 ॥
तत्त्वमस्यादिवाक्यं तु जीवब्रह्मैक्यबोधकम् ।
ऐक्ये ज्ञाते निर्भयस्तु मद्रूपो हि प्रजायते ॥ 19 ॥
पदार्थावगतिः पूर्वं वाक्यार्थावगतिस्ततः ।
तत्पदस्य च वाक्यार्थो गिरेऽहं परिकीर्तितः ॥ 20 ॥

He should day and night, without any laziness, do Śravaṇam, Mananam, and Nididhyāsanam (hearing, thinking and deeply realising) the Vedānta saying. He should constantly ponder over the meanings of the Mahāvākyam 'Tat Tvam Asi.' 'Tat Tvam Asi' means Thou art That; it asserts the identity of the Supreme Self (Brahma) and Embodied Self (Jīvātmā). When this identity is realised, fearlessness comes and he then gets My nature. First of all, he should try to realise (by reasoning) the idea conveyed by that sentence. By the word 'Tat' is meant Myself, of the nature of Brahman; and by the word 'Tvam' is meant 'Jīva' embodied self and the word 'Asi' indicates, no doubts, the identity of these two.

त्वंपदस्य च वाच्यार्थो जीव एव न संशयः ।
उभयोरैक्यमसिना पदेन प्रोच्यते बुधैः ॥ 21 ॥
वाच्यार्थयोर्विरुद्धत्वादैक्यं नैव घटेत ह ।
लक्षणातः प्रकर्तव्या तत्त्वमोः श्रुतसंस्थयोः ॥ 22 ॥

The two words 'Tat and 'Tvam' cannot be apparently identified, as they seem to convey contradictory meanings ('Tat' implying omniscience, omnipresence, and other universal qualities and 'Tvam' implying non-omniscience and other qualities of a limited nature). So to establish the identity between the two, one ought to adopt Bhāgalakṣmaṇā and Tyāgalakṣmaṇā.

Note: Bhāgalakṣmaṇā—kind of Lakṣmaṇā or secondary use of a word by which it partly loses and partly retains its primary meaning also called Jahadajahallakṣaṇā. Tyāga Lakṣmaṇā—a secondary use of a word by which it loses partly its primary meaning.

चिन्मात्रं तु तयोर्लक्ष्यं तयोरैक्यस्य संभवः ।
तयोरैक्यं तथा ज्ञात्वा स्वाभेदेनाद्वयो भवेत् ॥ 23 ॥

The Supreme Self is Brahma—Consciousness, endowed with the omniscience, etc., and the Embodied Self is Limited Jīva Consciousness, etc.). Leaving aside their both the adjuncts, we take the Consciousness, when both of them are indentical and we come to Brahma, without a second.

देवदत्तः स एवायमितिवल्लक्षणा स्मृता ।
स्थूलादिदेहरहितो ब्रह्म संपद्यते नरः ॥ 24 ॥

The example is now quoted to illustrate what is called Bhāgalakṣaṇā and Tyāgalakṣaṇā. 'This is that Devadatta' means Devadatta seen before and Devadatta seen now means one and the same persons, if we leave aside the time past and the time present and take the body of Devadatta only.

पञ्चीकृतमहाभूतसम्भूतः स्थूलदेहकः ।
भोगालयो जराव्याधिसंयुतः सर्वकर्मणाम् ॥ 25 ॥
मिथ्याभूतोऽयमाभाति स्फुटं मायामयत्वतः ।
सोऽयं स्थूल उपाधिः स्यादात्मनो मे नगेश्वर ॥ 26 ॥

This gross body arises from the Pañcīkṛta gross elements. It is the receptacle of enjoying the fruits

of its Karma and liable to disease and old age. This body is all Māyā; therefore it has certainly no real existence. O, Lord of Mountains! Know this to be the gross Upādhi (limitation) of My real Self.

ज्ञानकर्मेन्द्रिययुतं प्राणपञ्चकसंयुतम् ।
मनोबुद्धियुतं चैतत्सूक्ष्मं तत्कवयो विदुः ॥ 27 ॥
अपञ्चीकृतभूतोत्थं सूक्ष्मदेहोऽयमात्मनः ।
द्वितीयोऽयमुपाधिः स्यात्सुखादेरवबोधकः ॥ 28 ॥

The five Jñanendriyas (organs of senses), five Karmendriyas (working organs), the Prāṇa Vāyus, mind and Buddhi (rational intellect), in all, these seventeen go to form the subtle body, Sūkṣma Deha. So the Paṇḍits say. This body of the Supreme Self is cuased by the Apañcīkṛta five original elements. Through this body, pain and pleasure are felt in the heart. This is the second Upādhi of the Ātman.

अनाद्यनिर्वाच्यमिदमज्ञानं तु तृतीयकः ।
देहोऽयमात्मनो भाति कारणात्मा नगेश्वर ॥ 29 ॥
उपाधिविलये जाते केवलात्माऽवशिष्यते ।
देहत्रये पञ्चकोशा अन्तःस्थाः संति सर्वदा ॥ 30 ॥

The Ajñāna or Primeval Ignorance, without beginning and indescribable, is the third body of the Ātman. Know this also to be my third Upādhi. When all these Upādhis subside, only the Supremed Self, the Brahman remains.

पञ्चकोशपरित्यागे ब्रह्मपुच्छं हि लभ्यते ।
नेतिनेतीत्यादिवाक्यैर्मम रूपं यदुच्यते ॥ 31 ॥
न जायते म्रियते तत्कदाचिन्नायं
भूत्वा न बभूव कश्चित् ।
अजो नित्यः शाश्वतोऽयं पुराणो
न हन्यंते हन्यमाने शरीरे ॥ 32 ॥

Within these three gross and subtle bodies, the five sheaths, Annamaya, Prāṇamaya, Vijñānamaya, and Ānandamaya always exist. When these are renounced, Brahmapuccha is obtained. That is Brahma and My Nature, too, This is the Goal of 'Not this, Not this' the Vedānta words. This Self is not born nor It dies. It does not live also, being born. (But it remains constant, though It is not born). This Self is unborn, eternal, everlasting, ancient.

हतं चेन्मन्यते हन्तुर्हतश्चेन्मन्यते हतम् ।
उभौ तौ न विजानीतौ नायं हन्ति न हन्यते ॥ 33 ॥
अणोरणीयान्महतो महीयानात्माऽस्य
जंतोर्निहितो गुहायाम् ।
तमक्रतुः पश्यति वीतशोको धातुः
प्रसादान्महिमानमस्य ॥ 34 ॥

It is not killed, when the body is killed. If one wants to kill it or thinks It as slain, both of them do not know; this does not kill nor is it killed. This Ātman, subtler than the subtlest, and greater than the greatest, resides within the cave (the Buddhi) of the Jīvas.

आत्मनं रथिनं विद्धि शरीरं रथमेव तु ।
बुद्धिं तु सारथिं विद्धि मनः प्रग्रहमेव च ॥ 35 ॥
इन्द्रियाणि हयानाहुर्विषयांस्तेषु गोचरान् ।
आत्मेंद्रियमनोयुक्तं भोक्ते त्याहुर्मनीषिणः ॥ 36 ॥

He whose hearts is purified and who is free from Saṅkalpa and Vikalpa (doubts and mental phenomena), knows It and Its glory and is free from sorrows and troubles. Know this Ātman and Buddhi as the charioteer, this body as the chariot, and the mind as the reins. The senses and their organs are the horses and the objects of enjoyments are their aims. The sages declare that the Ātman united with mind and organs of senses enjoys the objects.

यस्त्वविद्वान्भवति चामनस्कश्च सदाऽशुचिः ।
न तत्पदमवाप्नोति संसारं चाधिगच्छति ॥ 37 ॥
यस्तु विज्ञानवान्भवति समनस्कः सदा शुचिः ।
स तु तत्पदमाप्नोति यस्माद्भूयो न जायते ॥ 38 ॥

He who is non-discriminating, unmindful, and always impure, does not realise his Ātman; rather he is bound in this world. He who is discriminating, mindful, and always pure reaches the Goal, realises the Highest Self; and he is not fallen again from That.

विज्ञानसारथिर्यस्तु मनःप्रग्रहवान्नरः ।
सोऽध्वनः पारमाप्नोति मदीयं यत्परं पदम् ॥ 39 ॥
इत्थं श्रुत्या च मत्या च निश्चित्यात्मानमात्मना ।
भावयेन्मामात्मरूपां निदिध्यासनातोऽपि च ॥ 40 ॥

That man becomes able to cross the Ocean of Saṁsāra and gets My Highest Abode, of the natuare of everlasting Existence, Intelligence and Bliss, whose charioteer is Discrimination, and who keeps his senses under control by keeping tight the reins of his mind. Thus one should always meditate intensely on Me to realise the nature of Self by Śravaṇam (hearing), Mananam (thinking) and realising one's own self by one's Self (pure heart).

योगवृत्तेः पुरा स्वस्मिन्भावयेदक्षरत्रयम् ।
देवीप्रणवसंज्ञस्य ध्यानार्थं मन्त्रवाच्ययोः ॥ 41 ॥
हकारः स्थूलदेहः स्याद्रकारः सूक्ष्मदेहकः ।
ईकारः कारणात्माऽसौ ह्रींकारोऽहं तुरीयकम् ॥ 42 ॥

When by the constant practise, as mentioned above, one's heart is fit for Samādhi (being absorbed in the Spirit), just before that, he should understand the meaning of the separate letters in the seed Mantra of Mahāmāyā. The letter 'Ha' means gross body and the letter 'Ra' means subtle body and the letter 'Ī' means the causal body; the (dot over the semicircle) is the fourth 'Turīya' state of Mine.

एवं समष्टिदेहेऽपि ज्ञात्वा बीजत्रयं क्रमात् ।
समष्टिव्यष्टयोरेकत्वं भावयेन्मतिमान्नरः ॥ 43 ॥
समाधिकालात्पूर्वं तु भावयित्वैवमादृतः ।
ततो ध्यायेन्निलीनाक्षो देवीं मां जगदीश्वरीम् ॥ 44 ॥

Thus meditating on the separate differentiated states, the intelligent man should meditate on the aforesaid three Bījas in the Cosmic body also and he should then try to establish the identity between the two. Before entering into Samādhi, after very carefully thinking the above, one should close one's eyes and meditate on Me, the Supreme Diety of the Universe, the Luminous and Self-Effulgent Brahma.

प्राणापानौ समौ कृत्वा नासाभ्यंतरचारिणौ ।
निवृत्तविषयाकांक्षो वीतदोषो विमंत्सरः ॥ 45 ॥
भक्त्या निर्व्याज्या युक्तो गुहायां निःस्वने स्थले ।
हकारं विश्वमात्मानं रकारे प्रविलापयेत् ॥ 46 ॥
रकारं तैजसं देवमीकारे प्रविलापयेत् ।
ईकारं प्राज्ञमात्मानं ह्रींकारे प्रविलापयेत् ॥ 47 ॥

O Chief of Mountains! Putting a stop all worldly desires, free from jealousy and other evils, he should (by constant practise of Prāṇāyāma) make equal according to the rules of Prāṇāyāma, the Prāṇa (the inhaled breath) and Apāna (the exhaled breath) Vāyus and with an unfeigned devotion get the gross body (Vaiśvānara) indicated by the letter 'Ha' dissolved in the subtle body Taijasa, the Taijasa body, the letter 'Ra' is in a cave where there is no noise (in the Suṣumnā cave) after that He should dissolve the Taijasa, 'Ra' into the Causal body 'Ī' He should then dissolve the Causal body the Prājña 'Ī' into the Turīya state Hrīm.

वाच्यवाचकताहीनं द्वैतभावविवर्जितम् ।
अखण्डं सच्चिदानन्दं भावयेत्तच्छिखांतरे ॥ 48 ॥
इति ध्यानेन मां राजन्साक्षात्कृत्य नरोत्तमः ।
मद्रूप एव भवति द्वयोरप्येकता यतः ॥ 49 ॥

Then he should go into a region where there is no speech or the thing spoken, which is absolutely free from dualities, that Akhaṇḍa Saccidānanda and meditate on that Highest Self in the midst of the Fiery Flame of Consciousness. O, King of Mountains! Thus men by the meditation mentioned above, should realise the indentity between the Jīva and Brahma and see Me and get My Nature.

योगयुक्त्याऽनया दृष्ट्वा मामात्मानं परात्परम् ।
अज्ञानस्य सकार्यस्य तत्क्षणे नाशको भवेत् ॥ 50 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे देवीगीतायां चतुस्त्रिंशोऽध्यायः ॥ 34 ॥

O Lord of Mountains! Thus the firmly resolved intelligent man, by the practise of this Yoga sees and realise the nature of My Highest Self and destroys immediately the Ignorance and all the actions thereof."

Here ends the Thirty-fourth Chapter of the Seventh Book on the Knowledge, Final Emancipation in the Mahā Purāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXV

On the Yoga and Mantra Siddhi

हिमालय उवाच

योगं वद महेशानि सांगं संवित्प्रदायकम् ।
कृतेन येन योग्योऽहं भवेयं तत्त्वदर्शने ॥ 1 ॥

Himālaya said: "O Maheśvarī! Now tell me the Yoga with all its Aṅgas (limbs) giving the knowledge of the Supreme Consciousness so that, I may realise my Self, when I practise according to those instructions."

श्रीदेव्युवाच

न योगो नभसः पृष्ठे न भूमौ न रसातले ।
ऐक्यं जीवात्मनोराहुर्योगं योगविशारदाः ॥ 2 ॥
तत्प्रत्यूहाः षडाख्याता योगविघ्नकरानघ ।
कामक्रोधौ लोभमोहौ मदमात्सर्यसंज्ञकौ ॥ 3 ॥

Śrī Devī said: "The Yoga does not exist in the Heavens; nor does it exist on earth or in the nether regions (Pātāla). Those who are skilled in the Yogas say that the realisation of the identtiy between the Jīvātmā and the Paramātmā is 'Yoga.'

योगांगैरेव भित्त्वा तान्योगिनो योगमाप्नुयुः ।
यमं नियममासनप्राणायामौ ततः परम् ॥ 4 ॥
प्रत्याहारं धारणाख्यं ध्यानं सार्धं समाधिना ।
अष्टांगान्याहुरेतानि योगिनां योगसाधने ॥ 5 ॥
अहिंसा सत्यमस्तेयं ब्रह्मचर्यं दयाऽऽर्जवम् ।
क्षमा धृतिर्मिताहारः शौचं चेति यमा दश ॥ 6 ॥
तपः संन्तोष आस्तिक्यं दानं देवस्य पूजनम् ।
सिद्धांत श्रवणं चैव ह्रीर्मतिश्च जपो हुतम् ॥ 7 ॥

O Sinless One! The enemies to this Yoga are six; and they are lust, anger, greed ignorance, vanity and jealousy. The Yogis attain the Yoga when they become able to destroy these six enemies by practising the accompaniments to Yoga. Yama, Niyama, Āsana, Prāṇāyāma, Pratyāhāra, Dhāraṇā, Dhyāna, and Samādhi, these are the eight limbs of Yoga. Yama includes Ahiṁsā (non-injuring; non-killing); truthfulness; Asteyam (non-stealing by mind or deed); Brahmacarya (continence); Dayā (mercy to all beings); Uprightness; forgiveness, steadiness; eating frugally, restrictedly and cleanliness (external and internal).

दशैते नियमाः प्रोक्तां मया पर्वतनायक ।
पद्मासनं स्वस्तिकं च भद्रं वज्रासनं तथा ॥ 8 ॥
वीरासनमिति प्रोक्तं क्रमादासनपञ्चकम् ।
ऊर्वोरुपरि विन्यस्य सम्यक्पादतले शुभे ॥ 9 ॥
अंगुष्ठौ च निबध्नीयाद्धस्ताभ्यां व्युत्क्रमात्ततः ।
पद्मासनमिति प्रोक्तं योगिनां हृदयङ्गमम् ॥ 10 ॥

These are ten in number. Niyama includes also ten qualities: (1) Tapasyā (austerities and penances); (2) Contentment; (3) Āstikya (faith in the God and the Vedas, Devas, Dharma and Adharma); (4) Charity (in good causes); worship of God; hearing the Siddhāntas (established saying) of the Vedas; Hrī or modesty (not to do any irreligious or blameable acts); Śraddhā (faith to go do good works that are sanctioned); (9) Japam (uttering silently the mantrams, Gāyatrīs or saying of Purāṇas) and (10) Homam (offering oblations daily to the Sacred Fire. There are five kinds of Āsanas (Postures) that are commendable: Padmāsana, Svastikāsana, Bhadrāsana. Vajrāsana and Vīrāsana. Padmāsana consists in crossing the legs and placing the feet on the opposite thighs (the right foot on the left thigh and the left foot on the right thigh) and catching by the right hand brought round the back, the toes of the right foot and catching by the left hand brought round the back the toes of the left foot; sitting then straight and with ease. This is recommended by the Yogis (and by this one can raise oneself in the air).

Note: The hands, according to some, need not be carried round the back; both the hands are crossed and placed similarly on the thighs.

जानूर्वोरन्तरे सम्यक्कृत्वा पादतले शुभे ।
ऋतुकायो विशेद्योगी स्वस्तिकं तत्प्रचक्षते ॥ 11 ॥
सीवन्याः पार्श्वयोर्न्यस्य गुल्फयुग्मं सुनिश्चितम् ।
वृषणाधः पादपार्ष्णी पार्ष्णिभ्यां परिबन्धयेत् ॥ 12 ॥
भद्रासनमिति प्रोक्तं योगिभिः परिपूजितम् ।
ऊर्वोः पादौ क्रमान्न्यस्य जान्वोः प्रत्यङ्मुखांगुली ॥ 13 ।

Place the soles of the feet completely under the thighs, keep the body straight, and sit at ease. This is called the Svastikāsana. Bhadrāsana consists in placing well the two heels on the two sides of the two nerves of the testicles near the anus an catching by the two hands the two heels at her lower part of the testicles then sitting at ease. This is very much liked by the Yogis.

करौ विदध्यादाख्यातं वज्रासनमनुत्तमम् ।
एकं पादमधः कृत्वा विन्यस्योरुं तथोत्तरे ॥ 14 ॥
ऋजुकायो विशेद्योगी वीरासनमितीरितम् ।

Vajrāsana (diamond seat) consists in placing the feet on the two thighs respectively and placing the fingers below the thighs with the hands also there, and then sitting at ease. Vīrāsana consists in sitting cross on the hams in placing the right foot under the right thigh and the left foot under the left thigh and sitting at ease with body straight.

इडयाऽऽकर्षयेद्वायुं बाह्यं षोडशमात्रया ॥ 15 ॥
धारयेत्पूरितं योगी चतुःषष्ठ्या तु मात्रया ।
सुषुम्नामध्यगं सम्यग्द्वात्रिंशन्मात्रया शनैः ॥ 16 ॥
नाड्या पिङ्गलया चैव रेचयेद्योगवित्तमः ।

Taking in the breath by the Iḍā (the left nostril) so long as we count 'Om' sixteen, retaining it in the Suṣumnā so long as we count 'Om' sixty-four times and then exhaling it slowly by the Piṅglalā nāḍī (the right nostril) as long as we count 'Om' thirty-two times. (The first process is called Pūraka, the second is called Kumbhaka, and the third is called Reacaka).

प्राणायाममिमं प्राहुर्योगशास्त्रविशारदाः ॥ 17 ॥
भूयो भूयः क्रमात्तस्य बाह्यमेवं समाचरेत् ।
मात्रावृद्धिक्रमेणैव सम्यग्द्वादश षोडश ॥ 18 ॥

This is called *one* Prāṇāyāma by those versed in the Yogas. Thus one should go on again with his Prāṇāyāma. At the very beginning, try with the number twelve, *i.e.*, as we count 'Om' twelve times and then increase the number gradually, to sixteen and so on.

जपध्यानादिभिः सार्धं सगर्भं तं विदुर्बुधाः।
तदपेतं विगर्भं च प्राणायामं परे विदुः ॥ 19 ॥

Pṛāṇāyāma is of two kinds: Sagarbha and Vigarbha. It is called Sagarbha when Prāṇāyāma is performed with repeating the Iṣṭa Mantra and Japam and meditation. It is called Vigarbha Prāṇāyāma when 'Om' is simply counted and no other Mantram.

क्रमादभ्यस्यतः पुंसो देहे स्वेदोद्गमोऽधमः ।
मध्यमः कंपसंयुक्तो भूमित्यागः परो मतः ॥ 20 ॥
उत्तमस्य गुणावाप्तिर्यावच्छीलनमिष्यते ।

When this Prāṇāyāma is practised repeatedly, perspiration comes first when it is called of the lowest order; when the body begins to tremble, it is called middling; and when one rises up in the air, leaving the ground, it is called the best Prāṇāyāma. (Therefore one who practises Prāṇāyāma ought to continue it till he becomes able to rise in the air).

इन्द्रियाणां विचरतां विषयेषु निरर्गलम् ॥ 21 ॥
बलादाहरणं तेभ्यः प्रत्याहारोऽभिधीयते ।

Now comes Pratyāhāra. The senses travel spontaneously towards their objects, as if they are without anyone tos check. To curb them perforce and to make them turn backwards from those objects is called 'Pratyāhāra.'

अङ्गुष्ठगुल्फजानूरुमूलाधारलिंगनाभिषु ॥ 22 ॥
हृद्ग्रीवाकण्ठदेशेषु लम्बिकायां ततो नसि ।
भ्रूमध्ये मस्तके मूर्ध्नि द्वादशान्ते यथाविधि ॥ 23 ॥
धारणं प्राणमरुतो धारणेति निद्यते ।

To hold the Prāṇa Vāyu on toes, heels, knees, thighs, secrum, genital organs, navel, heart, neck, throat, the soft palate, nose, between the eyebrows, and on the top of the head, at these twelve places respectively is called the 'Dhāraṇā.'

समाहितेन मनसा चैतन्यांतरवर्तिना ॥ 24 ॥
आत्मन्यभीष्टदेवानां ध्यानं ध्यानमिहोच्यते ।
समत्वभावना नित्यं जीवात्मपरमात्मनोः ॥ 25 ॥
समाधिमाहुर्मुनयः प्रोक्तमष्टांगलक्षणम् ।
इदानीं कथये तेऽहं मन्त्रयोगमनुत्तमम् ॥ 26 ॥
विश्वं शरीरमित्युक्तं पञ्चभूतात्मकं नग ।
चन्द्रसूर्याग्नितेजोभिर्जीवब्रह्मैक्यरूपकम् ॥ 27 ॥

Concentrate the mind on the consciousness inside and then meditate the Iṣṭa Devatā within the Jīvātmā. This is the Dhyāna. Samādhi is identifying always the Jīvātmā and Paramātmā. Thus the sages say. (Samādhi is of two kinds (1) Samprajñāta, or Savikalpak and (2) Nirvikalpak. When the ideas the Knower, Knowledge and the Thing Known, remain separate in the consciousness and yet the mind feels the one Akhañḍa Saccidānanda Brahma and his heart remains, there, that is called Samprajñāta Samādhi; and when those three vanish away and the one Brahma remains, it is called Asamprajñāta Samādhi). Thus I have described to you the Yoga with its eight limbs. O, Mountain! This body composed of the five elements, and with Jīva endowed with the essence of the Sun the Moon, and the Fire and Brahma in it as one and the same, is denominated by the term 'Viśva.'

तिस्रः कोट्यस्तदर्धेन शरीरे नाडयो मताः ।
तासु मुख्या दश प्रोक्तास्ताभ्यस्तिस्रो व्यवस्थिताः ॥ 28 ॥

There are the 350,000 nāḍīs in this body of man; of these, the principal are ten. Out of the ten again, the three are most prominent.

प्रधाना मेरुदण्डेऽत्र चन्द्रसूर्याग्निरूपिणी ।
इडा वामे स्थिता नाडी शुभ्रा तु चन्द्ररूपिणी ॥ 29 ॥
शक्तिरूपा तु सा नाडी साक्षादमृतविग्रहा ।
दक्षिणे या पिंगलाख्या पुंरूपा सूर्यविग्रहा ॥ 30 ॥

The foremost and first of these three is Suṣumnā, of the nature of the Moon, Sun, and Fire, situated in the centre of the spinal cord (it extends from the sacral plexus below to the Brahmarandhra in the head at the top where it looks like a blown Dhustūra flower). On the left of this Suṣumnā is the Iḍā Nāḍī white and looking like Moon; this Nāḍī is of the nature of Force, nectar-like. On the right side of the Suṣumnā is the Piṅgalā Nāḍī of the nature of a male; it represents the Sun.

सर्वतेजोमयी सा तु सुषुम्ना वह्निरूपिणी ।
तस्या मध्ये विचित्राख्ये इच्छाज्ञानक्रियात्मकम् ॥ 31 ॥
मध्ये स्वयं भूलिंगं तु कोटिसूर्यसमप्रभम् ।
तदूर्ध्वं मायाबीजं तु हरात्मा बिन्दुनादकम् ॥ 32 ॥

The Suṣumnā comprises the nature of the all the Tejas (fires) and it represents Fire. The inmost of Suṣumnā is Vicitrā or Citriṇī Bhūliṅgam nāḍī (of the form of a cobweb) in the middle of which resides the Icchā (will), Jñāna (knowledge) and Kriyā (action) Śaktis, and resplendent like the Millions of Suns.

तदूर्ध्वं तु शिखाकारा कुण्डली रक्तविग्रहा ।
देव्यात्मिका तु सा प्रोक्ता मदभिन्ना नगाधिप ॥ 33 ॥
तद्बाह्ये हेमरूपाभं वादिसांतचतुर्दलम् ।
द्रुतहेमसमप्रख्यं पद्मं तत्र विचिन्तयेत् ॥ 34 ॥
तदूर्ध्वं त्वनलप्रख्यं षड्दलं हीरकप्रभम् ।
वादिलांतषड्वर्णेन स्वाधिष्ठानमनुत्तमम् ॥ 35 ॥

Above Him is situated Hrīm, the Māyā Bīja Harātmā with 'Ha' and Candra Bindu repesenting the Sound (Nāda). Above this is the Flame, Kula Kuṇḍalinī (the Serpent Fire) of a red colour, and as it were, intoxicated. Outside Her is the Ādhāra Lotus of a yellow colour having a dimension of four digits and comprising the four letters 'va', 'śa', 'ṣa'. The Yogis meditate on this. In its centre is the hexāgonal space (Pīṭham).

मूलमाधारषट्कोणं मूलाधारं ततो विदुः ।
स्वशब्देन परं लिंगं स्वाधिष्ठानं ततो विदुः ॥ 36 ॥
तदूर्ध्वं नाभिदेशे तु मणिपूरं महाप्रभम् ।
मेघाभं विद्युदाभं च बहुतेजोमयं ततः ॥ 37 ॥

This is called the Mūlādhāra for it is the base and it supports all the six lotuses. Above its is the Svādhiṣṭhāna Cakra, fiery and emitting lustre like diamonds and with six petals representing the six letters 'ba', 'bha', 'ma', 'ya'; 'ra', 'la'. The word

'Sva' means 'Param Liṅgam' (superior Male Symbol). Therefore the sages the sages call this 'Svādhiṣṭhān' Cakram.

मणिवद्भिन्नं तत्पद्म मणिपद्मं तथोच्यते ।
दशभिश्च दलैर्युक्तं डादिफांताक्षरान्वितम् ॥ 38 ॥
विष्णुनाऽधिष्ठितं पद्मं विष्ण्वालोकनकारणम् ।
तदूर्ध्वेनाहतं पद्ममुद्यदादित्यसन्निभम् ॥ 39 ॥

Above it is situated the 'Maṇipura Cakram' of the colour of lightning on clouds and very fiery; it comprises the ten petals, comprising the 10 letters ḍa, ḍha, ṇa, ta, tha, da, dha, na, pa, pha. The lotus resembles a full blown pearl; hence it is 'Maṇipadma.' Viṣṇu dwells here.

कादिठांतदलैरकं पत्रैश्च समधिष्ठितम् ।
तन्मध्ये बाणलिंगं तु सूर्यायुतसमप्रभम् ॥ 40 ॥
शब्दब्रह्ममयं शब्दानाहतं तत्र दृश्यते ।
अनाहताख्यं तत्पद्मं मुनिभिः परिकीर्तितम् ॥ 41 ॥

Meditation here leads to the sight of Viṣṇu. Above it is 'Anāṭata' Padma with the twelve petals representing the twelve letters ka, kha, ga, gha, ṅa, (ca), (cha), (Ja), (Jha,) ña, ṭa and ṭha. In the middles is Bānaliṅgam, resplendent like the Sun. This lotus emits the sound Śabda Brahma, without being struck; therefore it is called the Anāhata Lotus. This is the source of joy. Here dwells Rudra, the Highest Person.'

आनन्दसदनं तत्तु पुरुषाधिष्ठितं परम् ।
तदूर्ध्वं तु विशुद्धाख्यं दलं षोडशपङ्कजम् ॥ 42 ॥
स्वरैः षोडशभिर्युक्तं धूम्रवर्णं महाप्रभम् ।
विशुद्धं तनुते यस्माज्जीवस्य हंसलोकनात् ॥ 43 ॥

Above it is situated the Viśuddha Chakra of the sixteen petals, comprising the sixteen letters a, ā, i, ī, u, ū, ṛ, ṝ, li, lṛ, e, ai, o, ar, am, aḥ. This of a smoky colour, highly lustrous, and is situated in the throat. The Jīvātmā sees the Paramātmā (the Highest Self) here and it is purified; hence it is called Viśuddha. This wonderful lotus is termed Ākāśa.

विशुद्धं पद्ममाख्यातमाकाशाख्यं महाद्भुतम् ।
आज्ञाचक्रं तदूर्ध्वं तु आत्मनाऽधिष्ठितं परम् ॥ 44 ॥
आज्ञासंक्रमणं तत्र तेनाज्ञेति प्रकीर्तितम् ।
द्विदलं हक्षसंयुक्तं पद्मं तत्सुमनोहरम् ॥ 45 ॥

Above that is situated between the eyebrows the exceedingly beautiful Ājñā Cakra with two petals comprising the two letters 'Ha' and Kṣa. The Self resides in this lotus. When persons are stationed here, they can see everything and know of the present, past and future There one gets the commands from the Highest Deity (*e.g.* now this is for you to do and so on); therefore it is called the Ājñā Cakra.

कैलासाख्यं तदूर्ध्वं तु रोधिनी तु तदूर्ध्वतः ।
एवं त्वाधारचक्राणि प्रोक्तानि तव सुव्रत ॥ 46 ॥
सहस्रारयुतं बिन्दुस्थानं तदूर्ध्वमीरितम् ।
इत्येतत्कथितं सर्वं योगमार्गमनुत्तमम् ॥ 47 ॥

Above that is the Kailāśa Cakra; over it is the Rodhiṇī Cakra. O, One of good vows! Thus I have described to you all about the Ādhāra Cakras. The prominent Yogis say that above that again, is the Bindu Sthān, the seat of the Supreme Deity with thousand petals. O Best of Mountains! Thus I declare the best of the paths leading to Yoga.

आदौ पूरकयोगेनाप्याधारे योजयेन्मनः ।
गुदमेढ्रांतरे शक्तिस्तामाकुञ्च्य प्रबोधयेत् ॥ 48 ॥

Now hear what is the next thing to do. First by the 'Pūraka' Prāṇāyāma, fix the mind on the Mulādhāra Lotus. Then contract and arouse the Kula Kuṇḍalinī Śakti there, between the anus and the genital organs, by that Vāyu.

लिङ्गभेदक्रमेणैव बिन्दुचक्रं च प्रापयेत् ।
शम्भुना तां परां शक्तिमेकीभूतां विचिंतयेत् ॥ 49 ॥

Pierce, then, the Liṅgams (the lustrous Svayambhu Ādi Liṅgam) in the several Cakras above-mentioned and transfer along with it the heart united with the Śakti to the Sahasrāra (the Thousand petalled Louts). Then meditate the Śakti united with Śambhu there.

तत्रोत्थितामृतं यत्तु द्रुतलाक्षारसोपमम् ।
पाययित्वा तु तां शक्तिं मायाख्यां योगसिद्धिदाम् ॥ 50 ।

षट्चक्रदेवतास्तत्र संतर्प्यामृतधारया ।
आनयेत्तेन मार्गेण मूलाधारं ततः सुधीः ॥ 51 ॥

There is produced in the Bindu Chakra, out of the intercourse of Śiva and Śakti, a kind of nectar-juice, resembling a sort of red-dye (lac). With that Nectar of Joy, the wise Yogīs make the Māyā Śakti, yielding successes in Yoga, drink; then pleasing all the Devas in the six Cakras with the offerings of that Nectar, the Yogi brings the Śakti : down again on the Mūlādhāra Lotus.

एवमभ्यस्याप्यहन्यहनि निश्चितम् ।
पूर्वोक्तदूषिता मन्त्राः सर्वे सिद्ध्यन्ति नान्यथा ॥ 52 ॥

Thus by daily practising this, all the above mantras will no doubt, be made to come to complete success.

जरामरणदुःखाद्यैर्मुच्यते भवबन्धनात् ।
ये गुणाः सन्ति देव्या मे जगन्मातुर्यथा तथा ॥ 53 ॥
ते गुणाः साधकवरे भवन्त्येव न चान्यथा ।
इत्येवं कथितं तात वायुधारणमुत्तमम् ॥ 54 ॥

And one will be free from this Saṁsāra, filled with old age and death, etc. O Lord of Mountains! I am the World Mother; My devotee will get all My qualities; there is no doubt in this. O Child! I have thus described to you the excellent Yoga, holding the Vāyu (Pavana Dhāraṇa Yoga).

इदानीं धारणाख्यं तु शृणुष्वावहितो मम ।
दिक्पालाद्यनवच्छिन्नदेव्यां तेतो विधाय च ॥ 55 ॥

Now hear from Me the Dhārāṇā Yoga. To fix thoroughly one's heart on the Supremely Lustrous Forces of Mine, pervading all the quarters, countries, and all time leads soon to the union of the Jīva and the Brahma.

तन्मयो भवति क्षिप्रं जीवब्रह्मैक्ययोजनात् ।
अथवा समलं चेतो यदि क्षिप्रं न शुद्ध्यति ॥ 56 ॥
तदाऽवयवयोगेन योगी योगान्समभ्यसेत् ।
मदीयहस्तपादादावंगे तु मधुरे नग ॥ 57 ॥
चित्तं संस्थापयेन्मन्त्री स्थानं स्थानजयात्पुनः ।
विशुद्धचित्तः सर्वस्मिन्रूपे संस्थापयेन्मनः ॥ 58 ॥

If one does not quickly do this, owing to impurities of heart, then the Yogī ought to adopt what is called the 'Avayava Yoga.' O Chief of Mountains! The Sādhaka should fix his heart on my gentle hands, feet and other limbs one by one and try to conquer each of these places. Thereby his heart would be purified. Then he should fix that prurified heart on My Whole Body.

यावन्मनो लयं याति देव्यां संविदि पर्वत ।
तावदिष्टमनुं मन्त्री जपहोमैः समभ्यसेत् ॥ 59 ॥
मन्त्राभ्यासेन योगेन ज्ञेयज्ञानाय कल्पते ।
न योगेन विना मन्त्रो न मन्त्रेण विना हि सः ॥ 60 ॥

The practiser must practise with Japam and Homam the Mantram till his mind be not dissolved in Me, My Consciousness. By the practise of meditating on the Mantra, the thing to be known (Brahma) is transformed into knowledge. Known this as certain, that the Mantra is futile without Yoga and the Yoga is futile without the Mantra.

द्वयोरभ्यासयोगो हि ब्रह्मसंसिद्धिकारणम् ।
तमःपरिवृते गेहे घटो दीपेन दृश्यते ॥ 61 ॥
एवं मायावृतो ह्यात्मा मनुना गोचरीकृतः ।
इति योगविधिः कृत्स्नः सांगः प्रोक्तो मयाऽधुना ।
गुरूपदेशतो ज्ञेयो नान्यथा शास्त्रकोटिभिः ॥ 62 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे
पञ्चत्रिंशोऽध्यायः ॥ 35 ॥

The Mantra and the Yoga are the two infalliable means to realise Brahma. As the jar in a dark room is visible by a lamp, so this Jīvātmā, surrounded by Māyā is visible by means of Mantra to the Paramātmā (the Highest Self). O Best of Mountains! Thus I have described to you the Yogas with their Aṅgas (limbs). You should receive insturctions about these from the mouth of a Guru; else millions of Śāstras will never be able to give you a true realisation of the meanings of the Yogas."

Here ends the Thirty-fifth Chapter of the Seventh Book on the Yoga and the Mantra Siddhi in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVI

On the Knowledge of Brahman

श्रीदेव्युवाच:

इत्यादियोगयुक्तात्मा ध्यायेन्मां ब्रह्मरूपिणीम् ।
भक्त्या निर्व्याज्या राजन्नासने समुपस्थितः ॥ 1 ॥
आविः सन्निहितं गुह्यचरं नाम महत्पदम् ।
अत्रैतत्सर्वमर्पितमेजत्प्राणमिषच्च यत् ॥ 2 ॥

Śrī Devī said: "O Himālayas! Thus making one's own self attached to the Yoga by the above-mentioned process and sitting on a Yoga posture, one should meditate on My Brahma Nature with an unfeigned devotion. (How the knowledge of that Formless Existence and Imperishable Brahman arises, now hear.) He is manifest, near, yea, even moving in the hearts of all beings. He is the well-known Highest Goal. Know that all this whatever, waking, dreaming, or sleeping, which moves, breathes or blinks, is founded on Him.

एतज्जानथ सदसद्वरेण्यं परं
विज्ञानाद्यद्वरिष्ठं प्रजानाम् ।
तदर्चिमद्यदणुभ्योऽणु च
यस्मिंल्लोका निहिता लोकिनश्च ॥ 3 ॥
यदेतदक्षरं ब्रह्म स प्राणस्तदु वाङ्मनः ।
तदेतत्सत्यममृतं तद्वेद्धव्यं सौम्य विद्धि ॥ 4 ॥

He is higher than Being and Non-being; higher than the Wisdom, He is the Best Object of adoration for all creatures. He is brilliant, smaller than the smallest and in Him the worlds are founded and the Rulers thereof. He is the Imperishable Brahman. He is the Creator (Life), the Revealer of Sacred Knowledge (speech) and Omniscient (or the Cosmic Mind). This is the Truth. He is Immortal, O Saumya! Know that He is the target to be hit.

Note: The words 'higher then wisdom' mean higher than Brahmā. (Brahmā is the highest of all Jīvas, higher than Brahmā means higher than all creatures. The word Vijñāna denotes Brahmā as we find in the following speech of Brahmā in the Bhāgavat Purāṇa) 'I, the Wisdom Energy (Vijñāna-Śakti) was born from the navel of this Being resting on the Waters and possessed of the Infinite Powers.'

Viṣṇu is called 'Prāṇa' because he is the leader of all (Prāṇa-netri). He is called Vāk, because He is the Teacher of all; Viṣṇu is called Manas because He is the adviser of all (Mantri). He is the Controller of all the Jīvas.

The third verse lays down that Brahman is to be meditated upon or that the Manana should be performed; as the second verses teacher that Dhyāna or concentration also is necessary.

Thus Śravaṇa, Manana, and Dhyāna of Brahman have been taught. This is the method of Brahma upāsanā.

धनुर्गृहीत्वौपनिषदं महास्त्रं
शरं ह्युपासानिशितं संधयीत ।
आयम्य तद्भावगतेन चेतसा
लक्ष्यं तदेवाक्षरं सौम्य विद्धि ॥ 5 ॥
प्रणवो धनुः शरो ह्यात्मा ब्रह्म तल्लक्ष्यमुच्यते ।
अप्रमत्तेन बेद्धव्यं शरवत्तन्मयो भवेत् ॥ 6 ॥

Take hold of the Mystic Name as the bow, and know that the Brahman is the aim to be hit. Put on this the great weapon (Om), the arrow (of the mind), sharpened by meditation. Withdraw thyself from all objects, and with the mind absorbed in the idea of Brahman, hit the aim; for know, O Saumya! That Imperishable alone to be the Mark. The Great name 'Om' is the bow, the mind is the arrow, and the Brahman is said to he the mark. It is to be hit by a man whose thoughts are concentrated, for then he enters the target.

यस्मिन्द्यौश्च पृथिवी चांतरिक्षमोतं
मनः सह प्राणैश्च सर्वैः ।
तमेवैकं जानथात्मानमन्या
वाचो विमुंचथामृतस्यैव सेतुः ॥ 7 ॥

In Him are woven the heavens, and the inter-space, and mind also with the senses. Know Him to be the one Support of all, the Ātman. Leave off

all other words (as well as the worship of other deities). This (Ātman) is the refuge of the Immortals.

'He is the bridge of the Immortal'—the words Amṛta or Immortal means Mukta Jīvas. In the Vedānta Sūtra I, 3-2, it has been taught that the Lord is the refuge of the Muktas. So also that 'He is the Highest Goal of the Muktas.'

अरा इव रथनाभौ संहता यत्र नाड्यः ।
स एषोन्तश्चरते बहुधा जायमानः ॥ 8 ॥
ओमित्येवं ध्यायथात्मानं स्वस्ति
वः पाराय तमसः परस्तात् ।
दिव्ये ब्रह्मपुरे व्योम्नि
स आत्मा संप्रतिष्ठितः ॥ 9 ॥

In Him the life-webs (nāḍīs) are fastened, as the spokes to the nave of a chariot; He is this (Ātman) that pervades the heart, and by his own free will manifests Himself in diverse ways (as Viśva, Taijasa, etc., in waking, sleeping, etc., states); and also as One as Prājña in the dreamless state. Meditate on the Ātman as Om (full of all auspicious qualities and who is the chief aim of the Vedas), in order to acquire the knowledge of the Paramātman, Who is beyond the Prakṛti and the Śrī Tattva. Your welfare consists in such knowledge.

Note: This shows that Brahman is the Antaryāmin Puruṣa. He resides in the heart where all the 72,000 Nāḍīs meet, as the spokes meet in the navel of the wheel. He moves within the organs, not for His own pleasure, but to give life and energy to them all. The Om with all its attributes must be constantly meditated upon. He manifests Himself in manifold ways in the waking and dreaming states as Viśva and Taijasa; while He manifests as One in the state of Suṣupti or Dreamless sleep as Prājña. He is beyond darkness; He has no mortal body. Meditate on such Viṣṇu in the heart in order to get the Supreme Brahman, with the help of the Mantra Om. The result of such meditation is that there is the welfare of yours—all evils will cease, and you will get the bliss of the manifestation of the Divinity—your Real Self within your Heart.

मनोमयः प्राणशरीरनेता
प्रतिष्ठितोऽन्ने हृदयं सन्निधाय ।
तद्विज्ञानेन परिपश्यंति धीरा
आनन्दरूपममृतं यद्विभाति ॥ 10 ॥

He who is All-Wise, and All-Knowing, whose Greatness is thus manifested in the worlds, is to be meditated upon as the Ātman residing in the Ether, in the Fourth Dimensional Space, in the shining city of Brahman (the Heart). He is the Controller of the mind and the Guide of the senses and the body. He abides in the dense body, controlling the heart. He, the Ātman, when manifesting Himself as the Blissful and Immortal, is seen by the wise through the purity of the heart.

भिद्यते हृदयग्रंथिश्छिद्यंते सर्वसंशयाः ।
क्षीयंते चास्य कर्माणि तस्मिन्दृष्टे परावरे ॥ 11 ॥

The fetters of the Jīvas are cut assunder, the ties of Liṅgadehas and Prakṛti are removed (the effects of all) his works perish, when He is seen who is Supremely High (or when the Supremely High looks at the Jīva.)

Note: Viṣṇu is Parāvare, because Parā or High Beings like Ramā; Brahmās, etc., are Avara or inferior in His comparsion.] [*Note*: This shows the result of Divine Wisdom in the last verse. The Avidyā covers both Īśvara and Jīva. It prevents Īśvara being seen by Jīva, and Jīva seeing Īśvara. It is a direct bondage of Jīva and a metaphorical fetter of Īśvara. Avidyā is the name given to Prakṛti in Her active state. When Her three qualities Sattva, Rajas and Tamas, are actively manifest. Destruction of Avidyā means putting these Guṇas in their latent state. There is a great difference between the destruction of the Avidyā□fetters as taught in this verse, and the unloosening of them as previously described in this verse! There Avidyā still remained, for it was merely a Parokṣa or intellectual apprehension of Truth. Here Avidyā itself is destroyed by Aparokṣa or Intuitive Knowledge of Brahman.

The bonds are five: The lowest is the Avidyā bond, then the Liṅgadeha bond, then the Pramācchādaka Prakṛti bond, the Kāma bond and the Karma bond. When all these bonds are destroyed, then the Jñānī goes by

the Path of Light to the Sāntāmka Loka. Before proceeding further all have to salute the Śiśumāra—the Dweller on the threshhold—the hub of the Universe.

The Śiśumāra literally means the Infants Killer and means the porpoise and is the name of a constellation, in the north, near the Pole. It corresponds perhaps with the Draco or the Ursā Minor. For a fuller description of it, see Bhagavad Purāṇa Book 5, Chapter 23. Here it is a mystical reference to a Being of an exalted order, which every Jñānī passes by, in his way beyond this Universe. It may correspond with the ring-pass not of the Secret Doctrine! It is the name of Hari, also, as we find the following verse "The Supreme Hari, the Support of infinity of worlds and who is called Śiśumāra, is saluted by all knowers of Brahma on their way to the Supreme God."

हिरण्मये परे कोशे विराजं ब्रह्म निष्कलम् ।
तच्छुभ्रं ज्योतिषां ज्योतिस्तद्यदात्मविदो विदुः ॥ 12 ॥

The Brahman (called Siśumāram) free from all passions and parts (manifests in the external world) in the highest Golden Sheath (the Cosmic Egg). That is pure, that is the highest of Lights, is is that which the knowers of Ātman know.

Note: 'He is in the Centre of the Cosmic (as Śiśumāra, the Light of all Cosmic Suns). He is even in the centre of our Sun and illumining all planets.']

In the first respect He is meditated upon as Śiśumara and in the second as Gāyatrī.'

Note: In man, the Brahman manifests in the heart or the Auric Egg. called the city of Brahman. In the Universe, He manifest Himself in the Cosmic Egg, called the 'Golden Sheath.' These are the two places where Brahman may be meditated upon.

This verse has been explained in two different ways: First, as applying to Śiśumāra and secondly, as teaching how to meditate on Nārāyaṇa in the Sun. The 'Golden sheath' would then mean the Solar sphere. The Supremently High Brahman resides in the excellent Golden Sheath. He is Pure and Without parts.

न तत्र सूर्यो भाति न चन्द्रतारकं
नेमा विद्युतो भान्ति कुतोऽयमग्निः ।
तमेव भान्तमनुभाति सर्वं
तस्य भासा सर्वमिदं विभाति ॥ 13 ॥

The Sun does not shine there in His Presence nor the Moon and the Stars (for His Light īs greater than theirs, they appear as if dark in that Effulgence, like the candle-light in the Sun. Nor do these lightning, and much less this fire shine there. When He shines, everything shines after Him; by His Light all this becomes manifest.

Him the Sun does not illumine nor the moon and the stars. Nor do these lightnings; much less this Fire illumines Him. When He illumines all (the Sun, etc.,) then they shine after (Him with His light). This whole Universe reveals His Light (is His Light and its Light is His).

Note: The Sun, etc., do not illumine Him, *i.e.*, cannot make Him manifest.

ब्रह्मैवेदममृतं पुरस्ताद्ब्रह्म पश्चाद्ब्रह्म दक्षिणतश्चोत्तरेण ।
अधश्चोर्ध्वं च प्रसृतं ब्रह्मैवेदं विश्वं वरिष्ठम् ॥ 14 ॥

The Eternally Free is verily this Brahman only. He is in the West, in the North and the South, in the Zenith and the Nādir. The Brahman alone is; it is He who pervades all directions. This Brahman alone is it who pervades, This Brahman alone is the Full (that exists in all time the Eternity). This Brahman is the Best:

This (idam) Brahman is alone the Viśvam or Infinity or Full (pūrṇam). This alone is the Best, the Highest of all. As the word 'idam' is used several times in this verse, it qualifies the word Brahman and not 'viśvam.'

Note: The Brahman was taught to be meditated upon fully in the Heart and the Hiraṇmaya Kośa. But lest one should mistake that He is thus limited in those two places, one is to infer that they are selected as the best.

एतादृगनुभवो यस्य स कृतार्थो नरोत्तम ।
ब्रह्मभूतः प्रसन्नात्मा न शोचति न कांक्षति ॥ 15 ॥
द्वितीयाद्वै भयं राजंस्तदभावाद्बिभेति न ।
न तद्वियोगो मेऽप्यस्ति मद्वियोगोऽपि तस्य न ॥ 16 ॥

The man who realise thus is satisfied and has all that he wants to do and is considered as the best. He becomes Brahman and his Self is pleased and he neithter wants anything nor becomes sorry.

O King! Fear comes from the idea of a second; where there is no second, fear does not exist. No danger then arises for him to be separated from Me. Nor I also get separated from him.

अहमेव स सोऽहं वै निश्चितं विद्धि पर्वत ।
मद्दर्शनं तु तत्र स्याद्यत्र ज्ञानी मम ॥ 17 ॥

O Himālayas! Know that I am he and he is I. Know that I am seen there were My Jñānī resides.

नाहं तीर्थे न कैलासे वैकुण्ठे वा न कर्हिचित् ।
वसामि किन्तु मज्ज्ञानिहृदयांभोजमध्यमे ॥ 18 ॥

Neither I dwell in any sacred place of pilgrimage, nor do I live in Kailāśa nor in Vaikuṇṭha nor in any other place. I dwell in the hear lotus of My Jñānī.

मत्पूजाकोटिफलदं सकृन्मज्ज्ञानिनोऽर्चनम् ।
कुलं पवित्रं तस्यास्ति जननी कृतकृत्यका ॥ 19 ॥
विश्वंभरा पुण्यवती चिल्लयो यस्य चेतसः ।

The blessed man who worships once My Jñānī, gets Koṭi times the fruit of worshipping Me. His family is rendered pure and his mother becomes blessed. He whose heart is diluted in the all-pervading Brahma Consciousness, purifies this whole world. There is no doubt in this.

ब्रह्मज्ञानं तु यत्पृष्टं त्वया पर्वतसत्तम ॥ 20 ॥
कथितं तन्मया सर्वं नातो वक्तव्यमस्ति हि ।

O Best of Mountains! I have now told everything that you asked about Brahma Jñāna. Nothing now remains to be further described.

इदं ज्येष्ठाय पुत्राय भक्तियुक्ताय शीलिने ॥ 21 ॥
शिष्याय च यथोक्ताय वक्तव्यं नान्यथा क्वचित् ।

This Brahma Vidyā (science of the knowledge of Brahma) is to be imparted to the eldest son, who is devoted and of good character and to him who is endowed with the good qualities as enumerated in the Śāstras and not to be given to any other person.

यस्य देवे परा भक्तिर्यथा देवे तथा गुरौ ॥ 22 ॥
तस्यैते कथिता ह्यर्थाः प्रकाशंते महात्मनः ।

He who is fuly devoted to his Iṣṭa Deva and who is equally devoted to his Guru, to him the high-minded persons should declare the Brahma Vidyā.

येनोपदिष्टा विद्येयं स एव परमेश्वरः ॥ 23 ॥
यस्यायं सुकृतं कर्तुमसमर्थस्ततो ऋणी ।

Verily, he is God himself, who advises this Brahma Vidyā; no one is bale to repay the debts due to him.

पित्रोरप्यधिकः प्रोक्तो ब्रह्मजन्मप्रदायकः ॥ 24 ॥
पितृजातं जन्म नष्टं नेत्थं जातं कदाचन ।
तस्मै न द्रुह्येदित्यादि निगमोऽप्यवदन्नग ॥ 25 ॥

He who gives birth to a man in Brahma, is, no doubt, superior to the ordinary father; for the birth that a father gives is destroyed; but the bith in Brahma that is given by the Guru is never destroyed. So the Śruti says: 'Never do harm to the Guru who imparts the knowledge of Brahma.

तस्माच्छास्त्रस्य सिद्धान्तो ब्रह्मदाता गुरुः परः ।
शिवे रुष्टे गुरुस्त्राता गुरौ रुष्टे न शंकरः ॥ 26 ॥

In all the Siddhāntas (decided conclusions) of the Śāstras, it is stated that the Guru who imparts the knowledge of Brahma is the best and the most honourable. If Śiva becomes angry, the Guru can save; but when the Guru becomes angry, Śaṅkara cannot save.

तस्मात्सर्वप्रयत्नेन श्रीगुरुं तोषयेन्नग ।
कायेन मनसा वाचा सर्वदा तत्परो भवेत् ॥ 27 ॥

So the Guru should be served with the utmost care. So the Guru must be served with all the cares that are possible; by body, mind, and word one should always please Him.

अन्यथा तु कृतघ्नः स्यात्कृतघ्ने नास्ति निष्कृतिः ।
इन्द्रेणाथर्वणायोक्ता शिरश्छेदप्रतिज्ञया ॥ 28 ॥
अश्विभ्यां कथने तस्य शिरश्छिन्नं च वज्रिणा ।
अश्वीयं तच्छिरो नष्टं दृष्ट्वा वैद्यौ सुरोत्तमौ ॥ 29 ॥
पुनः संयोजितं स्वीयं ताभ्यां मुनिशिरस्तदा ।
इति संकटसंपाद्या ब्रह्मविद्या नराधिप ।
लब्धा येन स धन्यः स्यात्कृतकृत्यश्च भूधर ॥ 30 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे
देवीगीतायां षट्त्रिंशोऽध्यायः ॥ 36 ॥

Otherwise he becomes ungrateful and he is not saved. O Best of Mountains! It is very difficult to acquire Brahmajñāna. Hear a story. A Muni named

Dadhyam of Atharvana family went to Indra and prayed to him to give Brahma Jñāna. Indra said: "I would give you Brahma Jñāna, but if you impart it to any other body, I would sever your head." Dadhyama agreed to this and Indra gave him the Brahma-Jñāna. After a few days, the two Aśvins came to the Muni and prayed for Brahma Vidyā. The Muni said: "If I give you the Brahma Vidyā, Indra will cut off my head." Hearing this the two Aśvins said: "We will cut your head and keep it elsewhere and we will attached the head of a horse to your body. Instruct us with the mouth of this horse and when Indra will cut off your this mouth, we will replace your former head." When they said so, the Muni gave them the Brahma Vidyā. Indra cut off his head by his thunderbolt. When the horse-head of the Muni was cut off, the two physicians of the Devas replaced his original head. This is widely known in all the Vedas. O Chief of Mountains! He becomes blessed who gets this the Brahma-Vidyā."

Here ends the Thirty-sixth Chapter of the Seventh Book on the Highest Knowledge of Brahma in the Mahapurāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVII

On Self Realisation Spoken by the Devī

हिमालय उवाच

स्वीयां भक्तिं वदस्वांब येन ज्ञानं सुखेन हि ।
जायेत मनुजस्यास्य मध्यमस्याविरागिणः ॥ 1 ॥

The Himālayas said: "O, Mother! Now describe your Bhakti Yoga, by which ordinary men who have no dispassion, get the knowledge of Brahma easily."

श्रीदेव्युवाच

मार्गास्त्रयो मे विख्याता मोक्षप्राप्तौ नगाधिप ।
कर्मयोगो ज्ञानयोगो भक्तियोगश्च सत्तम ॥ 2 ॥
त्रयाणामप्ययं योग्यः कर्तुं शक्योऽस्ति सर्वथा ।
सुलभत्वान्मानसत्वात्कायचित्ताद्यपीडनात् ॥ 3 ॥

The Devī said: "O, Chief of Mountains! There are three paths, widely known, leading to the final liberation (Mokṣa). These are Karma Yoga, Jñāna Yoga and Bhakti Yoga. Of these three, Bhakti Yoga is the easiest in all respects; people can be do it very well without incurring any suffering to the body, and bringing the mind to a perfect concentration.

गुणभेदान्मनुष्ययाणां सा भक्तिस्त्रिविधा मता ।
परपीडां समुद्दिश्यं दम्भं कृत्वा पुरःसरम् ॥ 4 ॥
मात्सर्यक्रोधयुक्तो यस्तस्य भक्तिस्तु तामसी ।
परपीडादिरहितः स्वकल्याणार्थमेव च ॥ 5 ॥

This Bhakti (devotion) again is of three kinds as the Guṇas are three. His Bhakti is Tāmasī who worships Me, to pain other, being filled with vanity and jealousy and anger. That Bhakti is Rājasic when one worships Me for one's own welfare and does not intened to do harm to others.

नित्यं सकामो हृदयं यशोर्थी भोगलोलुपः ।
तत्तत्फलसमावाप्त्यै मामुपास्तेऽतिभक्तितः ॥ 6 ॥

He has got some desire or end in view, some fame or to attain some obects of enjoyments and ignorantly, and thinking himself different from Me, worships Me with greatest devotion.

भेदबुद्ध्या तु मां स्वस्मादन्यां जानाति पामरः ।
तस्य भक्तिः समाख्याता नगाधिप तु राजसी ॥ 7 ॥
परमेशापर्पणं कर्म पापसंक्षालनाय च ।
वेदोक्तत्वादवश्यं तत्कर्तव्यं तु मयाऽनिशम् ॥ 8 ॥

Again that Bhakti is Sāttvik when anybody worships Me to purify his sins, and offers to Me the result of all his Karmas, thinking that Jīva and Īśvara are separate and knowing that this action of his is authorized in the Vedas and therefore must be observed.

इति निश्चितबुद्धिस्तु भेदबुद्धिमुपाश्रितः ।
करोति प्रीतये कर्म भक्तिः सा नंग सात्त्विकी ॥ 9 ॥
पराभक्तेः प्रापिकेयं भेदबुद्ध्यवलंबनात् ।
पूर्वप्रोक्ते ह्युभे भक्तो न परप्रापिके मते ॥ 10 ॥

This Sāttvikī Bhakti is different from the Supreme Bhakti as the worshippers think Me separate; but it leads to the Supreme Bhakti. The other two Bhakti or the Highest unselfish Love.)

अधुना पराभक्तिं तु प्रोच्यमानां निबोध मे ।
मद्गुणश्रवणं नित्यं मम नामानुकीर्तनम् ॥ 11 ॥
कल्याणगुणरत्नानामाकरायां मयि स्थिरम् ।
चेतसो वर्तनं चैव तैलधारासमं सदा ॥ 12 ॥

Now hear attentively about the Parā Bhakti that I am now describing to you. He who hears always My Glories and recites My Name and whose mind dwells always, like the incessant flow of oil, in Me who is the receptacle of all auspicious qualities and Guṇas.

हेतुस्तु तत्र को वापि न कदाचिद्भवेदपि ।
सामीप्यसार्ष्टिसायुज्यसालोक्यानां न चैषणा ॥ 13 ॥
मत्सेवातोऽधिकं किंचिन्नैव जानाति कर्हिचित् ।
सेव्यसेवकताभावात्तत्र मोक्षं न वांछति ॥ 14 ॥

But he has not the least trace of any desire to get the fruits of his Karma; yea he does not want Sāmīpya, Sārṣṭi, Sāyujya, and Sālokya and other forms of liberations! He becomes filled with devotion for Me alone, worships Me only; knows nothing higher than to serve Me and he does not want final liberation even.

परानुरक्त्या मामेव चिन्तयेद्यो ह्यतंद्रितः ।
स्वाभेदेनैव मां नित्यं जानाति न विभेदतः ॥ 15 ॥
मद्रूपत्वेन जीवानां चिंतनं कुरुते तु यः ।
यथा स्वस्यात्मनि प्रीतिस्तथैव च परात्मनि ॥ 16 ॥

He does not like to forsake this idea of Sevya (to be served) and Sevaka (servant who serves). He always meditates on Me with a constant vigilance and actuated by a feeling of Supreme Devotion; he does not think himself separate from Me but rather thinks himself 'that I am the Bhagavatī.'

चैतन्यस्य समानत्वान्न भेदं कुरुते तु यः ।
सर्वत्र वर्तमानानां सर्वरूपां च सर्वदा ॥ 17 ॥
नमते यजते चैवाप्याचाण्डालांतमीश्वर ।
न कुत्रापि द्रोहबुद्धिं कुरुते भेदवर्जनात् ॥ 18 ॥

He considers all the Jīvas as Myself and loves Me as he loves himself. He does not make any difference between the Jīvas and myself as he finds the same with anybody as he has abandoned all ideas about separateness; he bows down, and woships the Cāṇḍālas and all the Jīvas.

मत्स्थानदर्शनश्रद्धा मद्भक्तदर्शने तथा ।
मच्छास्त्रश्रवणे श्रद्धा मन्त्रतन्त्रादिषु प्रभो ॥ 19 ॥
मयि प्रेमाकुलमती रोमांचितततनुः सदा ।
प्रेमाश्रुजलपूर्णाक्षः कण्ठगद्गदनिस्वनः ॥ 20 ॥

He who becomes filled with devotion to Me whenever he sees My place, My devotees, and hears the Śāstras, describing My deeds, and whenever he meditates on My Mantras, he becomes filled with the highest love; and his hairs stand on their ends out of love to Me and tears of love flow incessantly from both his eyes; he recites My name and My deeds in a voice, choked with feelings of love for Me.

Note: The Parā Prema Bhakti is like the maddening rush of a river to the Ocean; thence in the shape of vapour to the highest Himālayan Mountain peaks to be congealed into snow where various plays of bright colours take place.]

अनन्येनैव भावेन पूजयेद्यो नगाधिप ।
मामीश्वरीं जगद्योनिं सर्वकारणकारणाम् ॥ 21 ॥
व्रतानि मम दिव्यानि नित्यनैमित्तिकान्यपि ।
नित्यं यः कुरुते भक्त्या वित्तशाठ्यविवर्जितः ॥ 22 ॥

O Lord of the mountains! He worships Me with intense feelings as the Mother of this Universe and the Cause of all causes. He performs the daily and occasional duties and all My vows and sacrifices without showing any miserly feeling in his expenditure of money.

मदुत्सवदिदृक्षा च मदुत्सवकृतिस्तथा ।
जायते यस्य नियतं स्वभावादेव भूधर ॥ 23 ॥

उच्चैर्गायंश्च नामानि ममैव खलु नृत्यति ।
अहंकारादिरहितो देहतादात्म्यवर्जितः ॥ 24 ॥

He naturally longs to perform My festivities and to visit places where My Utsavas are held. He sings My name loudly and dances, being intoxicated with My love, and has no idea of egoism and is devoid of his body-idea, thinking that the body is not his.

प्रारब्धेन यथा यच्च क्रियते तत्तथा भवेत् ।
न मे चिन्तास्ति तत्रापि देहसंरक्षणादिषु ॥ 25 ॥
इति भक्तिस्तु या प्रोक्ता परभक्तिस्तु सा स्मृता ।
यस्यां देव्यतिरिक्तं तु न किंचिदपि भाव्यते ॥ 26 ॥

He thinks that whatever is Prārabdha (done in his previous lives) must come to pass and therefore does not become agitated as to the preservation of his body and soul. This sort of Bhakti is called the Parā Bhakti or the Highest Devotion. Here the predominent idea is the idea of the Devī and no other idea takes its place.

इत्थं जाता परा भक्तिर्यस्य भूधर तत्त्वतः ।
तदैव तस्य चिन्मात्रे मद्रूपे विलयो भवेत् ॥ 27 ॥
भक्तेस्तु या पराकाष्ठा सैव ज्ञानं प्रकीर्तितम् ।
वैराग्यस्य च सीमा सा ज्ञाने तदुभयं यतः ॥ 28 ॥

O Mountain! He gets immediately dissolved in My Nature of Consciousness whose heart is really filled with such Parā Bhakti or All Love. The sages call the limiting stage of this devotion and dispassion as Jñāna (knowledge). When this Jñāna arises, Bhakti and dispassion get their ends satisfied.

भक्तौ कृतायां यस्यापि प्रारब्धवशतो नग ।
न जायते मम ज्ञानं मणिद्वीपं स गच्छति ॥ 29 ॥
तत्र गत्वाऽखिलान्भोगाननिच्छन्नपि चर्च्छति ।
तदन्ते मम चिद्रूपज्ञानं सम्यग्भवेन्नग ॥ 30 ॥

Yea! He goes then to the Maṇi Dvīpa, when his Ahaṁkāra does not crop up by his Prārabdha Karma, though he did not fail to give up his life in devotion. O Mountain! That man enjoys there all the objects of enjoyments, though unwilling and at the end of the period, gets the knowledge of My Consciousness. By that he attains the Final Liberation for ever. Without this Jñāna, the Final Liberation is impossible.

तेन मुक्तः सदैव स्याज्ज्ञानान्मुक्तिर्न चान्यथा ।
इहैव यस्य ज्ञानं स्याद्धृद्गतप्रत्यगात्मनः ॥ 31 ॥
मम संवित्परतनोस्तस्य प्राणा व्रजन्ति न ।
ब्रह्मैव संस्तदाप्नोति ब्रह्मैव ब्रह्म वेद यः ॥ 32 ॥
कण्ठं चामीकरसममज्ञानात्तु तिरोहितम् ।
ज्ञानादज्ञाननाशेन लब्धमेव हि लभ्यते ॥ 33 ॥

He realises Para Brahma who gets in this body of his the above Jñāna of the Pratyak Ātmā in his heart; when his Prāṇa leaves his body, he does not get re-birth. The Śruti says: 'He, who knows Brahma, becomes Brahma.' In the logic of Kaṇṭha Cāmīkara, (gold on the neck) the ignorance vanishes. When this ignorance is destroyed by knowledge, he attains all his knowledge the object to be attained, when he recognises the gold on his neck.

विदिताऽविदितादन्यन्नगोत्तम वपुर्मम ।
यथादर्शे तथाऽऽत्मनि यथा जले तथा पितृलोके ॥ 34 ॥
छायातपो यथा स्वच्छे विविक्तौ तद्वदेव हि ।
मम लोके भवेज्ज्ञानं द्वैतभावविवर्जितम् ॥ 35 ॥

O Best of Mountains! This My consciousness is different from the preceived pots, etc., and unperceived Māyā. The image of this Paramātmā is seen in bodies other than the Ātmā as the image falls in a mirror; as the image falls in water, so this Paramātmā is seen in the Pitṛlokas. As the shadow and light are quite distinct, so in My Maṇidvīpa, the knowledge of oneness without a second arises.

यस्तु वैराग्यवानेव ज्ञानहीनो म्रियते चेत् ।
ब्रह्मलोके वसेन्नित्यं यावत्कल्पं ततः परम् ॥ 36 ॥
शुचीनां श्रीमतां गेहे भवेत्तस्य जनिः पुनः ।
करोति साधनं पश्चात्ततो ज्ञानं हि जायते ॥ 37 ॥

That man resides in the Brahma Loka for the period of a Kalpa who leaves his body without attaining Jñāna, though he had his Vairāgyam. Then he takes his birth in the family of a pure prosperous family and practising again his Yoga habits, gets My Consciousness.

अनेकजन्मभी राजञ्ज्ञानं स्यान्नैकजन्मना ।
ततः सर्वप्रयत्नेन ज्ञानार्थं यत्नमाश्रयेत् ॥ 38 ॥
नोचेन्महान्विनाशः स्याज्जन्मैतद्दुर्लभं पुनः ।
तत्रापि प्रथमे वर्णे वेदप्राप्तिश्च दुर्लभा ॥ 39 ॥

O King of Mountains! This Jñāna arises after many births; it does not come in one birth; so one should try one's best to get this Jñāna. If, attaining this rare human birth, one does not attain this Jñāna, know that a great calamity has befallen to him. For this human birth is very hard to attain; and then the birth in a Brāhmin family is rarer; moreover amongst the Brāhmins, the knowledge of the Veda (the Consciousness is exceedingly rare.)

शमादिषट्कसंपत्तिर्योगसिद्धिस्तथैव च ।
तथोत्तमगुरुप्राप्तिः सर्वमेवात्र दुर्लभम् ॥ 40 ॥
तथेंद्रियाणां पटुता संस्कृतत्वं तनोस्तथा ।
अनेकजन्मपुण्यैस्तु मोक्षेच्छा जायते ततः ॥ 41 ॥

The attaining of the six qualities (which are considered as six wealth), restraint of passions, etc.; the success in Yoga and the acquisition of a pure real Guru, all these are very hard to be attained in this life. O Mountain! The maturity and the activities of the organs of the senses, and the purification of the body according to the Vedic rites are all very difficult to attain. Know this again that to get a desire for final liberation is acquired by the merits acquired in many births.

साधने सफलेऽप्येवं जायमानेऽपि यो नरः ।
ज्ञानार्थं नैव यतते तस्य जन्म निरर्थकम् ॥ 42 ॥
तस्माद्राजन्यथाशक्त्या ज्ञानार्थं यत्नमाश्रयेत् ।
पदे पदेऽश्वमेधस्य फलमाप्नोति निश्चितम् ॥ 43 ॥

That man's birth is entirely futile, who attaining all the above qualifications does not try his best to attain this Jñāna. So one should try one's best to acquire the Jñāna. Then, at every moment, he gets the fruits of the Aśvamedha sacrifice. There is no doubt in this.

घृतमिव पयसि निगूढं भूते भूते च वसति विज्ञानम् ।
सततं मन्थयितव्यं मनसा मन्थानभूतेन ॥ 44 ॥

As *ghee* (clarified better) resides potentially in milk, so the Vijñāna Brahma resides in every body. So make the mind the churning rod and always churn with it. Then, by slow degrees, the knowledge of Brahma will be attained.

ज्ञानं लब्ध्वा कृतार्थः स्यादिति वेदांतडिंडिमः ।
सर्वमुक्तं समासेन किं भूयः श्रोतुमिच्छसि ॥ 45 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे देवीगीतायां सप्तत्रिंशोऽध्यायः ॥ 37 ॥

Man attains blessedness when he gets this Jñāna; so the Vedānta says : Thus I have descirbed to you in brief, O King of Mountains! all that you wanted to hear. Now what more do you want?"

Here ends the Thirty-seventh Chapter of the Seventh Book on the glories of Bhakti in the Mahā Purāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXVIII

On the Vows and the Sacred Places of the Devī

हिमालय उवाच

कति स्थानानि देवेशि द्रष्टव्यानि महीतले ।
मुख्यानि च पवित्राणि देवीप्रियतमानि च ॥ 1 ॥
व्रतान्यपि तथा यानि तुष्टिदान्युत्सवा अपि ।
तत्सर्वं वद मे मातः कृतकृत्यो यतो नरः ॥ 2 ॥

The Himālayas said: "O Devī! Describe the places on this earth that are prominent, sacred, and worth visiting and which Thou likest best. O Mother! Also sanctify us by describing the vows and utsavas that are pleasing to Thee, and by performing which, men become blessed and get themselves satisfied.

श्रीदेव्युवाच

सर्वं दृश्यं मम स्थानं सर्वे काला व्रतात्मकाः ।
उत्सवाः सर्वकालेषु यतोऽहं सर्वरूपिणी ॥ 3 ॥

तथापि भक्तवात्सल्यात्किंचित्किंचिदथोच्यते ।
शृणुष्वावहितो भूत्वा नगराज वचो मम ॥ 4 ॥

The Devī spoke: "O Himavān! All the places that are on this earth are all Mine and all should be visited. And every moment is fit for taking vows and utsabs. For I am of the nature pervading every moment; so whatever actions are performed at any moment are all equal to taking My vows and utsavas. O King of Mountains! Still I am now telling something out of My affection to My Bhaktas. Hear.

कोलापुरं महास्थानं यत्र लक्ष्मीः सदा स्थिता ।
मातुः पुरं द्वितीयं च रेणुकाधिष्ठितं परम् ॥ 5 ॥
तुलजापुरं तृतीयं स्यात्सप्तशृङ्गं तथैव च ।
हिंगुलाया महास्थानं ज्वालामुख्यास्तथैव च ॥ 6 ॥

There is a great place of pilgrimage named Kolhāpura in the southern country. Here the Devī Lakṣmī always dwells. The second place is Mātripura in the Sahyādrī mountain; here the Devī Reṇukā dwells. The third place is Tulajāpur; next is the place Saptaśṛṅga, the great places of Hiṅgulā and Jvālā Mukhī.

शाकंभर्याः परं स्थानं भ्रामर्याः स्थानमुत्तमम् ।
श्रीरक्तदन्तिकास्थानं दुर्गास्थानं तथैव च ॥ 7 ॥
विंध्याचलनिवासिन्याः स्थानं सर्वोत्तमोत्तमम् ।
अन्नपूर्णामहास्थानं कांचीपुरमनुत्तमम् ॥ 8 ॥

Then the great places of Śākambharī, Bhrāmarī, Śrīraktadantikā and Durgā. The best of all places is that of Vindhyācala Vāsinī, the great places of Annapūrṇā and the excellent Kāñcipur (Conjiverum).

भीमादेव्याः परं स्थानं विमलास्थानमेव च ।
श्रीचन्द्रलामहास्थानं कौशिकीस्थानमेव च ॥ 9 ॥
नीलांबायाः परं स्थानं नीलपर्वतमस्तके ।
जांबूनदेश्वरीस्थानं तथा श्रीनगरं शुभम् ॥ 10 ॥

Next come the places of Bhīmā Devī, Vimalā Devī, Śrī Candralā Devī of Karṇāṭ, and the place of Kauśikī. Then are great place of Nīlāmbā on the top of the Nīlāparvata, the place of Jāmbūnadeśvarī, and the beautiful Śrīnagara.

गुह्यकाल्या महास्थानं नेपाले यत्प्रतिष्ठितम् ।
मीनाक्ष्याः परमं स्थानं यच्च प्रोक्तं चिदम्बरे ॥ 11 ॥
वेदारण्यं महास्थानं सुंदर्या समधिष्ठितम् ।
एकांबरं महास्थानं पराशक्त्या प्रतिष्ठितम् ॥ 12 ॥

The great place of Śrī Guhya Kālī, well established in Nepal, and that of Śrī Mīnākṣī Devī established in Cīdamvaram. The great place named Vedāraṇya where the Sundarī Devī is residing; then the place named Ekāmvaram, and the place Bhuvaneśvara near Puruṣottama where I always dwell as Parā Śakti Bhuvaneśvarī.

मदालसा परं स्थानं योगेश्वर्यास्तथैव च ।
तथा नीलसरस्वत्याः स्थानं चीनेषु विश्रुतम् ॥ 13 ॥
वैद्यनाथे तु बगलास्थानं सर्वोत्तमं मतम् ।
श्रीमच्छ्रीभुवनेश्वर्या मणिद्वीपं मम स्मृतम् ॥ 14 ॥

The famous place of Madālasā, known in the south by the name Mallāri; the place of Yogeśvarī Varāṭ, and the widely known place of Nīla Sarasvatī in China. The excellent place of Bagalā in Baidyanāth, the supreme place Maṇidvīpa of Śrīmatī Bhuvaneśvarī where I always reside.

श्रीमत्त्रिपुरभैरव्याः कामाख्यायोनिमण्डलम् ।
भूमण्डले क्षेत्ररत्नं महामायाऽधिवासितम् ॥ 15 ॥
नातः परतरं स्थानं क्वचिदस्ति धरातले ।
प्रतिमासं भवेद्देवी यत्र साक्षाद्रजस्वला ॥ 16 ॥

The Yonimaṇḍala Kāmākhyā, the place of Śrīmatī Tripura Bhairavī, the excellent of all the places in this earth, where the Devī Mahā Māyā always dwells. There is no other place better than this on the earth. Here the Devī becomes every month in Her course of menstruation and where the virtuous men are seen.

तत्रत्या देवताः सर्वा पर्वतात्मकतां गताः ।
पर्वतेषु वसंत्येव महत्यो देवता अपि ॥ 17 ॥

Here all the Devas remain in the form of mountains and where on the mountains the excellent Devas inhabit.

तत्रत्या प्रथिवी सर्वा देवीरूपा स्मृता बुधैः ।
नातः परतरं स्थानं कामाख्यायोनिमण्डलात् ॥ 18 ॥
गायत्र्याश्च परं स्थानं श्रीमत्पुष्करमीरितम् ।

अमरेशे चण्डिका स्यात्प्रभासे पुष्करेक्षिणी ॥ 19 ॥
नैमिषे तु महास्थाने देवी सा लिङ्गधारिणी ।
पुरुहूता पुष्कराक्षे आषाढी च रतिस्तथा ॥ 20 ॥

The sages say : That all the places there are of the nature of the Devī; there is no better place than this Kāmākhyā Yonimaṇḍala Puṣkara, the sacred place, is the seat of Gāyatrī; the place of Caṇḍikā in Amareśa; and the excellent place of Puṣkarekṣiṇī in Prabhāsa. The place of Liṅgadhāriṇī Devī in Naimiṣāraṇya, and the place of Purubhūtā in Puṣkarākṣa; Rati dwells in Āsāḍhī.

चण्डमुण्डीमहास्थाने दण्डिनी परमेश्वरी ।
भारभूतौ भवेद्भूतिर्नाकुले नकुलेश्वरी ॥ 21 ॥
चन्द्रिका तु हरिश्चन्द्रे श्रीगिरौ शांकरी स्मृता ।
जप्येश्वरे त्रिशूला स्यात्सूक्ष्मा चाम्रातकेश्वरे ॥ 22 ॥
शांकरी तु महाकाले शर्वाणी मध्यमाभिधे ।
केदाराख्ये महाक्षेत्रे देवी सा मार्गदायिनी ॥ 23 ॥

Daṇḍinī Parameśvarī dwells in Caṇḍamuṇḍī-Bhūti dwells in Bhārabhūti; and Nakuleśvarī dwells in Nākula. Candrikā dwells in Hariścandra; Śāṅkarī in Śrīgiri; Triśūlā in Japeśvara; and Sūkṣmā in Āmrātakeśvara. Śāṅkarī dwells in Ujjain, Śarvāṇī in the place Madhyamā, and Mārga Dāyinī dwells in the holy Kṣetra Kedāra.

भैरवाख्ये भैरवी सा गयायां मंगला स्मृता ।
स्थाणुप्रिया कुरुक्षेत्रे स्वायंभुव्यपि नाकुले ॥ 24 ॥
कनखले भवेदुग्रा विश्वेशी विमलेश्वरे ।
अट्टहासे महानन्दा महेंद्रे तु महांतका ॥ 25 ॥

The celebrated Bhairavī dwells in the place named Bhairava; Maṅgalā in Gayā Kṣettra; Sthāṇupriyā in Kurukṣetra; and Svāyambhuvī Devī dwells in Nākula; Ugrā dwells in Kaṅkhala; Viśveśā dwells in Vimaleśvara, Mahānandā in Aṭṭahāsa; and Mahāntakā in Mahendra.

भीमे भीमेश्वरी प्रोक्ता स्थाने वस्त्रापथे पुनः ।
भवानी शांकरी प्रोक्ता रुद्राणीं त्वर्धकोटिके ॥ 26 ॥
अविमुक्ते विशालाक्षी महाभागा महालये ।
गोकर्णे भद्रकर्णी स्याद्भद्रा स्याद्भद्रकर्णके ॥ 27 ॥
उत्पलाक्षी सुवर्णाक्षे स्थाण्वीशा स्थाणुसंज्ञिके ।
कमलालये तु कमला प्रचण्डा छगलंडके ॥ 28 ॥

Bhimeśvarī dwells in Bhīma; the Bhavānī Śaṅkarī dwells in Vastrāpadma; and Rudrāṇī in Ardha Koṭī. Viśalākṣī dwells in Avimukta; Mahābhāgā dwells in Mahālaya; Bhadrakarṇī in Gokarṇa; and Bhadrā resides in Bhadrakarṇaka; Utpalākṣī dwells in Suvarṇākṣa; Sthāṇvīśā in Sthāṇu; Kamalā in Kamalālaya; Caṇḍā in Chagalaṇḍaka, situated in the south near the sea coast.

कुरण्डले त्रिसंध्या स्यान्माकोटे मुकुटेश्वरी ।
मण्डलेशे शांडकी स्यात्काली कालंजरे पुनः ॥ 29 ॥
शंकुकर्णे ध्वनिः प्रोक्ता स्थूला स्यात्स्थूलकेश्वरे ।
ज्ञानिनां हृदयांभोजे हृल्लेखा परमेश्वरी ॥ 30 ॥

Trisandhyā dwells in Kuruṇḍala; Mukuṭeśvarī in Mākoṭa; Śāṇḍakī in Maṇḍaleśa; Kālī in Kālañjara; Dhvani in Śaṅkukarṇa; Sthūlā in Sthūlakeśvara; and Parameśvarī Hṛllekhā dwells in the heart lotuses of the Jñanins.

प्रोक्तानीमानि स्थानानि देव्याः प्रियतमानि च ।
तत्तत्क्षेत्रस्य माहात्म्यं श्रुत्वा पूर्वं नगोत्तम ॥ 31 ॥
तदुक्तेन विधानेन पश्चाद्देवीं प्रपूजयेत् ।

The places mentioned above are all dearest to the Devī First the merits of these places are to be heard; next the Devī is to be worshipped by the rites and ceremonies according to these rules.

अथवा सर्वक्षेत्राणि काश्यां सन्ति नगोत्तम ॥ 32 ॥
तत्र चैव वसेन्नित्यं देवीभक्तिपरायणः ।
तानि स्थानानि संपश्यञ्जपन्देवीं निरन्तरम् ॥ 33 ॥
ध्यायंस्तच्चरणांभोजं मुक्तो भवति बन्धनात् ।
इमानि देवीनामानि प्रातरुत्थाय यः पठेत् ॥ 34 ॥

Or, O Mountain! All the holy places of pilgrimages exist in Kāśī. The Devī always dwells there. Persons. devoted to the Devī, see these places and if they make Japam and meditate on the lotus-feet of the Devī, they will cartainly be freed from the bounds of Saṁsāra; there is no doubt in this. If anybody, getting up in the morning, recite the names of these places, all his sins would instantly be burnt away.

भस्मीभवन्ति पापानि तत्क्षणान्नग सत्वरम् ।
श्राद्धकाले पठेदेतान्यमलानि द्विजाग्रतः ॥ 35 ॥

And if one reads, in the time of Śrāddha, before the Brāhmins, these holy names of the Devī, his Pitṛs will be purified of their sins in the Mahākāśa by the Mahā Prāṇa and will get their highest goal.

मुक्तास्तत्पितरः सर्वे प्रयान्ति परमां गतिम् ।
अधुना कथयिष्यामि व्रतानि तव सुव्रत ॥ 36 ॥
नारीभिश्च नरैश्चैव कर्तव्यानि प्रयत्नतः ।
व्रतमनन्ततृतीयाख्यं रसकल्याणिनीव्रतम् ॥ 37 ॥
आर्द्रानन्दकरं नाम्ना तृतीयाया व्रतं च यत् ।
शुक्रवारव्रतं चैव तथा कृष्णचतुर्दशी ॥ 38 ॥

O One of good vows! I will now describe to you the vows that are to be carefully observed by men and women; hear. Ananta Tṛtīyākhya Vrata (vow), Rasakalyāṇī Vrata, and Ārdrānandakara Vrata, these three Vratas are to be observed in the Tṛtīyā (third) tithi. The next come the Friday vow, the Kṛṣṇa Caturdaśī vows, the Tuesday vow, and the evening twilight vow.

भौमवारव्रतं चैव प्रदोषव्रतमेव च ।
यत्र देवो महादेवो देवीं संस्थाप्य विष्टरे ॥ 39 ॥
नृत्यं करोति पुरतः सार्धं देवैर्निशामुखे ।
तत्रोपोष्य रजन्यादौ प्रदोषे पूजयेच्छिवाम् ॥ 40 ॥

In this twilight vow, Mahā Deva places the Devī in the evening on an Āsana; and He, along with the other Devas, began to dance before Her. Fasting is enjoined in this vow; and then in the evening one must worship the Devī, the Giver of all auspicious things. Especially in every forthight, if the Devī be worshipped, She gets extremely pleased.

प्रतिपक्षं विशेषेण तद्देवीप्रीतिकारकम् ।
सोमवारव्रतं चैव ममातिप्रियकृन्नग ॥ 41 ॥

O Best of Mountains! The Monday vow is very agreeable to Me; the worship of the Devī should be done and then in the night one must take one's food.

तत्रापि देवीं सम्पूज्य रात्रौ भोजनमाचरेत् ।
नवरात्रद्वयं चैव व्रतं प्रीतिकरं मम ॥ 42 ॥
एवमन्यान्यपि विभो नित्यनैमित्तिकानि च ।
व्रतानि कुरुते यो वै मत्प्रीत्यर्थं विमत्सरः ॥ 43 ॥

The two nine nights vow called Navarātra are to be observed, one in the autumn and the other in the spring season. These are very dear to Me. He is certainly My devotee and very dear who for My satisfaction performs these and the other Nitya Naimittik vows, free from any pride and jealousy. He certainly gets the Sājujya Mukti with Me.

प्राप्नोति मम सायुज्यं स मे भक्तः स मे प्रियः ।
उत्सवानपि कुर्वीत दोलोत्सवमुखान्विभो ॥ 44 ॥
शयनोत्सवं तथा कुर्यात्तदा जागरणोत्सवम् ।
रथोत्सवं च मे कुर्याद्दमनोत्सवमेव च ॥ 45 ॥
पवित्रोत्सवमेवापि श्रावणे प्रीतिकारकम् ।
मम भक्तः सदा कुर्यादेवमन्यान्महोत्सवान् ॥ 46 ॥

O Nagarāja! The Holy (Dol) festival in the month of Caitra on the third day of the white fortnight is very pleasing to Me and should be observed by all. My devotees perform the Śayanotsava in the Paurṇamāsī in the month of Āsāḍha; the Jāgaraṇotsava in the Paurṇamāsī in the month of Kārtika, the Ratha Yātrā in the 3rd of the white fortnight in Āsāḍha; the Damanotsava in Caitra. And my dear festivals in the month of Śrāvaṇa and various other festivals.

मद्भक्तान्भोजयेत्प्रीत्या तथा चैव सुवासिनीः ।
कुमारीर्वटुकांश्चापि मद्बुद्ध्या तद्गतांतरः ॥ 47 ॥
वित्तशाठ्येन रहितो यजेदेतान्सुमादिभिः ।
य एवं कुरुते भक्त्या प्रतिवर्षमतंद्रितः ॥ 48 ॥
स धन्यः कृतकृत्योऽसौ मत्प्रीतेः पात्रमञ्जसा ।
सर्वमुक्तं समासेन मम प्रीतिदायकम् ।
नाशिष्याय प्रदातव्यं नाभक्ताय कदाचन ॥ 49 ॥

इति श्रीमद्देवीभागवते महापुराणे
देवीगीतायामष्टत्रिंशोऽध्यायः ॥ 38 ॥

In all these festivals one should feast well with gladness all My devotees, and the Kumārīs (virgins), well clothed and dressed, and the boys, thinking them all to be of My very nature. No miserliness is to be entertained and I should be worshipped with flowers, etc. He is blessed and attains his goal and is dear to Me who carefully and devotedly observes every year all these

festivals. O Nagendra! Thus I have described to you in brief all the vows that are pleasing to Me. These instructions are not to be given who is not a disciple nor to one who is not My devotee."

Here ends the Thirty-eighth Chapter of the Seventh Book on the vows and the sacred places of the Devī in the Mahā Purāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXXIX

On the Worship of the Devī

हिमालय उवाच

देवदेवि महेशानि करुणासागरेऽम्बिके ।
ब्रूहि पूजाविधिं सम्यग्यथावदधुना निजम् ॥ 1 ॥

The Himālayas said: "O, Devī! O, Maheśvarī! O Thou, the Ocean of Mercy! O World-Mother! Now describe in detail how Thy worship is conducted, the rules and ceremonials thereof."

देव्युवाच

वक्ष्ये पूजाविधिं राजन्नंबिकाया यथा प्रियम् ।
अत्यन्तश्रद्धया सार्धं शृणु पर्वतपुंगव ॥ 2 ॥
द्विविधा मम पूजा स्याद्बाह्या चाभ्यन्तराऽपि च ।
बाह्याऽपि द्विविधा प्रोक्ता वैदिकी तान्त्रिकी तथा ॥ 3 ॥

The Devī said: "O King of Mountains! I now describe to you the rites and ceremonies and the methods of My worship that are pleasing to Me. Hear it attentively and with faith. My worship is of two kinds: External and internal. The external worship is again twofold one is Vaidik, and the other is Tāntrik.

वैदिक्यर्चाऽपि द्विविधा मूर्तिभेदेन भूधर ।
वैदिकी वैदिकैः कार्या वेददीक्षासमन्वितैः ॥ 4 ॥
तन्त्रोक्तदीक्षावद्भिस्तु तान्त्रिकी संश्रिता भवेत् ।
इत्थं पूजारहस्यं च न ज्ञात्वा विपरीतकम् ॥ 5 ॥

The Vaidik worship is also of two kinds according to the differences in My forms. Those who are initiated in the Vedic Mantrams worship according to the Vedic rites and ceremonies and those who are initiated in the Tāntrik Mantram worship; according to the Tāntrik rites. That stupid man is entirely ruined and goes to Hell who knowing the secrets of worship, act contrary to them.

करोति यो नरो मूढः स पतत्येव सर्वथा ।
तत्र या वैदिकी प्रोक्ता प्रथमा तां वदाम्यहम् ॥ 6 ॥
यन्मे साक्षात्परं रूपं दृष्टवानसि भूधर ।
अनन्तशीर्षनयनमनंतचरणं महत् ॥ 7 ॥
सर्वशक्तिसमायुक्तं प्रेरकं यत्परात्परम् ।
तदेव पूजयेन्नित्यं न मे ध्यायेत्स्मरेदपि ॥ 8 ॥

First I will describe to you the Vaidik worship; hear. The highest Form of Mine that you saw before, with innumerable heads, innumerable eyes, innumerable feet, and the Illuminer of the intelligences of all the Jīvas, endowed with all powers, Higher than the Highest, Very Grand, worship That, bow down to That and meditate on that. O Nogendra! This is the first form of worship that I describe to you.

इत्येतत्प्रथमार्चायाः स्वरूपं कथितं नग ।
शान्तः समाहितमना दंभाहंकारवर्जितः ॥ 9 ॥
तत्परो भव तद्याजी तदेव शरणं व्रज ।
तदेव चेतसा पश्य जप ध्यायस्व सर्वदा ॥ 10 ॥

With your senses controlled, peaceful, with a well concentrated mind, void of egoism and vanity, and devoted to That, perform sacrifices to That, take refuge of That, see That within the temple of your mind, and always recite Her name and meditate on That.

अनन्यया प्रेमयुक्तभक्त्या मद्भावमाश्रितः ।
यज्ञैर्यज तपोदानैर्मामेव परितोषय ॥ 11 ॥
इत्थं ममानुग्रहतो मोक्ष्यसे भवबन्धनात् ।
मत्परा ये मदासक्तचित्ता भक्तवरा मताः ॥ 12 ॥

Take hold of Me, and My ideas with one pointed loving devotion and please Me with the performance of sacrifices, austerities and gifts. By My Grace, you will no doubt be able to get the

Final Liberation. Whoever is entirely attached to Me, thinking Me as the Highest, is the foremost amongst the Bhaktas.

प्रतिजाने भवादस्मादुद्धराम्यचिरेण तु ।
ध्यानेन कर्मयुक्तेन भक्तिज्ञानेन वा पुनः ॥ 13 ॥
प्राप्याहं सर्वथा राजन्न तु केवलकर्मभिः ।
धर्मात्संजायते भक्तिर्भक्त्या संजायते परम् ॥ 14 ॥

I promise that I will certainly deliver him from this ocean of the world. O King of mountains! Meditation with Karma and Jñāna with Bhakti will lead one to Me. Only the work alone will fail to get one to Me. O, Himavān! From Dharma arises Bhakti and from Bhakti arises the Highest Jñāna.

श्रुतिस्मृतिभ्यामुदितं यत्स धर्मः प्रकीर्तितः ।
अन्यशास्त्रेण यः प्रोक्तो धर्माभासः स उच्यते ॥ 15 ॥
सर्वज्ञात्सर्वशक्तेश्च मत्तो वेदः समुत्थितः ।
अज्ञानस्य ममाभावादप्रमाणा न च श्रुतिः ॥ 16 ॥

What are said in the Śruti and Smṛti Śāstras the Maharṣis take, that as the Dharma; and what are written in other Śāstras, they take them to be Dharmābhāsa (the Shadow or reflection of Dharma). Out of My omniscient and omnipotent Nature, the Vedas have come. Owing to the want of Ignorance in Me, the Vedas can never be invalidated.

स्मृतयश्च श्रुतेरर्थं गृहीत्वैव च निर्गताः ।
मन्वादीनां श्रुतीनां च ततः प्रामाण्यमिष्यते ॥ 17 ॥
क्वचित्कदाचित्तन्त्रार्थं कटाक्षेण परोदितम् ।
धर्मं वदन्ति सोंशस्तु नैव ग्राह्योऽस्ति वैदिकैः ॥ 18 ॥

The Smṛtis are formed out of the meaning of the Vedas; so the Smṛtis and Purāṇas, formed by Manu and the other Ṛṣis, are authoritative. In some places it is hinted that there other Śāstras than the Vedas, taking the Tantras indirectly into account. Although the matters relating to the Dharmas are mentioned therein, but as they are apparently contrary to the Śrutis, the Tantras are not accepted by the Vaidik Paṇḍits.

अन्येषां शास्त्रकर्तॄणामज्ञानं प्रभवत्वतः ।
अज्ञानदोषदुष्टत्वात्तदुक्तेर्न प्रमाणता ॥ 19 ॥
तस्मान्मुमुक्षुर्धर्मार्थं सर्वथा वेदमाश्रयेत् ।
राजाज्ञा च यथा लोके हन्यते न कदाचन ॥ 20 ॥

The other Śāstra makers are marked with their ignorance; so their sayings cannot be authoritative. Therefore he must resort entirely to the Vedas who want the final liberation. As the king's order is never disobeyed amongst his subjects, so the Śruti, the Command of Mine, the Lord of all, can never be abandoned by men.

सर्वेशान्या ममाज्ञा सा श्रुतिस्त्याज्या कथं नृभिः ।
मदाज्ञारक्षणार्थं तु ब्रह्मक्षत्रियजातयः ॥ 21 ॥
मया सृष्टास्ततो ज्ञेयं रहस्यं मे श्रुतेर्वचः ।
यदा यदा हि धर्मस्य ग्लानिर्भवति भूधर ॥ 22 ॥

To Preserve My Commandments, I have created the Brāhmaṇa and the Kṣattriya castes. My secrets are all embodied in the Śrutis. For that reason, the words of the Śrutis are no doubt to be known and observed by the sages.

अभ्युत्थानमधर्मस्य तदा वेषान्बिभर्म्यहम् ।
देवदैत्यविभागश्चाप्यत एवाभवन्नृप ॥ 23 ॥
ये न कुर्वन्ति तद्धर्मं तच्छिक्षार्थं मया सदा ।
सम्पादितास्तु नरकास्त्रासो यच्छ्रवणाद्भवेत् ॥ 24 ॥

O Mountain! When the Dharma (righteousness) declines and the Adharma (unrighteousness) reigns supreme, I then manifest Myself in the world as Sākambharī, Rāma, Kṛṣṇa and others. Therefore, the Devas, the preservers of the Vedas, and the Daityas, the destroyers of the Vedas are classified.

यो वेदधर्ममुज्झित्य धर्ममन्यं समाश्रयेत् ।
राजा प्रवासयेद्देशान्निजादेतानधर्मिणः ॥ 25 ॥
ब्राह्मणैर्न च संभाष्याः पंक्तिग्राह्या न च द्विजैः ।
अन्यानि यानि शास्त्राणि लोकेऽस्मिन्विविधानि च ॥ 26 ॥

Whoever does not practise according to the Vedas I have created many hells for their lessons. When the sinners hear of those hells, they get extremely terrified. The king should banish those stupid persons from his kingdom and the Brāhmins should not talk with them nor take them in their own lines nor when partaking of food, those who forsake the Vaidic Dharma and go for shelter to another Dharma.

श्रुतिस्मृतिविरुद्धानि तामसान्येव सर्वशः ।
वामं कपालकं चैव कौलकं भैरवागमः ॥ 27 ॥

The Śāstras that are extant, as contrary to the Śrutis and Smṛtis, are all Tāmasa Śāstras; Mahādeva has framed these Vāma, Kāpālaka, Kaulakas, Bhairva and such like Śāstras for fascinating the people; else He has no object in framing them.

शिवेन मोहनार्थाय प्रणीतो नान्यहेतुकः ।
दक्षशापाद्भृगोः शापाद्धीचस्य च शापतः ॥ 28 ॥
दग्धा ये ब्राह्मणवरा वेदमार्गबहिष्कृताः ।
तेषामुद्धरणार्थाय सोपानक्रमतः सदा ॥ 29 ॥
शैवाश्च वैष्णवाश्चैव सौराः शाक्तास्तथैव च ।
गाणपत्या आगमाश्च प्रणीताः शंकरेण तु ॥ 30 ॥

Those Brāhmaṇas that were burnt up by the curses of Dakṣa, Śukra, Dadhīci and were banished from the path of the Vedas, it is for delivering them, step by step that Mahādeva has framed the five Āgamas, Śaiva, Vaiṣṇava, Śaura, Śākta and Gāṇapatya Śāstras.

तत्र वेदविरुद्धोंशोऽप्युक्त एवं क्वचित्क्वचित् ।
वैदिकैस्तद्ग्रहे दोषो न भवत्येव कर्हिचित् ॥ 31 ॥
सर्वथा वेदभिन्नार्थे नाधिकारी द्विजो भवेत् ।
वेदाधिकारहीनस्तु भवेत्तत्राधिकारवान् ॥ 32 ॥

In those Tantra Śāstras there are some passages in conformity with the Vedas and there are other passages contradictory to the Vedas. If the Vaidik persons resort to passages in conformity with the Vedas, then there cannot arise any fault in them. The Brāhmins are not Adhikārīs to those Tāntric texts that are contradictory to the Vedas. Those persons that have no claim to the Vedas can be Adhikārīs to these latter texts.

तस्मात्सर्वप्रयत्नेन वैदिको वेदमाश्रयेत् ।
धर्मेण सहितं ज्ञानं परं ब्रह्म प्रकाशयेत् ॥ 33 ॥
सर्वैषणाः परित्यज्य मामेव शरणं गताः ।
सर्वभूतदयावन्तो मानाहंकारवर्जिताः ॥ 34 ॥
मच्चित्ता मद्गतप्राणा मत्स्थानकथने रताः ।
संन्यासिनो वनस्थाश्च गृहस्था ब्रह्मचारिणः ॥ 35 ॥
उपासंते सदा भक्त्या योगमैश्वरसंज्ञितम् ।

Therefore the Vaidik a Brāhmaṇas should resort to the Vedas with all the care possible and make the Para Brahma of the nature of Jñāna manifest within them. The Saṁnyāsins. Vānaprasthas, householders and Brāhmacārīs should give up all their desires and take refuge in Me; free from egoism and vanity, kind to all creatures, their hearts wholly given to Me and engaged in speaking out My places, with enrapt devotion. They always worship My Virāṭ (Cosmic) form, fmmersed in the Yoga called Aiśvarya Yoga (Cosmic Yoga dealing with the glories, prosperity of god).

तेषां नित्यवियुक्तानामहमज्ञानजं तमः ॥ 36 ॥
ज्ञानसूर्यप्रकाशेन नाशयामि न संशयः ।
इत्थं वैदिकपूजायाः प्रथमाया नगाधिप ॥ 37 ॥

I illumine the understanding with the Sun of My Consciousness, and I destroy the Darkness of Ignorance of those persons that are always engaged in practising Yoga with Me. There is no doubt in this. O Nagendra! Thus I have described in brief the methods and practices of the Vaidik Pūjā; now I will tell you the Tāntrikī Pūjā; hear attentively.

स्वरूपमुक्तं संक्षेपाद्द्वितीयाया अथो ब्रुवे ।
मूर्तौ वा स्थंडिले वापि तथा सूर्येन्दुमण्डले ॥ 38 ॥
जलेऽथ वा बाणलिंगे यन्त्रे वाऽपि महापटे ।
तथा श्रीहृदयांभोजे ध्यात्वा देवीं परात्पराम् ॥ 39 ॥
सगुणां करुणापूर्णां तरुणीमरुणारुणाम् ।
सौंदर्यसारसीमां तां सर्वावयवसुन्दरीम् ॥ 40 ॥
शृङ्गाररससम्पूर्णां सदा भक्तार्तिकातराम् ।
प्रसादसुमुखीमंबां चन्द्रखण्डशिखण्डिनीम् ॥ 41 ॥
पाशांकुशवराभीतिधरामानन्दरूपिणीम् ।
पूजयेदुपचारैश्च यथावित्तानुसारतः ॥ 42 ॥

On an image, or clean plot of ground, or on the Sun or the Moon, in water, in Bāṇa Liṅga, in Yantra or on a cloth or in the lotus of heart, one is to meditate and worship the Blissful, Higher than the Highest, the Devī, Who creates this universe with the three Guṇas Sattva, Rajas and Tamas, Who is filled with the juice of mercy, Who is blooming in youth, Whose colour is red like the rising Sun,

Whose beauty overtops to the full, Whose all the limbs are exquisitely beautiful, Who is the sentiment of Love Incarnate, Who feels very much for the mental pain of Her Bhaktas, Who being pleased, manifests Herself before the Bhaktas on Whose forehead, the segment of the Moon shines incessantly, and Whose four hands hold goad, noose and the signs of fearlessness and to great boons.

यावदान्तरपूजायामधिकारो भवेन्न हि ।
तावद्बाह्यामिमां पूजां श्रयेज्जाते तु तां त्यजेत् ॥ 43 ॥
आभ्यन्तरा तु या पूजा सा तु संविल्लयः स्मृतः ।
संविदेव परं रूपमुपाधिरहितं मम ॥ 44 ॥

Until one is entitled to the internal worship, one should worship the external; never he is to abandon it. Worship is internal when one's heart gets diluted in Para Brahma, of the nature of the Universal Consciousness. O Mountain! Know My Consciousness (Samvit) to be My Highest Nature without any limitations.

अतः संविदि मद्रूपे चेतः स्थाप्यं निराश्रयम् ।
संविद्रूपातिरिक्तं तु मिथ्या मायामयं जगत् ॥ 45 ॥
अतः संसारनाशाय साक्षिणीमात्मरूपिणीम् ।
भावयेन्निर्मनस्केन योगयुक्तेन चेतसा ॥ 46 ॥

Therefore it is highly incumbent to attach one's hearts, free from other adjuncts, constantly to this Samvit. And what is more than this Samvit is this illusive world full of Māyā. So to get rid of this world one is to constantly meditate on Me, the Witness of all, the Self of all, with a heart full of devotion and free from any Saṅkalpa or desires.

अतः परं बाह्यपूजाविस्तारः कथ्यते मया ।
सावधानेन मनसा शृणु पर्वतसत्तम ॥ 47 ॥

इति श्रीमद्देवीभागवते महापुराणे सप्तमस्कन्धे
देवीगीतायामेकोनचत्वारिंशोऽध्यायः ॥ 39 ॥

O Best of Mountains! Now I will describe to you in detail the external form of worship. Hear attentively.

Here ends the Thirty-ninth Chapter of the Seventh Book on the worship of the World-Mother in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XL

On the Outer Worship of the Devī

देव्युवाच

प्रातरुत्थाय शिरसि संस्मरेत्पद्ममुज्ज्वलम् ।
कर्पूराभं स्मरेत्तत्र श्रीगुरुं निजरूपिणम् ॥ 1 ॥
सुप्रसन्नं लसद्भूषाभूषितं शक्तिसंयुतम् ।
नमस्कृत्य ततो देवीं कुण्डलीं संस्मरेद्बुधः ॥ 2 ॥
प्रकाशमानां प्रथमे प्रयाणे प्रतिप्रयाणेऽप्यमृतायमानाम् ।
अन्तः पदव्यामनुसंचरंतोमानन्दरूपामबलां प्रपद्ये ॥ 3 ॥

The Devī said: "Getting up from the bed early in the morning, one is to meditate on the thousand petalled lotus, bright, of the colour of camphor, in the top part his brain on the head. On this he should remember his Śrī Guru, very gracious looking, well decorated with ornaments, with His Consort Śakti and bow down to Him and within Him he should meditate the Kuṇḍalinī Devī thus: "I take refuge unto that Highest Śakti Kuṇḍalinī, of the nature of the Supreme Consciousness, Who is manifest as Caitanya while up-going to the Brahmarandhra (the apearture supposed to be at the crown of the head, thorugh which the soul takes its fight at death) and Who is of the nature of nectar while returning back in the Suṣumnā canal."

ध्यात्वैवं तच्छिखामध्ये सच्चिदानन्दरूपिणीम् ।
मां ध्यायेदथ शोचामि क्रियाः सर्वाः समापयेत् ॥ 4 ॥

After meditating thus, he should meditate on the Blissful Form of Mine within the Kuṇḍalinī Fire situated in the Mūlādhāra Lotus (coccygeal lotus). Then he should rise up to go for the calls of nature, etc., and complete Sandhyā Vandanams and other duties.

अग्निहोत्र ततो हुत्वा मत्प्रीत्यर्थं द्विजोत्तमः ।
होमांते स्वासने स्थित्वा पूजासंकल्पमाचरेत् ॥ 5 ॥

The best of Brāhmins, then, should for My satisfaction perform the Agnihotra Homa and sitting in his Āsana make Saṅkalapa (determination) to do My Pūjā (worship).

Note: The brain has three divisions, the lower, the middle and the higher, or top-most part which is very pure.

भूतशुद्धिं पुरा कृत्वा मातृकान्यासमेव च ।
हल्लेखामातृकान्यासं नित्यमेव समाचरेत् ॥ 6 ॥
मूलाधारे हकारं च हृदये च रकारकम् ।
भ्रूमध्ये तद्वदीकारं ह्रींकारं मस्तके न्यसेत् ॥ 7 ॥

Next he is to make Bhūta Śuddhi (purification of elements of the body by respiratory attraction and replacement) and then the Mātṛkā Nyāsa. Then he should arrange the letters of the root Mantra of Māyā and execute the Hṛllekhā Mātṛkā Nyāsa. In this he is to place the letter 'Ha' in the Mulādhāra, the letter 'Ra' in his heart and the vowel 'Ī' in the middle of his brows and Hrīm on the top part of his head.

तत्तन्मंत्रोदितानन्यान्न्यासान्सर्वान्समाचरेत् ।
कल्पयेत्स्वात्मनो देहे पीठं धर्मादिभिः पुनः ॥ 8 ॥

Finishing then all the other Nyāsas according to that Mantra, he should think within his body Dharma, Jñāna, Vairāgyam, and Prosperity as the four legs of the seat and Adharma, Ajñāna, Avairāgyam and non-prosperity, these four as the body of the seat on the four quarters East, South, West and North.

ततो ध्यायेन्महादेवीं प्राणायामैर्विजृम्भिते ।
हृदंभोजे मम स्थाने पञ्चप्रेतासने बुधः ॥ 9 ॥
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एते पञ्च महाप्रेताः पादमूले मम स्थिताः ॥ 10 ॥

Then he should meditate on the Great Devī in the lotus of his heart blewn by Prāṇāyāma, situated on the five seats of the Pretas. O Mountain! Brahmā, Viṣṇu, Rudra, Sadāśiva and Īśvara are the five Pretas situated under My feet.

पञ्चभूतात्मका ह्येते पञ्चावस्थात्मका अपि ।
अहं त्वव्यक्तचिद्रूपा तदतीताऽस्मि सर्वदा ॥ 11 ॥

These are of the nature of earth, water, fire, air, and ether, the five elements and also of the nature of Jāgrat (waking), Svapna (dreaming) Suṣupti (deep sleep state) Turiyā (the fourth state) and Atīta Rūpa, the (the fifth state) excluding the 4 states, corresponding to the five states. But I, who am of nature of Brahma, am over and above the five elements and the five states; therefore My seat is always on the top of these five forces.

ततो विष्टरतां याताः शक्तितन्त्रेषु सर्वदा ।
ध्यात्वैवं मानसैर्भोगैः पूजयेन्मां जपेदपि ॥ 12 ॥

Meditating on Me thus and worshipping Me with his mind concentrated, he is next to make Japam (reciting My name slowly). After Japam he is to make over the fruits of Japam to Me. He should then place the Arghya for the external worship.

जपं समर्प्य श्रीदेव्यै ततोऽर्घ्यस्थापनं चरेत् ।
पात्रासादनकं कृत्वा पूजाद्रव्याणि शोधयेत् ॥ 13 ॥

Then the worshipper is to sprinkle with the Astra mantra 'Phaṭ', all the articles of worship that are placed in front of him and purify them.

जलेन तेन मनुना चास्त्रमन्त्रेण देशिकः ।
दिग्बन्धं च पुरा कृत्वा गुरून्नत्वा ततः परम् ॥ 14 ॥
तदनुज्ञां समादाय ब्राह्मपीठे ततः परम् ।
हृदिस्थां भावितां मूर्तिं मम दिव्यां मनोहराम् ॥ 15 ॥
आवाहयेत्ततः पीठे प्राणस्थापनविद्यया ।
आसनावाहने चार्घ्यं पाद्याद्याचमनं तथा ॥ 16 ॥
स्नानं वासोद्वयं चैव भूषणानि च सर्वशः ।
गन्धं पुष्पं यथायोग्यं दत्त्वा दैव्यै स्वभक्तितः ॥ 17 ॥
यन्त्रस्थानामावृतीनां पूजनं सम्यगाचरेत् ।
प्रतिवारमशक्तानां शुक्रवारो नियम्यते ॥ 18 ॥

He should close the ten quarters with the Choṭikā Mudrā and bow down to his Guru. Taking his permission, he should meditate on the outside seat; the beautiful divine form of his heart lotus and invoke the Deity outside and place Her on the seat by Prāṇa Pratiṣṭhā and perforn Āvāhana, and present to Her Arghya (an offer of green grass, rice, etc., made in worshipping a god), Pādya (water for washing legs and feet), Ācamana, water for bath, a couple of

clothes, all sorts of ornaments, or scents, flowers and the necessary articles with due devotion and he should worship the attendant deities, of the Yantra. If one be unable to worship daily the attendant deities, one must worship them on Friday.

मूलदेवीप्रभारूपाः स्मरर्तव्या अंगदेवताः ।
तत्प्रभापटलव्याप्तं त्रैलोक्यं च विचिंतयेत् ॥ 19 ॥

Of the attendant deities, one must meditate the principal deity of the nature of Prabhā (illmination) and think that by Her rays the three worlds are pervaded.

पुनरावृत्तिसहितां मूलदेवीं च पूजयेत् ।
गन्धादिभिः सुगन्धैस्तु तथा पुष्पैः सुवासितैः ॥ 20 ॥

Next he should worship again the Bhuvaneśvarī Devī, the Chief Deity along with other attendant deities with scent, good smelling flowers and Naivedya and various other tasteful dishes.

नैवेद्यैस्तर्पणैश्चैव ताम्बूलैर्दक्षिणादिभिः ।
तोषयेन्मां त्वत्कृतेन नाम्नां साहस्रकेण च ॥ 21 ॥
कवचेन च सूक्तेनाहं रुद्रेभिरिति प्रभो ।
देव्यथर्वशिरोमन्त्रैर्हल्लेखोपनिषद्भवैः ॥ 22 ॥

He should then recite the Sahasranāma (thousand names) stotra and the Devī Sūkta Mantra 'Aham Rudrebḥ, etc.,' and 'Sarvevai Devā Devī mupatasthuḥ etc.,' the Devī Atharva Śiro Mantra and the Upaniṣads Mantra of Bhuvaneśvarī, the famous mantras, repeatedly and thus bring My satisfaction.

महाविद्यामहामन्त्रैस्तोषयेन्मां मुहुर्मुहुः ।
क्षमापयेज्जगद्धात्रीं प्रेमार्द्रहृदयो नरः ॥ 23 ॥
पुलकान्कितसर्वांगैर्बाष्यरुद्धाक्षिनिःस्वनः ।
नृत्यगीतादिघोषेण तोषयेन्मां मुहुर्मुहुः ॥ 24 ॥

With hearts filled with love and with hairs standing on their ends all should satisfy Me frequently with tears of love flowing from their eyes and with voice choked with feelings and with dancing, music and singing and with his whole body filled with joy.

वेदपारायणैश्चैव पुराणैः सकलैरपि ।
प्रतिपाद्या यतोऽहं वै तस्मात्तैस्तोषयेत्तु माम् ॥ 25 ॥

My glory is well established in the Veda Pārāyaṇa and in all the Purāṇas. So for My satisfaction, one should offer daily to Me one's everything with one's body and recite the reading from the Vedas.

निजं सर्वस्वमपि मे सदेहं नित्यशोऽर्पयेत् ।
नित्यहोमं ततः कुर्याद्ब्राह्मणांश्च सुवासिनीः ॥ 26 ॥
वटुकान्पामरानन्यान्देवीबुद्ध्या तु भोजयेत् ।
नत्वा पुनः स्वहृदये व्युत्क्रमेण विसर्जयेत् ॥ 27 ॥

Next, after completing the Homa offerings, he should feed the Brāhmaṇas, the young virgins well clothed, the boys and the public and the poor, thinking all of them to be so many forms of the Devī. Then he should bow before the Devī that resides in his heart and finally by Saṁhāra Mudrā take leave of the Deity invoked.

सर्वं हल्लेखया कुर्यात्पूजनं मम सुव्रत ।
हल्लेखा सर्वमन्त्रणां नासिका परमा स्मृता ॥ 28 ॥

O One of good vows! The Hṛllekhā Mantra (Hrīm) is the chief of all matrams; so My worship and all other action ought to be performed with this Hṛllekhā Mantram.

हल्लेखादर्पणे नित्यमहं तत्प्रतिबिम्बिता ।
तस्माद्धल्लेखया दत्तं सर्वमन्त्रैः समर्पितम् ॥ 29 ॥

I am always reflected in this Mirror of Hṛllekhā form; so anything offered in this Hṛllekhā Mantra of Mine is offered as it were with all the Mantras. Then one should worship the Guru with ornaments, etc., and think oneself blessed.

गुरु संपूज्य भूषाद्यैः कृतकृत्यत्वमावहेत् ।
य एवं पूजयेद्देवीं श्रीमद्भुवनसुंदरीम् ॥ 30 ॥
न तस्य दुर्लभं किंचित्कदाचित्क्वचिदस्ति हि ।
देहान्ते तु मणिद्वीपं मम यात्येव सर्वथा ॥ 31 ॥

O Himavān! Nothing remains at any time unavailable to him who worships thus the Bhuvaneśvarī Devī. After quitting his body, he goes to the Maṇi Dvīpa, My place. He gets the form of the Devī; and the Devas constantly bow down to him.

ज्ञेया देविस्वरूपोऽसौ देवा नित्यं नमंति तम् ।
इति ते कथितं राजन्महादेव्याः प्रपूजनम् ॥ 32 ॥

विमृश्यैतदशेषेणाप्यधिकारानुरूपतः ।
कुरु मे पूजनं तेन कृतार्थस्त्वं भविष्यसि ॥ 33 ॥

O Mahīdhara! Thus I have described to you the rules of worshipping the Great Devī; consider this in all aspects and worship Me according to your Adhikāra (claim) and you will attain your Goal. There is no doubt in this.

इदं तु गीताशास्त्रं मे नाशिष्याय वदेत्क्वचित् ।
नाभक्ताय प्रदातव्यं न धूर्ताय च दुर्हृदे ॥ 34 ॥
एतत्प्रकाशनं मातुरुद्घटनमुरोजयोः ।
तस्मादवश्यं यत्नेन गोपनीयमिदं सदा ॥ 35 ॥

O Best of mountains! This Śāstra Devīgītā you are not to tell to those who are not the devotees, to those who are enemies, and to those who are cunning. If one gives out this secret of Gītā, it is like taking off the covering from the breast of the mother; so carefully keep it secret and think that this is very necessary.

देयं भक्ताय शिष्याय ज्येष्ठपुत्राय चैव हि ।
सुशीलाय सुवेषाय देवीभक्तियुताय च ॥ 36 ॥
श्राद्धकाले पठेदेतद्ब्राह्मणानां समीपतः ।
तृप्तास्तत्पितरः सर्वे प्रयान्ति परमं पदम् ॥ 37 ॥

This Devī Gītā ought to be given to a disciple, a Bhakta, the eldest son, and to one who is good natured, and well dressed and devoted to the Devī. O Mountain! In the time of Śrāddha (solemn obsequies performed in honour of the manes of deceased ancestors) he gets the highest place of the Pitṛs who reads this Devī Gītā before the Brāhmaṇas.

व्यास उवाच

इत्युक्त्वा सा भगवती तत्रैवान्तरधीयत ।
देवाश्च मुदिताः सर्वे देवीदर्शनतोऽभवन् ॥ 38 ॥
ततो हिमालये जज्ञे देवी हैमवती तु सा ।
या गौरीति प्रसिद्धाऽऽसीद्दत्ता सा शंकराय च ॥ 39 ॥
ततः स्कंदः समुद्भूतस्तारकस्तेन घातितः ।

Vyāsa said: The Devī vanished there after describing all these. The Devas were glad and considered themselves blessed by the sight of the Devī. O Janamejaya! The Haimavatī next took Her birth in the house of the Himālaya and was known by the name of Gaurī. Śaṅkara, the Deva of the Devas, married Her. Ṣaḍānana (Kārtika) was born of them. He killed the Tārakāsura.

समुद्रमन्थने पूर्वं रत्नान्यासुर्नराधिप ॥ 40 ॥
तत्र देवैः स्तुता देवी लक्ष्मीप्राप्त्यर्थमादरात् ।
तेषामनुग्रहार्थाय निर्गता तु रमा ततः ॥ 41 ॥
वैकुण्ठाय सुरैर्दत्ता तेन तस्य शमोऽभवत् ।

O King! In ancient times, when the ocean was churned, many gems were obtained. At that time the Devas chanted hymns to the Devī with a concentrated mind to get Lakṣmī Devī. To show favour to the Devas, Ramā Devī got out of the ocean. The Devas gave Lakṣmī to Viṣṇu, the Lord of the Vaikuṇṭha. Viṣṇu was very glad at this.

इति ते कथितं राजन्देवीमाहात्म्यमुत्तमम् ॥ 42 ॥
गौरीलक्ष्म्योः समुद्भूतिविषयं सर्वकामदम् ।
न वाच्यं त्वेतदन्यस्मै रहस्यं कथितं यतः ॥ 43 ॥
गीता रहस्यभूतेयं गोपनीया प्रयत्नतः ।
सर्वमुक्तं समासेन यत्पृष्टं तत्त्वयानघ ।
पवित्रं पावनं दिव्यं किं भूयः श्रोतुमिच्छसि ॥ 44 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां सप्तमस्कन्धे देवीगीतायां चत्वारिंशोऽध्यायः ॥ 40 ॥

खशरद्व्यश्वि (2250) पद्यैस्तु द्वैपायनमुखच्युतैः ।
श्रीमद्भागवतस्यास्य सप्तमस्कन्ध ईरितः ॥ 1 ॥

O King! Thus I have described to you the Greatness of the Devī and the birth of Gaurī and Lakṣmī. One's desires are all fulfilled when one hears this. O King! This secret I have described to you. Take care not to divulge it to any other body. This is the secret of the Gītā; so carefully conceal it. O One of pure heart! I have told to you this Divine and Sin-destroying narration, that you asked. What more do you want to hear? Say.

Here ends the Fortieth Chapter of the Seventh Book on the External Worship of the Devī in the Mahāpurāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

Śrīmaddevībhāgavatam

Eighth Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On the Description of the Worlds

जनमेजय उवाच

सूर्यचन्द्रान्वयोत्थानां नृपाणां सत्कथाश्रितम् ।
चरितं भवता प्रोक्तं श्रुतं तदमृतास्पदम् ॥ 1 ॥
अधुना श्रोतुमिच्छामि सा देवी जगदम्बिका ।
मन्वंतरेषु सर्वेषु यद्यद्रूपेण पूज्यते ॥ 2 ॥

Janamejaya asked: O Lord! I have heard all that you have described about the sweet nectar-like characters of the King of the Solar and the Lunar dynasties. Now kindly describe the real Tattva of the Virāṭ Form of the Great Devī and how She was worshipped in every Manvantara by the Regent of that Manvantara and the Kings thereof.

यस्मिन्यस्मिंश्च वै स्थाने येन येन च कर्मणा ।
शरीरेण च देवेशी पूजनीया फलप्रदा ।
येनैव मन्त्रबीजेन यत्र यत्र च पूज्यते।
देव्या विराट्स्वरूपस्य वर्णनं च यथातथम् ॥ 3 ॥
येन ध्यानेन तत्सूक्ष्मे स्वरूपे स्यान्मतेर्गतिः ।
तत्सर्वं वद विप्रर्षे येन श्रेयोऽहमाप्नुयाम् ॥ 4 ॥

In what part of the year and in which place, under what circumstances and in what form and with what Mantras was the Devī worshipped? I am very anxious to hear all this. O Guru! In fact describe the gross forms of the Ādyā Śakti, the Devī Bhagavatī by concentrating attention to which, I can have the power to understand the subtle forms of the Devī and I can get the highest good in this world.

व्यास उवाच

शृणु राजन्प्रवक्ष्यामि देव्याराधनमुत्तमम् ।
यत्कृतेन श्रुतेनापि नरः श्रेयोऽत्र विन्दते ॥ 5 ॥
एवमेतन्नारदेन पृष्टो नारायणः पुरा ।
तस्मै यदुक्तवान्देवो योगचर्याप्रवर्तकः ॥ 6 ॥

Vyāsa said: O King! Now hear. I am describing to you in detail about the worship of the Devī Bhagavatī that leads of the welfare of the Whole World; the hearing of which or the practice of which enables one to get the highest good. In days of yore, the Devarṣi Nārada asked Nārāyaṇa about this very point; I will now tell you what the Bhagavān, the Promulgator of the Yoga Tattva, advised Nārada.

एकदा नारदः श्रीमान्पर्यटन्पृथिवीमिमाम् ।
नारायणाश्रमं प्राप्तो गतखेदश्च तस्थिवान् ॥ 7 ॥
तस्मै योगात्मने नत्वा ब्रह्मदेवतनूद्भवः ।
पर्यपृच्छदिमं चार्थं यत्पृष्टो भवताऽनघ ॥ 8 ॥

Once on a time the all powerful Devarṣi Nārada entitled with all the Yogic powers, and born from the body of Brahmā was travelling all over this earth and came to the hermitage of the Ṛṣi Nārāyaṇa. Resting a while, and the troubles of the journey over, he bowed down to the Yogi Nārāyaṇa and asked Him what you ask me now.

नारद उवाच

देवदेव महादेव पुराणपुरुषोत्तम ।
जगदाधार सर्वज्ञ श्लाघनीयोरुसद्गुण ॥ 9 ॥

Nārada said: O Deva Deva Mahādeva! O, Thou, the Ancient Puruṣa, the Excellent One! O Omniscient! O Thou, the Holder of the Universe! O Thou Who art the repository of the good qualities and Who art praised by all!

जगतस्तत्त्वमाद्यं यत्तन्मे वद यथेप्सितम् ।
जायते कुत एवेदं कुतश्चेदं प्रतिष्ठितम् ॥ 10 ॥

O Deva! Now tell me what is the ultimate cause of this Universe: whence has this Universe its origin? And how does it rest? To whom does it take refuge?

कुतोऽन्तं प्राप्नुयात्काले कुत्र सर्वफलोदयः ।
केन ज्ञातेन मायैषा मोहभूर्नाशमाप्नुयात् ॥ 11 ॥

Where does it dissolve in the time of Pralaya? Where do all the Karmas of these beings go to? And what Object is that whose knowledge destroys for ever the Māyā, the Cause of all this Moha (illusion)?

कयाऽर्चया किं जपेन किं ध्यानेनात्महृत्कजे ।
प्रकाशो जायते देव तमस्यर्कोदयो यथा ॥ 12 ॥

Whose worship, what Japam, and Whose meditation in the lotus of heart are to be made, by which, O Deva! the knowledge of Paramātman rises in the heart, as the darkness of the night vanishes by the rising of the Sun.

एतत्प्रश्नोत्तरं देव ब्रूहि सर्वमशेषतः ।
यथा लोकस्तरेदंधतमसं त्वंजसैव हि ॥ 13 ॥

O Deva! Kindly reply to these my question in such a clear manner as the ignorant people in this Saṁsāra can understand and get themselves across this ocean of Saṁsāra.

व्यास उवाच

एवं देवर्षिणा पृष्टः प्राचीनो मुनिसत्तमः ।
नारायणो महायोगी प्रतिनंद्य वचोऽब्रवीत् ॥ 14 ॥

Vyāsa said: Thus asked by the Devarṣi, the ancient Nārāyaṇa, the Best of the Munis, the great Yogi gladly spoke:

नारायण उवाच

शृणु देवर्षिवर्यात्र जगतस्तत्त्वमुत्तमम् ।
येन ज्ञातेन मर्त्यो हि जायते न जगद्भ्रमे ॥ 15 ॥

"O Devarṣi! Hear I will now speak to you all the Tattvas of this world, knowing which the mortal never falls into the illusion of this world."

जगतस्तत्त्वमित्येव देवी प्रोक्ता मयाऽपि हि ।
ऋषिभिर्देवगन्धर्वैरन्यैश्चापि मनीषिभिः ॥ 16 ॥

O Child! The original cause of this Universe is the Devī Mahā Māyā (the image of the Supreme Caitanya Para Brahma); this is the opinion of the Ṛṣis, the Devas, Gandharvas, and other intelligent person.

सा जगत्सृजते देवी तया च प्रतिपाल्यते ।
तया च नाश्यते सर्वमिति प्रोक्तं गुणत्रयात् ॥ 17 ॥
तस्याः स्वरूपं वक्ष्यामि देव्याः सिद्धर्षिपूजितम् ।
स्मरतां सर्वपापघ्नं कामदं मोक्षदं तथा ॥ 18 ॥

It is written in the Vedas and other Śāstras that the Devī Bhagavatī, worshipped by all in the Universe, creates, preserves and destroys the Universe by the influence of Her three Guṇas. I now describe to you the nature of the Devī, worshipped by the Siddhas, Gandharvas and Ṛṣis, the mere remembering of Whom destroys all sins, and gives final liberation Mokṣa (and Dharma, Artha, and Kāma also).

मनुः स्वायम्भुवस्त्वाद्यः पद्मपुत्रः प्रतापवान् ।
शतरूपापतिः श्रीमान्सर्वमन्वन्तराधिपः ॥ 19 ॥
स मनुः पितरं देवं प्रजापतिमकल्मषम् ।
भक्त्या पर्यचरत्पूर्वं तमुवाचात्मभूः सुतम् ॥ 20 ॥
पुत्र पुत्र त्वया कार्यं देव्याराधनमुत्तमम् ।
तत्प्रसादेन ते तात प्रजासर्गः प्रसिद्ध्यति ॥ 21 ॥

The powerful Svāyambhuva Manu, the First, the husband of Śatarūpā, the prosperous and the Ruler of all the Manvantrars worshipped the sinless Prajāpati Brahmā, his Father with due devotion and satisfied Him when the Grandsire of the Lokas, the Hiraṇyagarbha spoke to his son: "The excellent worship of the Devī should be done by you. By Her Grace, O Son, your work of creating worlds will be successful."

एवमुक्तः प्रजास्त्रष्टा मनुः स्वायम्भुवो विराट् ।
जगद्योनिं तदा देवीं तपसाऽतर्पयद्विभुः ॥ 22 ॥

तुष्टाव देवीं देवेशीं समाहितमतिः किल ।
आद्यां मायां सर्वशक्तिं सर्वकारणकारणम् ॥ 23 ॥

Thus spoken by Brahmā, the Bibhu Svāyambhuva Manu, the Virāṭ incarnate, worshipped the World Mother with great austerties. And with his concentrated devotion, he satisfied the Devī Deveśī and began to chant hymns to Her, the First-born, the Māyā, the Śakti of all, and the Cause of all causes.

मनुरुवाच

नमो नमस्ते देवेशि जगत्कारणकारणे ।
शङ्खचक्रगदाहस्ते नारायणहृदाश्रिते ॥ 24 ॥
वेदमूर्ते जगन्मातः कारणस्थानरूपिणि ।
वेदत्रयप्रमाणज्ञे सर्वदेवनुते शिवे ॥ 25 ॥

Manu said: "Thou art Brahmā, the ocean of the Vedas, Kṛṣṇa, the abode of Lakṣmī, Purandara. I bow down again and again to Thee, the Deveśī, the Cause of Māyā, the Cause of this Universe. Thou holdest śaṅkha (the conchshell), cakra, gadā, etc., in Thy hands and Thou residest in the heart of Nārāyaṇa; Thou art the Vedas incarnate, the World Mother, the Auspicious One, bowed down by all the Devas, and the Knower of the Three Vedas.

महेश्वरि महाभागे महामाये महोदये ।
महादेवप्रियावासे महादेवप्रियङ्करि ॥ 26 ॥
गोपेंद्रस्य प्रिये ज्येष्ठे महानन्दे महोत्सवे ।
महामारीभयहरे नमो देवादिपूजिते ॥ 27 ॥

O Thou, endowed with all powers and glory! O Mahāmāye! Mahābhāge! Mahodaye! (the Self-manifested). Thou residest as the better half of Mahā Deva, and Thou dost all what are dear of Him. Thou art the most beloved of Nanda, the Cowherd (in the form of Mahā Māyā, the daughter who concealed Kṛṣṇa and slipped from the hands of Kamsa and got up in the air and remained as Vindhyāvāsinī; also in the form of Śrī Kṛṣṇa), Thou gavest much pleasure and wert the cause of all the festivities; Thou takest away the fear due to plague, etc., Thou art worshipped by the Devas. O Thou, the auspicious Bhagavatī! Thou art the welfare of all incarnate; Thou fructifiest the desires of all to success!

सर्वमंगलमांगल्ये शिवे सर्वार्थसाधिके ।
शरण्ये त्र्यम्बके गौरि नारायणि नमोऽस्तु ते ॥ 28 ॥
यतश्चेदं यया विश्वमोतं प्रोतं च सर्वथा ।
चैतन्यमेकमाद्यन्तरहितं तेजसां निधिम् ॥ 29 ॥

Thou art the One to Whom all take refuge and Thou removest their all the dangers; O Thou, the three-eyed! Gaurī Nārāyaṇī! Obeisance to Thee. I bow down to that ocean of all brightness and splendour, without beginning or end, the One Consciousness, wherein this endless Universe rises and remains interwoven therein.

ब्रह्मा यदीक्षणात्सर्वं करोति च हरिः सदा ।
पालयत्यपि विश्वेशः संहर्ता यदनुग्रहात् ॥ 30 ॥
मधुकैटभसंभूतभयार्तः पद्मसंभवः ।
यस्याः स्तवेन मुमुचे घोरदैत्यभवाम्बुधेः ॥ 31 ॥

I bow down to the Devī, whose Gracious Glance enables Brahmā, Viṣṇu, and Maheśvara to do their respective works of creating, preserving, and destroying the Universe. O Devī! Thou art the Only One, whom all can bows, since the lotus-born Brahmā, terrified by the horrible Daityas, was freed by Thy prowess only.

त्वं ह्रीः कीर्तिः स्मृतिः कान्तिः कमला गिरिजा सती ।
दाक्षायणी वेदगर्भा सिद्धिदात्री सदाऽभया ॥ 32 ॥

O Bhagavatī! Thou art modesty, fame, memory, lustre; Thou art Lakṣmī, Girijā, the daughter of Himālaya, Thou art Satī, the Dakṣa's daughter; Thou art the Sāvitrī the Mother of the Vedas, Thou art the intelligence of all and Thou art the cause of fearlessness.

स्तोष्ये त्वां च नमस्यामि पूजयामि जपामि च ।
ध्यायामि भावये वीक्षे श्रोष्ये देवि प्रसीद मे ॥ 33 ॥

So I now engage myself in reciting Thy Japam, Thy hymns and Thy worship. I meditate on Thee and see Thy form within my heart and hear Thy praises.

ब्रह्मा वेदनिधिः कृष्णो लक्ष्म्यावासः पुरन्दरः ।
त्रिलोकाधिपतिः पाशी यादसांपतिरुत्तमः ॥ 34 ॥

कुबेरो निधिनाथोऽभूद्यमो जातः परेतराट् ।
नैर्ऋतो रक्षसां नाथः सोमो जातो ह्यपोमयः ॥ 35 ॥
त्रिलोकवंद्यो लोकेशि महामाङ्गल्यरूपिणी ।
नमस्तेऽस्तु पुनर्भूयो जगन्मातर्नमो नमः ॥ 36 ॥

Be graciously pleased on me, O Devī! It is by Thy Grace that Brahmā is the Revealer of the Four Vedas, Viṣṇu is the Lord of Lakṣmī, Indra is the Lord of the Devas and of the three worlds; Varuṇa is the Lord of waters, Kubera is the Lord of wealth, Yama is the Lord of the dead, Nairṛta is the Lord of the Rākṣasas, and Soma is the Lord of the water element and praised by the three worlds. Therefore, O Auspicious World Mother! I bow down again and again to Thee."

नारायण उवाच

एवं स्तुता भगवती दुर्गा नारायणी परा ।
प्रसन्ना प्राह देवर्षे ब्रह्मपुत्रमिदं वचः ॥ 37 ॥

Nārāyaṇa said: O Child! When Svāyambhuva Manu, the son of Brahmā, chanted thus the hymns to the Ādyā Śakti Bhagvatī Nārāyaṇī, She became pleased and spoke to him thus:

श्रीदेव्युवाच

वरं वरय राजेन्द्र ब्रह्मपुत्र यदिच्छसि ।
प्रसन्नाऽहं स्तवेनात्र भक्त्या चाराधनेन च ॥ 38 ॥

The Devī said: "O King, the Brahmā's son! I am pleased with your devoted worship and hymns; so ask boon from Me that you desire."

मनुरुवाच

यदि देवि प्रसन्नाऽसि भक्त्या कारुणिकोत्तमे ।
तदा निर्विघ्नतः सृष्टिः प्रजायाः स्यात्तवाज्ञया ॥ 39 ॥

Manu said: "O Devī! If Thou art graciously pleased, grant that my creation be finished without any hitch."

श्रीदेव्युवाच

प्रजासर्गः प्रभवतु ममानुग्रहतः किलं ।
निर्विघ्नेन च राजेन्द्र वृद्धिश्चाप्युत्तरोत्तरम् ॥ 40 ॥

The Devī said: "O King of Kings! By My blessing, your work of creation will be completed without any obstruction.

यः कश्चित्पठते स्तोत्रं मद्भक्त्या त्वत्कृतं सदा ।
तेषां विद्या प्रजासिद्धिः कीर्तिः कांत्युदयः खलु ॥ 41 ॥

And by your puṇya (merits) they will no doubt multiply on and on. He who reads with devotion this hymn (stotra) composed by you, will get sons, fame and beauty in the world and, in the end, he will be entitled to get the Highest Place.

जायन्ते धनधान्यानि शक्तिप्रहता नृणाम् ।
सर्वत्र विजयो राजन्सुखं शत्रुपरिक्षयः ॥ 42 ॥

The people will have powers unopposed by anybody, will get wealth and grains, will get victory everywhere and happiness; and his enemies will be ruined.

नारायण उवाच

एवं दत्त्वा वरान्देवी मनवे ब्रह्मसूनवे ।
अन्तर्धानं गता चासीत्पश्यतस्तस्य धीमतः ॥ 43 ॥
अथ लब्धवरो राजा ब्रह्मपुत्रः प्रतापवान् ।
ब्रह्माणमब्रवीत्तात स्थानं मे दीयतां रहः ॥ 44 ॥
यत्राहं समधिष्ठाय प्रजाः स्रक्ष्यामि पुष्कलाः ।
यक्ष्यामि यज्ञैर्देवेशं तत्समादिश माचिरम् ॥ 45 ॥

Nārāyaṇa said: "O Child! The Devī Bhagavatī Ādyā Śakti granted thus the desired boon to Svāyambhuva Manu and vanished away at once from his sight. Then the powerful Manu, obtaining thus the boon, spoke to his father: O Father! Now give me a solitary place where I can worship the Devī with sacrifices and do my work of creating a good number of people."

इति पुत्रवचः श्रुत्वा प्रजापतिपतिर्विभुः ।
चिन्तयामास सुचिरं कथं कार्यं भवेदिदम् ॥ 46 ॥

Hearing thus the words of the son, the Prajāpati, the Lord thought over the matter for a long time: "How this work would be done?

सृजतो मे गतः कालो विपुलोऽनन्तसंख्यकः ।
धरा वार्भिः प्लुता मग्ना रसं याताऽखिलाश्रया ॥ 47 ॥

Alas! I have spent an endless time in this work of creation; but as yet nothing has been done. For the Earth, the receptacle of all the Jīvas is submerged in water and has gone down to the Rasātala. What is to be done now? There is one hope and that is this:

इदं मच्चिंतितं कार्यं भगवानादिपूरुषः ।
करिष्यति सहायो मे यदादेशेऽहमाश्रितः ॥ 48 ॥
इति श्रीमद्देवीभागवते महापुराणे अष्टमस्कन्धे भुवनाकोशो नाम प्रथमोऽध्यायः ॥ 1 ॥

If the Bhagavān, the Primeval Person, under Whose Command I am engaged in this work of creation, helps me in this work of mine, no doubt it will be accomplished then and then only."

Here ends the First Chapter of the Eighth Book on the description of the worlds in the Mahāpurāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER II

On the Earth Raised by the Boar

नारायण उवाच

एवं मीमांसतस्तस्य पद्मयोनेः परन्तप ।
मन्वादिभिर्मुनिवरैर्मरीच्याद्यैः समन्ततः ॥ 1 ॥
ध्यायतस्तस्य नासाग्राद्विरिंचेः सहसाऽनघ ।
वराहपोतो निरगादेकांगुलप्रमाणतः ॥ 2 ॥

Nārāyaṇa said: ("O Child! When you have got your senses controlled and have overcome lust, anger, etc., and other enemies, then you are certainly entitled to hear this secret.) While Brahmā was discussing on this subject with Marīci and the other Brahmarṣis and with Svāyambhuva Manu, suddenly there came out of the nose of the meditative Brahmā, one young boar (the child of a boar) of the dimension of one finger only.

तस्यैव पश्यतः स्वस्थः क्षणेन किल नारद ।
करिमात्रं प्रववृधे तदद्भुततमं ह्यभूत ॥ 3 ॥
मरीचिमुख्यैर्विप्रेन्द्रैः सनकाद्यैश्च नारद ।
तद्दृष्ट्वा सौकरं रूपं तर्कयामास पद्मभूः ॥ 4 ॥

That little boar, that was just in the air, soon became, while they were looking at it, enlarged to a very big elephant, in an instant; a very strange sight, indeed! Seeing this, the Kumāras Sanaka, etc., Marīci and the other Seven Ṛṣis and the Creator Brahmā were struck with wonder and Brahmā began to discuss thus:

किमेतत्सौकरव्याजं दिव्यं सत्त्वमवस्थितम् ।
अत्याश्चर्यमिदं जातं नासिकाया विनिःसृतम् ॥ 5 ॥
दृष्टोऽगुंष्ठशिरोमात्रः क्षणाच्छैलेन्द्रसन्निभः ।
आहोस्विद्भगवान्किं वा यज्ञो मे खेदयन्मनः ॥ 6 ॥

Oh! This young boar has come out suddenly of My nose; though it is a very small one, it is certainly, come under a disguise and it has all made us merge in an ocean of wonder. Is this something Divine, of a Sāttvic quality under the guise of this boar? It was of the size of a thumb and it is now like the Himālaya Mountain?

इति तर्कयतस्तस्य ब्रह्मणः परमात्मनः ।
वराहरूपो भगवाञ्जगर्ताचलसन्निभः ॥ 7 ॥
विरिंचिं हर्षयामास संहतांश्च द्विजोत्तमान् ।
स्वगर्जशब्दमात्रेण दिक्प्रान्तमनुनादयन् ॥ 8 ॥

Oh! Is this the Bhagavān, the Yajña Puruṣa? While they were thus discussing, the Bhagavān, in the shape of the boar, began to make loud sounds, like the rolling of the mountain clouds at the time of the Pralaya resounding all the quarters.

ते निशम्य स्वखेदस्य क्षयिष्णुं घुर्घुरस्वनम् ।
जनस्तपः सत्यलोकवासिनोऽमरवर्यकाः ॥ 9 ॥
छन्दोमयैः स्तोत्रवरैर्ऋक्सामाथर्वसंभवैः ।
वचोभिः पुरुषं त्वाद्यं द्विजेन्द्राः पर्यवाकिरन् ॥ 10 ॥

At this Brahmā and all the Ṛṣis assembled there became very glad. Hearing the ghurghura noise of the Boar, their troubles ended and the people of Janarloka, Taparloka, Satyaloka and all the Devas being very much gladdened began to chant sweet humns with Chandas of Ṛk, Yajuṣ, Sāma and Atharva Vedas, to that Ādi Puruṣa, the Bhagavān, from all sides.

तेषां स्तोत्रं निशम्याद्यो भगवान्हरिरीश्वरः ।
कृपावलोकमात्रेणानुगृहीत्वाऽप आविशत् ॥ 11 ॥
तस्यांतर्विशतः क्रूरसटाघातप्रपीडितः ।
समुद्रोऽथाब्रवीद्देव रक्ष मां शरणार्तिहन् ॥ 12 ॥

Hearing their praises, the Bhagavān Hari

graciously looked on them and immediately merged Himself in the ocean. The ocean was very much agitated with the fierce striking of the hairs of the Boar, when He entered into the waters of your refuges! Protect me."

इत्याकर्ण्य समुद्रोक्तं वचनं हरिरीश्वरः ।
विदारयञ्जलचराञ्जगामांतर्जले विभुः ॥ 13 ॥
इतस्ततोऽभिधावन्स विचिन्वन्पृथिवीं धराम् ।
आघ्रायाघ्राय सर्वेशो धरामासादयच्छनैः ॥ 14 ॥
अन्तर्जलगतां भूमिं सर्वसत्त्वाश्रयां तदा ।
भूमिं स देवदेवेशो दंष्ट्रयोदाजहार ताम् ॥ 15 ॥

Hearing these words of the ocean, the God Hari tore asunder all the aquatic animals and went down beneath the waters. Searching violently hither and thither, He knew the earth by her smell. At once the Bhagavān Hari, the Lord of all, went to Her and rescued the earth by raising Her up on his big teeth, the Earth that was the abode of all the beings.

तां समुद्धृत्य दंष्ट्राग्रे यज्ञेशो यज्ञपुरुषः ।
शुशुभे दिग्गजो यद्वदुद्धृत्याथ सुपद्मिनीम् ॥ 16 ॥
तं दृष्ट्वा देवदेवेशो विरिंचिः स मनुः स्वराट् ।
तुष्टाव वाग्भिर्देवेशं दंष्ट्रोद्धृतवसुन्धरम् ॥ 17 ॥

When the Bhagavān, the Lord of all the sacrifices, came up with the Earth on the top of His teeth, He looked beautiful like the elephant of a quarter taking out by the root and holding a thousand petalled lotus his tusks. When the Bhagavān rescued thus the Earth, raising Her up on His tusks, Brahmā and Indra, the Lord of the Devas, the powerful Manu began to praise Him with sweet words:

ब्रह्मोवाच

जितं ते पुण्डरीकाक्ष भक्तानामार्तिनाशन ।
खर्वीकृतसुराधार सर्वकामफलप्रद ॥ 18 ॥
इयं च धरणी देव शोभते वसुधा तव ।
पद्मिनीव सुपत्राढ्या मतङ्गजकरोद्धृता ॥ 19 ॥

Brahmā said: "O Lotus-eyed! O Bhagavān! Thou art victorious everywhere; O Thou, the Destroyer of the sufferings of the Bhaktas! Thou hast, by Thy own prowess, humilated the Heaven, the abode of the gods upto Satyaloka! Thou, the Giver of all the desires! O Deva! This earth shines so beautiful on Thy teeth as the thousand petalled lotus, taken up by the root by a mad elephant, shines on his two tusks.

इदं च ते शरीरं वै शोभते भूमिसङ्गमात् ।
उद्धृतांबुजशुण्डाग्रकरींद्रतनुसन्निभम् ॥ 20 ॥
नमो नमस्ते देवेश सृष्टिसंहारकारक ।
दानवानां विनाशाय कृतनानाकृते प्रभो ॥ 21 ॥

O Bhagavān! This Form, *i.e.*, that of Thy sacrificial Boar, with earth on Thee looks so very beautiful as the lotus looks beautiful on the tusks of an elephant. O Lord! We bow down to Thee, the Creator and the Destroyer of everything; Thou assumest many forms for the purpose of destroying the Dānavas; Thou dost do many acts that redound to Thy Glory.

अग्रतश्च नमस्तेऽस्तु पृष्ठतश्च नमो नमः ।
सर्वामराधारभूत बृहद्धाम नमोऽस्तु ते ॥ 22 ॥

We bow down to Thee, to Thy Front and to Thy Back. (Really thou hast no front nor back. Thou art everywhere.) Thou art the Upholder of all the Celestials and the Immortals! Thy eyes shine equally everywhere.

त्वयाऽहं च प्रजासर्गे नियुक्तः शक्तिबृंहितः ।
त्वदाज्ञावशतः सर्गं करोमि विकरोमि च ॥ 23 ॥
त्वत्सहायेन देवेशा अमराश्च पुरा हरे ।
सुधां विभेजिरे सर्वे यथाकालं यथाबलम् ॥ 24 ॥

O Deva! By Thy power I am brought up and engaged in the work of creation and by Thy order I create in every Kalpa this Universe and destroy it. O Lord of Immortals! In the ancient times the Devas united churned the vast ocean by Thy help and got according to their merits their due shares. O Hari! Indra, the Lord of the Devas is enjoying the vast kingdom of Heaven, the Trilokas, by Thy Will and appointment. All the Devas worship him.

इन्द्रस्त्रिलोकीसाम्राज्यं लब्धवांस्त्वन्निदेशतः ।
भुनक्ति लक्ष्मीं बहुलां सुरसंघप्रपूजितः ॥ 25 ॥

वह्निः पावकतां लब्ध्वा जाठरादिविभेदतः ।
देवासुरमनुष्याणां करोत्याप्यायनं तथा ॥ 26 ॥
धर्मराजोऽथ पितॄणामधिपः सर्वकर्मदृक् ।
कर्मणां फलदाताऽसौ त्वन्नियोगादधीश्वरः ॥ 27 ॥

So the God of Fire has got his burning power and is residing in the bellies of the Devas, the Asuras, men and all other beings and penetrating their bellies, is satisfying all. Yama, the King of Dharma, by Thy appointment, is the Lord of the southern quarters, is presiding over the Pitṛs and being the witness of all the actions of the Jīvas, is awarding duly to them the fruits thereof.

नैर्ऋतो रक्षसामीशो यज्ञो विघ्नविनाशनः ।
सर्वेषां प्राणिनां कर्मसाक्षी त्वत्तः प्रजायते ॥ 28 ॥

Nairṛta, the Lord of the Rākṣasas, the witness of all the actions of all the beings, by Thy commandment, is the destroyer of all the obstacles of the devotees that take refuge unto thee, though he is a Yakṣa.

वरुणो यादसामीशो लोकपालो जलाधिपः ।
त्वदाज्ञाबलमाश्रित्य लोकपालत्वमागतः ॥ 29 ॥

The Varuṇa Deva, by Thy order, has become duly the Lord of the waters, and the Regent of the Loka (Dikpāla).

वायुर्गंधवहः सर्वभूतप्राणनकारणम् ।
जातस्तव निदेशेन लोकपालो जगद्गुरुः ॥ 30 ॥

The Vāyu, the Life of all, the carrier of the smell, has become by Thy order Lokapāla and the Guru of the universe.

कुबेरः किन्नरादीनां यक्षाणां जीवनाश्रयः ।
त्वदाज्ञांतर्गतः सर्वलोकपेषु च मान्यभूः ॥ 31 ॥

Kubera, obedient to Thy order, has become the Lord of the Yakṣas and the Kinnaras and is holding a respectful position like other Lokapālas.

ईशानः सर्वरुद्राणामीश्वरांतकरः प्रभुः ।
जातो लोकेशवंद्योऽसौ सर्वदेवाधिपालकः ॥ 32 ॥

Īśāna, Who is the destroyer of all the Jīvas, has got his Lordship over a quarter by Thy order and is being praised by all the Rudras, the Devas, Gandharvas, Yakṣas, Kinnaras, the men and all the beings.

नमस्तुभ्यं भगवते जगदीशाय कुर्महे ।
यस्यांशभागाः सर्वे हि जाता देवाः सहस्रशः ॥ 33 ॥

O Bhagavān! We bow down to Thee, the Lord of the Universe; the imnumerable Devas that are seen are merely the small fractions of Thy powers."

नारायण उवाच

एवं स्तुतो विश्वसृजा भगवानादिपुरुषः ।
लीलावलोकमात्रेणाप्यनुग्रहमवासृजत् ॥ 34 ॥
तत्रैवाभ्यागतं दैत्यं हिरण्याक्षं महासुरम् ।
रुन्धानमध्वनो भीमं गदयाऽताडयद्धरिः ॥ 35 ॥
तद्रक्तपंकदिग्धांगो भगवानादिपूरुषः ।
उद्धृत्य धरणीं देवो दंष्ट्रया लीलयाऽप्सुताम् ॥ 36 ॥

Nārāyaṇa said: O Child Nārada! When Brāhmā, the Creater and the Grandsire of the Lokas, praised thus the Ādi Puruṣa Bhagavān, He cast a side long glance at them, offering His Grace, When the Bhagavān, the Sacrificial Boar, was coming up with earth rescured and placed on his teeth, the awful Hiraṇyākṣa, the chief of the Daityas came before Him and obstructed His passage when He killed him by one violent stroke of his club.

निवेश्य लोकनाथेशो जगाम स्थानमात्मनः ।
एतद्भगवतश्चित्रं धरण्युद्धरणं परम् ॥ 37 ॥
शृणुयाद्यः पुमान्यश्च पठेच्चरितमुत्तमम् ।
सर्वपापविनिर्मुक्तो वैष्णवीं गतिमाप्नुयात् ॥ 38 ॥

इति श्रीमद्देवीभागवते महापुराणे अष्टमस्कन्धे द्वितीयोऽध्यायः ॥ 2 ॥

He was besmeared all over his body with the blood of the Daitya; and thus He came up from the Rasātala and placed the earth on the waters. He then went away to His Vaikuṇṭha abode.

O Child Nārada! He who hears or reads devotedly this glorious deed of the Bhagavān and the deliverance of the Earth, will certainly be freed of all his sins and goes to the highest holiest place of Viṣṇu, the Lord of all. There is no doubt in this."

Here ends the Second Chapter of the Eighth Book on the uplifting of the Earth by the Sacrificial Boar in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER III

On Manu's Family

नारायण उवाच

महीं देवः प्रतिष्ठाप्य यथास्थाने च नारद ।
वैकुण्ठलोकमगमद्ब्रह्मोवाच स्वमात्मजम् ॥ 1 ॥
स्वायंभुव महाबाहो पुत्र तेजस्विनां वर ।
स्थाने महीमये तिष्ठ प्रजाः सृज यथोचितम् ॥ 2 ॥

Nārāyaṇa said: 'O, Nārada! When the Bhagavān went away to Vaikuṇṭha, establishing the Earth in due position and equilibrium, Brahmā spoke thus to his son: "O Powerful Son of mine, O Svāyambhuva! The best of those that are filled with Teja (energy) and Tapas! Now go on with your work of creation, as you think proper, on this earth, the Upholdress of all the Jīvas.

देशकालविभागेन यज्ञेशं पुरुषं यज ।
उच्चावचपदार्थैश्च यज्ञसाधनकैर्विभो ॥ 3 ॥

And worship the Puruṣa, the Lord of Sacrifices, according to the division of place and time, and with all the necessary materials of various kinds, high and low, and those that will be useful in performing your sacrifices.

धर्ममाचर शास्त्रोक्तं वर्णाश्रमनिबन्धनम् ।
एतेन क्रमयोगेन प्रजावृद्धिर्भविष्यति ॥ 4 ॥

Do Dharma according to the Śāstras, and according to the Varṇa (the different castes) and Āśrama (Brahmacarya, etc.); thus by gradually going on step by step in the path of Yoga, your progeny will be multiplied.

पुत्रानुत्पाद्य गुणतः कीर्त्या कान्त्याऽऽत्मरूपिणः ।
विद्याविनयसंपन्नान्सदाचारवतां वरान् ॥ 5 ॥
कन्याश्च दत्त्वा गुणवद्यशोवद्भ्यः समाहितः ।
मनः सम्यक्समाधाय प्रधानपुरुषे परे ॥ 6 ॥

Beget lovely sons and daughters, of good fame, culture, modesty and ornamented with various other good qualifications, like yourself; then marry your daughters when they will come to marriageable age, to proper persons of good qualifications and then fix your mind thoroughly on the Excellent Puruṣa that is the very Best.

भक्तिसाधनयोगेन भगवत्परिचर्यया ।
गतिमिष्टां सदा वंद्यां योगिनां गमिता भवान् ॥ 7 ॥
इत्याश्वास्य मनुं पुत्रं पद्मयोनिः प्रजापतिः ।
प्रजासर्गे नियम्यासुं स्वधाम प्रत्यपद्यत ॥ 8 ॥

O Child! Now go and serve the Bhagavān with devotion as I have advised you; and you will certainly attain that which is difficult to be worshipped and obtained. Advising thus his son Svāyambhuva Manu, and starting him in his work of creation, the Lotus-born, the Lord of all the subjects, Brahmā went away to His own abode.

प्रजाः सृजत पुत्रेति पितुराज्ञां समादधत् ।
स्वायंभुवः प्रजासर्गमकरोत्पृथिवीपतिः ॥ 9 ॥
प्रियव्रतोत्तानपादौ मनुपुत्रौ महौजसौ ।
कन्यास्तिस्त्रः प्रसूताश्च तासां नामानि मे शृणु ॥ 10 ॥

When Brahmā went away, having ordered his son to create progeny and subjects, Manu, took that seriously in his heart and began to do that work. In due time, he had two powerful sons named Priyavrata and Uttānapāda and three lovely beautiful daughters endowed with various good qualities.

आकूतिः प्रथमा कन्या द्वितीया देवहूतिका ।
तृतीया च प्रसूतिर्हि विख्याता लोकपावनी ॥ 11 ॥
आकूतिं रुचये प्रादात्कर्दमाय च मध्यमाम् ।
दक्षायादात्प्रसूतिं च यासां लोक इमाः प्रजाः ॥ 12 ॥

Hear the names of the three daughters. The first daughter, the purifier of the world, was named Ākūti; the second was named Devahūti and the third was Prasūti. The first daughter Ākūti was married to the Maharṣi Ruci; the second was married to the Prajāpati Karddama; and the third was married to the Prajāpati Dakṣa.

रुचेः प्रजज्ञे भगवान्यज्ञो नामादिपूरुषः ।
आकूत्यां देवहूत्यां च कपिलोऽसौ च कर्दमात् ॥ 13 ॥

सांख्याचार्यः सर्वलोके विख्यातः कपिलो विभुः ।
दक्षात्प्रसूत्यां कन्याश्च बहुशो जज्ञिरे प्रजाः ॥ 14 ॥
यासां संतानसंभूता देवतिर्यङ्नरादयः ।
प्रसूता लोकविख्याताः सर्वे सर्गप्रवर्तकाः ॥ 15 ॥

And know that all the beings in this world had their origin from this last daughter. Now hear the progeny of these three daughters and the Maharṣis respectively: By Maharṣi Ruci was born one son named Yajña, in the womb of Ākūti; he is the part of the Bhagavān Ādi Puruṣa Viṣṇu; by Maharṣi Karddama, in the womb of Devahūti was born the Bhagavān Kapila Deva, the famous author of the Sāṅkhya Śāstra; and in the womb of Prasūti, by the Prajāpati Dakṣa were born some daughters only; know that the Devas, men, beasts and birds were all created by this Prajāpati Dakṣa.

यज्ञश्च भगवान्स्वायंभुवमन्वंतरे विभुः ।
मनुं ररक्ष रक्षोभ्यो याम्यैर्देवगणैर्वृतः ॥ 16 ॥
कपिलोऽपि महायोगी भगवान्स्वाश्रमे स्थितः ।
देवहूत्यै परं ज्ञानं सर्वाविद्यानिवर्तकम् ॥ 17 ॥
सविशेषं ध्यानयोगमध्यात्मज्ञाननिश्चयम् ।
कापिलं शास्त्रमाख्यातं सर्वाज्ञानविनाशनम् ॥ 18 ॥
उपदिश्य महायोगी स ययौ पुलहाश्रमम् ।
अद्यापि वर्तते देवः सांख्याचार्यो महायशाः ॥ 19 ॥

These offsprings were the first promulgators in the work of creation. In the Svāyambhuva Manvantara, the powerful Bhagavān Yajña, by the help of the Devas named Yāma, saved his mother's Father Manu from the attacks of the Rākṣasas; and the great Lord of the Yogis, the Bhagavān Kapila, remained for a while in his Āśrama and gave spiritual instructions to his mother Devahūti, by which Avidyā could he at once destroyed, and disclosed his Sāṅkhya Śāstra, the great work on the Spiritual Philosophy and the special Dhyāna Yoga in all its details an finally went for Samādhi to the Āśrama of Pulaha where the great Deva Sāṁkhyācārya lives up to today.

यन्नामस्मरणेनापि सांख्ययोगश्च सिद्ध्यति ।
तं वंदे कपिलं योगाचार्यं सर्ववरप्रदम् ॥ 20 ॥
एवमुक्तं मनोः कन्यावंशवर्णनमुत्तमम् ।
पठतां शृण्वतां चापि सर्वपापविनाशनम् ॥ 21 ॥

Oh! I bow down to the great Yogācārya, the Bhagavān Kapila Deva, the Fructifier of all desires, the mere remembrance of Whose Name makes easily the Yogi realise the meaning of the Sāṁkhya Jñāna. The sins are immediately destroyed to those that hear or read the holy anecdote of the progeny of the daughters of Manu.

अतः परं प्रवक्ष्यामि मनुपुत्रान्वयं शुभम् ।
यदाकर्णनमात्रेण परं पदमवाप्नुयात् ॥ 22 ॥
द्वीपवर्षसमुद्रादिव्यवस्था यत्सुतैः कृता ।
व्यवहारप्रसिद्ध्यर्थं सर्वभूतसुखाप्तये ॥ 23 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे भुवनकोशो नाम तृतीयोऽध्यायः ॥ 3 ॥

O Child! Now I describe to you the progeny of the sons of Svāyambhuva Manu. Hear attentively. The hearing of which will enable one to enter into the highest place. Now is being described the history about the progeny of those who formed those Dvīpas (islands) Varṣas (countries) and oceans for the welfare and happiness of all the creation and for the use of them. Hear.

Here ends the Third Chapter of the Eighth Book on the description of the family of Manu in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER IV

On the Family of Priyavrata

नारायण उवाच

मनोः स्वायंभुवस्यासीज्ज्येष्ठः पुत्रः प्रियव्रतः ।
पितुः सेवापरो नित्यं सत्यधर्मपरायणः ॥ 1 ॥
प्रजापतेर्दुहितरं सुरूपां विश्वकर्मणः ।
बर्हिष्मतीं चोपयेमे समानां शीलकर्मभिः ॥ 2 ॥

The Ṛṣis Nārāyaṇa said: The eldest son of Svāyambhuva, Priyavrata served always his father and was very truthful. He married the daughter of the Prajāpati Viśva Karmā, the exceedingly lovely and beautiful Barhiṣmatī, resembling like him,

adorned with modesty, good nature and various other qualifications.

तस्यां पुत्रान्दशगुणैरन्वितान्भावितात्मनः ।
जनयामास कन्यां चोर्जस्वतीं च यवीयसीम् ॥ 3 ॥
आग्नीध्रश्चेध्मजिह्वश्च यज्ञबाहुस्तृतीयकः ।
महावीरश्चतुर्थस्तु पंचमो रुक्मशुक्रकः ॥ 4 ॥
धृतपृष्ठश्च सवनो मैधातिथिरथाष्टमः ।
वीतिहोत्रः कविश्चेति दशैते वह्निनामकाः ॥ 5 ॥
एतेषां दशपुत्राणां त्रयोऽप्यासन्विरागिणः ।
कविश्च सवनश्चैव महावीर इति त्रयः ॥ 6 ॥

He begat ten sons, very spiritual and well qualified and one daughter named Ūrjaṣvatī. This daughter was the youngest of all. The names of the ten sons are respectively: (1) Āgnīdhra, (2) Idhmajihva, (3) Yajñabāhu, (4) Mahāvīra, (5) Rukmaśukra (Hiraṇyaretā) (6) Ghṛtapṛṣṭha, (7) Savana, (8) Medhātithi, (9) Vītihotra and (10) Kavi. The name "Agni" was attached to each of the above names. Out of these ten, the three sons named Kavi, Savana, and Mahāvīra were indifferent and dispassionate to the world.

आत्मविद्यापरिष्णाताः सर्वे ते ह्यूर्ध्वरेतसः ।
आश्रमे परमहंसाख्ये निःस्पृहा ह्यभवन्मुदा ॥ 7 ॥
अपरस्यां च जायायां त्रयः पुत्राश्च जज्ञिरे ।
उत्तमस्तामसश्चैव रैवतश्चेति विश्रुताः॥ 8 ॥

In due time, these became extremely free from all desires and they were proficient in Ātmavidyā (Self-Knowledge). They were all Ūrdhvaretā (of perpetual chastity; who has subdued all their passions) and took gladly to the Paramahaṁsa Dharma. Priyavrata had by his other wife three sons, named Uttama, Tāmasa, and Raivata.

मन्वंतराधिपतय एते पुत्रा महौजसः ।
प्रियव्रतः स राजेन्द्रो बुभुजे जगतीमिमाम् ॥ 9 ॥
एकादशार्बुदाब्दानामव्याहतबलेंद्रियः ।
यदा सूर्यः पृथिव्याश्च विभागे प्रथमेऽतपत् ॥ 10 ॥

These were all widely known; each of them in due time became endowed with great prowess and splendour and became the Lord of one Manvantara. Priyavrata, the son of Svāyambhuva, the King-Emperor enjoyed with his sons and relations, this earth for eleven Arbuda years; the wonder was this, that he lived so long and there was seen no decay in his strength as regards his body or his senses.

भागे द्वितीये तत्रासीदन्धकारोदयः किल ।
एवं व्यतिकरं राजा विलोक्य मनसा चिरम् ॥ 11 ॥
प्रशास्ति मयि भूम्यां च तमः प्रादुर्भवेत्कथम् ।
एवं निवारयिष्यामि भूमौ योगबलेन च ॥ 12 ॥

Once on an occasion, the King observed that when the sun appeared on the horizon and got up, one part of the earth was illumined and the remaining part was enveloped in darkness. Seeing this discrepancy, he thought over for a long time and exclaimed. "What! Will the Darkness be seen in my kingdom, while I am reigning? This can never be. I will stop this by my Yogic powers."

एवं व्यवसितो राजा पुत्रः स्वायंभुवस्य सः ।
रथेनादित्यवर्णेन सप्तकृत्वः प्रकाशयन् ॥ 13 ॥
तस्यापि गच्छतो राज्ञो भूमौ यद्रथनेमयः ।
पतितास्ते समुद्राख्यां भेजिरे लोकहेतवे ॥ 14 ॥

Thus thinking, the King Priyavrata mounted on a luminons chariot, as big as the Sun, to illumine the whole world and circumambulated round the earth seven times. Whatever portion of the earth was trodden by the wheel on each occasion, became an ocean.

जाताः प्रदेशास्ते सप्त द्वीपा भूमौ विभागशः ।
रथनेमिसमुत्थास्ते परिखाः सप्त सिंधवः ॥ 15 ॥
यत आसंस्ततः सप्तभुवो द्वीपा हि ते स्मृताः ।
जम्बुद्वीपः प्लक्षद्वीपः शाल्मलीद्वीपसंज्ञकः ॥ 16 ॥
कुशद्वीपः क्रौंचद्वीपः शाकद्वीपश्च पुष्करः ।
तेषां च परिमाणं तु द्विगुणं चोत्तरोत्तरम् ॥ 17 ॥

Thus the seven oceans had their origins. And the portion of the earth, that was included within the ruts, became the seven islands (Dvīpas). O Child! Now hear about the seven Dvīpas and the seven Oceans: The first is the Jambu Dvīpa; the second is Plakṣa, the third is Śālmalī; the fourth is the Kuśa Dvīpa; the fifth is Krauñca; the sixth is the Śaka Dvīpa; and the seventh is the Puṣkara

Dvīpa. The second Dvīpa Plakṣa is twice the first Jambu Dvīpa and so on; each succeeding Dvīpa is twice as large as its previous one.

समंततश्चोपक्लृप्तं बहिर्भागक्रमेणं च ।
क्षारोदेक्षुरसोदौ च सुरोदश्च घृतोदकः ॥ 18 ॥
क्षीरोदोदधिमण्डोदः शुद्धोदश्चेति ते स्मृताः ।
सप्तैते प्रतिविख्याताः पृथिव्यां सिंधवस्तथा ॥ 19 ॥

Now hear the names of the oceans. The first ocean is named Kṣāroda (the salt water ocean); the second is Ikṣurasa (the sugercane ocean); the third is Surā (the wine ocean), the fourth is Ghṛtoda (the charified butter ocean) the fifth is Kṣīroda (the ocean of milk); the sixth is Dadhi Maṇḍa (the ocean of curds); and the seventh is that of ordinary water.

प्रथमो जम्बुद्वीपाख्यो यः क्षारोदेन वेष्टितः ।
तत्पतिं विदधे राजा पुत्रमाग्नीध्रसंज्ञकम् ॥ 20 ॥
प्लक्षद्वीपे द्वितीयेऽस्मिन्द्वीपेक्षुरससंप्लुते ।
जातस्तदधिपः प्रैयव्रत इध्मादिजिह्वकः ॥ 21 ॥
शाल्मलीद्वीप एतस्मिन्सुरोदधिपरिप्लुते ।
यज्ञबाहुं तदधिपं करोतिस्म प्रियव्रतः ॥ 22 ॥
कुशद्वीपेऽतिरम्ये च घृतोदेनोपवेष्टिते ।
हिरण्यरेता राजाऽभूत्प्रियव्रततनूजनिः ॥ 23 ॥
क्रौंचद्वीपे पञ्चमे तु क्षीरोदपरिसंप्लुते ।
प्रैयव्रतो घृतपृष्ठः पतिरासीन्महाबलः ॥ 24 ॥
शाकद्वीपे चारुतरे दधिमण्डोदसंकुले ।
मेधातिथिरभूद्राजा प्रियव्रतसुतो वरः ॥ 25 ॥

The Jambu Dvīpa is surrounded by Kṣīra Samudra. The King Priyavrata made his son Āgnīdhra, the lord of this Dvīpa. He gave to his Idmajihva, the Plakṣa Dvīpa surrounded by Ikṣu Sāgara; so he gave to Yajñabāhu the Śālmalī Dvīpa surrounded by Surā Sāgara and he gave the lordship of Kuśa Dvīpa to Hiraṇyaretā. Then he gave to his powerful son Ghṛtapṛṣṭha the Krauñca Dvīpa surrounded by Kṣīra Samudra and to his son Medhātithi the Śāka Dvīpa surrounded by Dadhimaṇḍa Sāgara.

पुष्करद्वीपके शुद्धोदकसिंधुसमाकुले ।
वीतिहोत्रो बभूवासौ राजा जनकसंमतः ॥ 26 ॥
कन्यामूर्जस्वतीनाम्नीं ददावुशनसे विभुः ।
आसीत्तस्यां देवयानी कन्या काव्यस्य विश्रुता ॥ 27 ॥
एवं विभज्य पुत्रेभ्यः सप्तद्वीपान्प्रियव्रतः ।
विवेकवशगो भूत्वा योगमार्गाश्रितोऽभवत् ॥ 28 ॥

इति श्रीमद्देवीभागवते महापुराणे अष्टमस्कन्धे भुवनकोशो नाम चतुर्थोऽध्यायः ॥ 4 ॥

Finally he gave to his Vītihotra, the Puṣkara Dvīpa surrounded by the ordinary water. Thus distributing duly amongst his sons, the separate divisions of the earth, he married his daughter, the youngest Ūrjasvatī to the Bhagavān Uśanā. In the womb of the Bhagavān Śukrācārya had his famous daughter. O Child! Thus giving the charge of each Dvīpa to each of his sons and marrying his daughters to the worthy hands, he took to Viveka (discrimination) and adopted the path of Yoga.

Here ends the Fourth Chapter of the Eighth Book on the narration of the family of Priyavrata in the Mahā Purāṇam, Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER V

On Mountains and Rivers

श्रीनारायण उवाच

देवर्षे शृणु विस्तारं द्वीपवर्षविभेदतः ।
भूमण्डलस्य सर्वस्य यथा देवप्रकल्पितम् ॥ 1 ॥
समासात्संप्रवक्ष्यामि नालं विस्तरतः क्वचित् ।
जम्बुद्वीपः प्रथमतः प्रमाणे लक्षयोजनः ॥ 2 ॥

Śrī Nārāyaṇa said: O Child Nārada! Now hear in detail about the divisions of the earth into the Dvīpas and the Varṣas as marked out by the Devas. In brief, I describe about them; no one can speak about this in details. First, the Jambu Dvīpa is one lakh Yojanas in its dimensions.

विशालो वर्तुलाकारो यथाऽब्जस्य च कर्णिका ।
नव वर्षाणि यस्मिंश्च नवसाहस्रयोजनैः ॥ 3 ॥
आयामैः परिसंख्यानि गिरिभिः परितः क्षितौ ।
अष्टभिर्दीर्घरूपैश्च सुविभक्तानि सर्वतः ॥ 4 ॥

This Jambu Dvīpa is round like a lotus. There are nine thousand Yojanas in its dimensions (*i.e.*, in its diameter or circumference?) and there are eight very lofty mountains, in those Varṣas, forming their boundaries.

धनुर्वत्संस्थिते ज्ञेये द्वे वर्षे दक्षिणोत्तरे ।
दीर्घाणि तत्र चत्वारि चतुरस्रमिलावृतम् ॥ 5 ॥
इलावृतं मध्यवर्षं यन्नाभ्यां सुप्रतिष्ठितः ।
सौवर्णो गिरिराजोऽयं लक्षयोजनमुच्छ्रितः ॥ 6 ॥

Of the Varṣas, the two Varṣas that are situated in the North and South, are of the size of a bow (segmental); and the four others are elongated in their size. The centre of all these Varṣas is named Īlāvṛta Varṣa and its size is rectangular. In the centre of this Īlāvarṣa is situated the golden Sumeru Mountain, the King of all the mountains, one lakh Yojanas high. It forms the pericarp of the lotus earth.

कर्णिकारूप एवायं भूगोलकमलस्य च ।
मूर्ध्नि द्वात्रिंशत्सहस्रयोजनैर्विततस्त्वयम् ॥ 7 ॥
मूले षोडशासाहस्रस्तावतांऽतर्गतः क्षितौ ।
इलावृतस्योत्तारतो नीलः श्वेतश्च शृङ्गवान् ॥ 8 ॥
त्रयो वै गिरयः प्रोक्ता मर्यादावधयस्त्रिषु ।
रम्यकाख्ये तथा वर्षे द्वितीये च हिरण्मये ॥ 9 ॥
कुरुवर्षे तृतीये तु मर्यादां व्यंजयंति ते ।
प्रागायता उभयतः क्षारोदावधयस्तथा ॥ 10 ॥

The top of this mountain is thrity Yojanas wide. O Child! The sixteen thousand Yojanas of this mountain is under the ground and the eighty-four Yojanas are visible outside. In the north of this Īlāvarṣa are the three mountains the Nīlagiri, the Śvetagiri and the Śṛṅgavān, forming the boundaries respectively of the three Varṣas named Ramyaka, Hiraṇmaya and Kuru respectively. These run along from the east and gradually extend at their base and towards the salt ocean (Lavaṇa Samudra).

द्विसहस्रपृथुतरास्तथा एकैकशः क्रमात् ।
पूर्वात्पूर्वाच्चोत्तरस्यां दशांशादधिकांशतः ॥ 11 ॥
दैर्घ्य एव ह्रसन्तीमे नानानदनदीयुताः ।
इलावृताद्दक्षिणतो निषधो हेमकूटकः ॥ 12 ॥
हिमालयश्चेति त्रयः प्राग्विस्तीर्णाः सुशोभनाः ।
अयुतोत्सेधभाजस्ते योजनैः परिकीर्तिताः ॥ 13 ॥
हरिवर्षं किंपुरुषं भारतं च यथातथम् ।
विभागात्कथयंत्येते मर्यादागिरयस्त्रयः ॥ 14 ॥

These three mountains, that form the boundaries, are each two thousand Yojanas wide. The length of each from the east towards north is less by one-tenth (1/10) of the above dimensions. Many rivers take their sources and flow from them. On the south of Ilāvarṣa, three beautiful mountain ranges, named Niṣadha, Hemakūṭa, and Himālayas, are situated, extending from the east. They are each one Ayuta Yojanas high. These three mountains form the boundaries again of Kiṁpuruṣa and Bhārata Varṣa.

इलावृतात्पश्चिमतो माल्यवान्नामपर्वतः ।
पूर्वेण च ततः श्रीमान्गन्धमादनपर्वतः ॥ 15 ॥
आनीलनिषधं त्वेतौ चायतौ द्विसहस्रतः ।
योजनैः पृथुतां यातौ मर्यादाकारकौ गिरी ॥ 16 ॥

To the west of Ilāvṛtta is situatted the mountain called Mālyavān and to the east situated the mountains Gandhamādana, Nīla, and Niṣadha, the centres of the highest sublime grandeur and beauty. The length and breadth of these the boundary (limiting) mountains are each two thousand Yojanas.

केतुमालाख्यभद्राश्ववर्षयोः प्रथितौ च तौ ।
मन्दरश्च तथा मेरुमन्दरश्च सुपार्श्वकः ॥ 17 ॥
कुमुदश्चेति विख्याता गिरयो मेरुपादकाः ।
योजनायुतविस्तारोन्नाहा मेरोश्चतुर्दिशम् ॥ 18 ॥

Then the mountains Mandara, Supārśvak, and Kumuda and others are situated in the Ketumāla and Bhadrāśva Varṣas; but these all are reckoned as the Pāda Parvatas (mountains at the foot) of the Sumeru mountain. The height and breadth of each of these is one Ayuta Yojanas. These form the pillars, as it were, of Meru on the four sides.

अवष्टंभकरास्ते तु सर्वतोऽभिविराजिताः ।
एतेषु गिरिषु प्राप्ताः पादपाश्चूतजंबुनी ॥ 19 ॥

कदंबन्यग्रोध इति चत्वारः पर्वताः स्थिताः ।
केतवो गिरिराजेषु एकादशशतोच्छ्रयाः ॥ 20 ॥

On these mountains, the mangoe, the jack, plantain, and the fig trees and various others are situated, four hundred (400) Yojanas wide and eleven hundred (11,00) Yojanas high; they seem to extend to the Heavens and form, as it were, the flagstaffs on the top.

तावद्विटपविस्ताराः शताख्यपरिणाहिनः ।
चत्वारश्च ह्रदास्तेषु पयोमध्विक्षुसज्जलाः ॥ 21 ॥
यदुपस्पर्शिनो देवा योगैश्वर्याणि विंदते ।
देवोद्यानानि चत्वारि भवन्ति ललनासुखाः ॥ 22 ॥

The roots, bases of these trees as well as their branches are wonderfully equally thick and extend to enormous distances. On those mountain tops are situated, again, the four very capacious lakes. Of these, one lake is all milk; the other lake is all honey; the third lake is all sugarcane juice and the fourth lake is all sweet water.

नन्दनं चैत्ररथकं वैभ्राजं सर्वभद्रकम् ।
येषु स्थित्वाऽमरगणा ललनायूथसंयुताः ॥ 23 ॥
उपदेवगणैर्गीतमहिमानो महाशयाः ।
विहरन्ति स्वतन्त्रास्ते यथाकामं यथासुखम् ॥ 24 ॥

There are, then, again the four very lovely gardens named Nandana, Caitrarath, Vaibhrājaka, and Sarvatobhadra, very lovely, enchanting and pleasing to the delicate female sex and where the Devas enjoy the wealth and prosperity and their other Yogic powers.

मन्दरोत्सङ्गसंस्थस्य देवचूतस्य मस्तकात् ।
एकादशशतोच्छ्रायात्फलान्यमृतभांजि च ॥ 25 ॥
गिरिकूटप्रमाणानि सुस्वादूनि मृदूनि च ।
तेषां विशीर्यमाणानां फलानां सुरसेन च ॥ 26 ॥

Here the Devas live always with numerous hordes of women and have their free amorous, dealings with them, to their heart's contents; and they hear the sweet songs sung by the Gandharvas and Kinnaras, the Upa Devatās about their own glorious deeds. On the top of the Mandara mountain, there are the Heavenly mangoe trees hundred Yojanas high; the sweet delicious nectar-like mangoe fruits, very soft and each of the size as the summit of a mountain, fall to the ground; and out of their juices of a colour of the rising sun, a great river named Aruṇodā takes her origin.

अरुणोदसवर्णेन अरुणोदा प्रवर्तते ।
नदी रम्यजला देवदैत्यराजप्रपूजिता ॥ 27 ॥
अरुणाख्या महाराज वर्तते पापहारिणी ।
पूजयन्ति च तां देवीं सर्वकामफलप्रदाम् ॥ 28 ॥

Here the Devas always worship the great Devī Bhagavatī named Aruṇā, the Destructrix of all sins, the Grantrix of all desires and the Bestower of all fearlessness with various offerings and with the lovely water of this Aruṇodā river, with great devotion. O Child! In ancient days, the King of the Daityas (worshipped always this Mahā Māyā) Aruṇā Devī (and obtained immense wealth and prosperity).

नानोपहारबलिभिः कल्मषघ्न्य भयप्रदाम् ।
तस्याः कृपावलोकेन क्षेमारोग्यं व्रजंति ते ॥ 29 ॥
आद्या मायाऽतुलाऽनंता पुष्टिरीश्वरमालिनी ।
दुष्टनाशकरी कान्तिदायिनीति स्मृता भुवि ॥ 30 ॥
अस्याः पूजाप्रभावेण जाम्बूनदमुदावहत् ॥ 31 ॥

इति श्रीमद्देवीभागवते महापुराणे अष्टमस्कन्धे भुवनकोशो नाम पञ्चमोऽध्यायः ॥ 5 ॥

He who worships Her becomes cured of all diseases gets his health and other happiness by Her grace. Therefore, She is named Ādyā, Māyā, Atulā, Anantā, Puṣṭī, Īśvaramālinī, the Destroyer of the wicked and the Giver of lustre and beauty and thus remembered on this capacious earth. The river Jāmbūnada has come out, as a result of Her worship, containing divine gold.

Here ends the Fifth Chapter of the Eighth Book on the description of the receptacle of beings and on the mountains and on the origin of rivers in the Mahā Purāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VI

On the Rivers and Mountains

श्रीनारायण उवाच

अरुणोदा नदी या तु मया प्रोक्ता च नारद ।
मन्दरान्निपतंती सा पूर्वेणेलावृतं प्लवेत् ॥ 1 ॥
यज्जोषणाद्भवान्याश्चानुचरीणां स्त्रियामपि ।
यक्षगन्धर्वपत्नीनां देहगन्धवहोऽनिलः ॥ 2 ॥
वासयत्यभितो भूमिं दशयोजनसंख्यया ।
एवं जम्बूफलानां च तुङ्गदेशनिपातनात् ॥ 3 ॥

Nārāyaṇa said: O Nārada! This Aruṇodā river that I mentioned to you rises from the Mandara mountain and flows by the east of Ilāvarṣa. The Pavana Deva (the God of wind) takes up the nice smell from the bodies of the wives of the Yakṣas and Gandharvas, etc., and the attendants of the Devī Bhavānī and keeps the surroundings of the earth there filled with nice smell for ten Yojanas around.

विशीर्यतामनस्थीनां कुञ्जरांगप्रमाणिनाम् ।
रसेन च नदी जम्बूनाम्नी मेर्वाख्यमन्दरात् ॥ 4 ॥
पतन्ती भूमिभागे च दक्षिणेलावृतं गता ।
देवी जम्बूफलास्वादतुष्टा जंब्वादिनी स्मृता ॥ 5 ॥

Again the rose-apples with their nuts, of the size of an elephant, fall down upon the earth from the high peake of the mountain Mandara and break into pieces; the sweet scented juices flow down as a river. This is called the Jambū river and this flows by the south of Ilāvarṣa. The Devī Bhagavatī there is pleased with the Juice of that rose-apple (Jambū) and is known by the name of Jambādinī.

तत्रत्यानां च लोकानां देवनागर्षिरक्षसाम् ।
पूजनीयपदा मान्या सर्वभूतदयाकरी ॥ 6 ॥
पावनी पापिनां रोगनाशिनी स्मरतामपि ।
कीर्तिता विघ्नसंहर्त्री माननीया दिवौकसाम् ॥ 7 ॥

The Devas, Nāgas, and Ṛṣis all always worship with great devotion, the lotus-feet of the merciful Devī, wishing the welfare of all the Jīvas. The mere remembering of the name of the Devī destorys all the diseases, and all the sins of the sinner. Therefore the Devas always worship and chant the names of the Devī, the Remover of all obstacles. She is installed on both the banks of the Jambū river.

कोकिलाक्षी कामकला करुणा कामपूजिता ।
कठोरविग्रहा धन्या नाकिमान्या गभस्तिनी ॥ 8 ॥
एभिर्नामपदैः कामं जपनीया सदा नृणाम् ।
जम्बूनदीरोधसोर्या मृत्तिका तीरवर्तिनी ॥ 9 ॥

If men recite Her names Kokilākṣī, Karuṇā, Kāmapūjitā, Kaṭhoravigrahā, Devapūjyā, Dhanyā, Gabhastinī and worship, so they get their welfare both in this world and in the next. With the juice of the Jambū fruit aided by the combination of the wind and the rays of the Sun, is created the gold.

जम्बूरसेनानुविद्ध्यमाना वाय्वर्कयोगतः ।
विद्याधरामरस्त्रीणां भूषणं विविधं महत् ॥ 10 ॥
जाम्बूनद सुवर्णं च प्रोक्तं देवविनिर्मितम् ।
यत्सुवर्णं च विबुधा योषिद्भिः कामुकाः सदा ॥ 11 ॥

Out of this are made the ornaments for the wives of the Immortals and the Vidyādharas. This gold, created by the Daiva, is known by the name of the Jāmbūnada gold. The love-stricken Devas make their crowns waist bands and armlets out of this gold for their sweet-hearts.

मुकुटं कटिसूत्रं च केयूरादीन्प्रकुर्वते ।
महाकदम्बः संप्रोक्तः सुपार्श्वगिरिसंस्थितः ॥ 12 ॥
तस्य कोटरदेशेभ्यः पञ्च धाराश्च याः स्मृताः ।
सुपार्श्वगिरिमूर्ध्नीह पतन्त्येता भुवं गताः ॥ 13 ॥

There is a big Kadamba tree on the mountain Supārśva; the five streams of honey called Madhu Dhārā get out from its cavities and running by the west of Ilāvṛta Varṣa, flow over the land. The Devas drink its waters; and their mouths become filled with the sweet fragrance.

मधुधारा पञ्च तास्तु पश्चिमेलावृतं प्लुताः ।
याश्चोपभुज्यमानानां देवानां मुखगन्धभृत् ॥ 14 ॥
वायुः समं ततोऽगच्छञ्छतयोजनवासनः ।
धारेश्वरी महादेवी भक्तानां कार्यकारिणी ॥ 15 ॥
देवपूज्या महोत्साहा कालरूपा महानना ।
वसते कर्मफलदा कान्तारग्रहणेश्वरी ॥ 16 ॥

The air carries this sweet fragrant smell to a distance of even one hundred Yojanas. The

Dhāreśvarī Mahā Devī dwells there, the fulfiller of the desires of the Bhaktas. highly energetic, of the nature of Kāla (the Time, the Destroyer), and having large faces (Mahānanā), faces everywhere, worshipped by the Devas and is the presiding Deity of the woods and forests all around.

करालदेहा कालांगी कामकोटिप्रवर्तिनी ।
इत्येतैर्नामभिः पूज्या देवी सर्वसुरेश्वरी ॥ 17 ॥
एवं कुमुदरूढो यो नाम्ना शतबलो वटः ।
तत्स्कन्धेभ्योऽधोमुखाश्च नदाः कुमुदमूर्धतः ॥ 18 ॥
पयोदधिमधुघृतगुडान्नाद्यंबरादिभिः ।
शय्यासनाद्याभरणैः सर्वे कामदुघाश्च ते ॥ 19 ॥

The Devī, the Lady of the Devas, is to be worshipped by the names "Karāla Dehā," Kālāṅgī "Kāmakoṭipravartinī". The great Banyan tree named Śatabala is situated on the top of the Kumud mountain. From its trunk many big rivers take their origin. These rivers possess such influences as to give to the holy persons there, the milk, curd, honey, clarified butter, raw sugar, rice, clothing, ornaments, seats, and beddings, etc., whatever they desire. Therefore these rivers are called Kāmadugh.

उत्तरेणेलावृतं ते प्लावयन्ति समंततः ।
मीनाक्षी तत्तले देवी देवासुरनिषेविता ॥ 20 ॥
नीलाम्बरा रौद्रमुखी नीलालकयुता च सा ।
नाकिनां देवसंघानां फलदा वरदा च सा ॥ 21 ॥

They come gradually down the earth and flow by the north of Ilāvarṣa. The Bhagavatī Mīnākṣī dwells there and is worshipped by the Suras and the Asuras alike. That Deity clothed blue, of fearful countenance, and ornamented with hairs of a blue colour, always fulfil the desires of the Devas dwelling in the Heavens.

अतिमान्याऽतिपूज्या च मत्तमातंगगामिनी ।
मदनोन्मादिनी मानप्रिया मानप्रियान्तरा ॥ 22 ॥
मारवेगधरा मारपूजिता मारमादिनी ।
मयूरवरशोभाढ्या शिखिवाहनगर्भभूः ॥ 23 ॥
एभिर्नामपदैर्वंद्या देवी मीनलोचना ।
जपतां स्मरतां मानदात्री चेश्वरसंगिनी ॥ 24 ॥

Those that worship Her, remember Her or praise Her by the names "Atimānyā, Atipūjyā, Mattamātaṅga Gāminī, Madanonmādinī, Mānapriyā, Mānapriyatarā, Māravegadharā, Mārapūjitā, Māramādinī, Mayūravaraśobhāḍhyā, Śikhivāhanagarbhabhū, etc., are honoured by the Deity Mīnalocanā Ekāṅgarūpiṇī and the Parameśvara and get all sorts of happiness.

तेषां नदानां पानीयपानानुगतचेतसाम् ।
प्रजानां न कदाचित्स्याद्वलीपलितलक्षणम् ॥ 25 ॥
क्लमस्वेदादि दौर्गंध्यं जरामयमृतिभ्रमाः ।
शीतोष्णवातवैवर्ण्यमुखोपप्लवसंचयाः ॥ 26 ॥
नापदश्चैव जायंते यावज्जीवं सुखं भवेत् ।
नैरन्तर्येण तत्स्याद्वै सुखं निरतिशायकम् ॥ 27 ॥
तत ऊर्ध्वं प्रवक्ष्यामि संनिवेशं च तद्गिरेः ।
सुवर्णमयनाम्नो वै सुमेरोः पर्वताः पृथक् ॥ 28 ॥

Those drink the clear waters of these rivers become free from old age or decay, worry, perspiration, bad smell, from any disease, or premature death. They do not suffer anything from error, from cold, heat, or rains, or from any paleness in their colour. They enjoy extreme happiness as long as they live and no dangers come to them.

गिरयो विंशतिपराः कर्णिकाया इवेह ते ।
केसरीभूय सर्वेऽपि मेरोर्मूलविभागके ॥ 29 ॥
परितश्चोपक्लृप्तास्ते तेषां नामानि शृण्वतः ।
कुरङ्गः कुरगश्चैव कुसुम्भोऽथो विकंकतः ॥ 30 ॥
त्रिकूटः शिशिरश्चैव पतङ्गो रुचकस्तथा ।
निषधश्च शिनीवासः कपिलः शंख एव च ॥ 31 ॥
वैदूर्यश्चारुधिश्चैव हंसो ऋषभ एव च ।
नागः कालञ्जरश्चैव नारदश्चेति विंशतिः ॥ 32 ॥

इति श्रीमद्देवीभागवत महापुराणेऽष्टमस्कन्धे षष्ठोऽध्यायः ॥ 6 ॥

O Child! Now hear the names of the other twenty mountains, that encircle the Golden Sumeru mountain at its base, as if they were they filaments round the pericarp of a flower. The first is Kuraṅga; then come in order Kuraga, Kuśumbha, Vikaṅkata, Trikūṭa, Śiśira, Pataṅga, Rucaka, Niṣadha, Śitīvāsa, Kapila, Śaṅkha, Vaidūra, Cārudhi, Haṁsa, Ṛṣabha, Nāga, Kālañjara and lastly Nārada. The central one is the twentieth.

Here ends the Sixth Chapter of the Eighth Book on the rivers and the mountains Sumeru and others in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VII

On the Ganges and the Varṣas

श्रीनारायण उवाच

गिरिं मेरुं च पूर्वेण द्वौ चाष्टादशयोजनैः ।
सहस्त्रैरायतौ चोदग्द्विसहस्त्रं पृथूच्चकौ ॥ 1 ॥
जठरो देवकूटश्च तावेतौ गिरवर्यकौ ।
मेरोः पश्चिमतोऽद्री द्वौ पवमानस्तथापरः ॥ 2 ॥

Nārāyaṇa said: Jaṭhara and Devakūṭa are the two mountains situated on the east of Sumeru; their dimensions towards the north are eighteen thousand Yojanas wide and two thousand Yojanas high. On the west of Meru, are situated the two famous lofty mountains Pavamāna and Pāriyātra; their length and height are well known.

पारियात्रश्च तौ तावद्विख्यातौ तुङ्गविस्तरौ ।
मेरोर्दक्षिणतः ख्यातौ कैलासकरवीरकौ ॥ 3 ॥
प्रागायतौ पूर्ववृत्तौ महापर्वतराजकौ ।
एवं चोत्तरतो मेरोस्त्रिश्रृंगमकरौ गिरी ॥ 4 ॥

On the south of Meru are situated the two lofty mountains Kailāsa and Karavīra. On the north, of the Sumeru mountain, are situated the mountains Śṛṅgagiri.

एतैश्चाद्रिवरैरष्टसंख्यैः परिवृतो गिरिः ।
सुमेरुः कांचनगिरिः परिभ्राजन्रविर्यथा ॥ 5 ॥
मेरोर्मूर्धनि धातुर्हि पुरी पंकजजन्मनः ।
मध्यतश्चोपक्लृप्तेयं दशसाहस्त्रयोजनैः ॥ 6 ॥

Thus the golden Sumeru mountain, shines like the Sun, surrounded by these eight mountains. In the centre of the Sumeru, there is a Divine city built of the Creator Brahmā, ten thousand Yojanas in dimensions. The learned sages that know everything from the highest to the lowest, describe that as square in dimensions and all made of gold.

समानचतुरस्त्रां च शातकौंभमयीं पुरीम् ।
वर्णयन्ति महात्मानः परावरविदो बुधाः ॥ 7 ॥
तां पुरीमनुलोकानामष्टानामीशिषां पराः ।
पुर्यः प्रख्यातसौवर्णरूपास्ताश्च यथादिशम् ॥ 8 ॥

On the top of the Sumeru, are situated the world known eight golden cities, subservient to the Brahmapurī, for the eight Lokapālas. The Lords of the four directions, east, west, north and south and of the four corners, north-east, northwest, south-west, south-east, occupy these.

यथारूपं सार्धनेत्रसहस्त्रप्रमिताः कृताः ।
मेरोर्नव पुराणि स्युर्मनोवत्यमरावती ॥ 9 ॥
तेजोवती संयमनी तथा कृष्णांगनाऽपरा ।
श्रद्धावती गन्धवती तथा चान्या महोदया ॥ 10 ॥
यशोवती च ब्रह्मेंद्रवह्न्यादीनां यथाक्रमम् ।

The dimensions of each of these eight cities are two thousand Yojanas and a half. In fact, there are nine cities ther including the Brahmapurī. Now hear the names of these nine cities in due order. The First is Manovatī, the second is Amarāvatī, the third is Tejovatī, next come in order Saṃyamanī, Kṛṣṇāṅganā, Śraddhāvatī, Gandhavatī, and Mahodayā, the ninth is Yaśovatī. The Lords of the Purīs are Brahmā, Indra, Fire and the other Dikpālas in due order.

तत्रैव यज्ञलिङ्गस्य विष्णोर्भगवतो विभोः ॥ 11 ॥
वामपादांगुष्ठनखनिर्भिन्नस्य च नारद ।
अंडोर्ध्वभागरंधस्य मध्यात्संविशती दिवः ॥ 12 ॥
मूर्धन्यवततारेयं गंगा संविशती विभोः ।
लोकानामखिलानां च पापहारिजलाकुला ॥ 13 ॥
इयं च साक्षाद्भगवत्पदी लोकेषु विश्रुता ।

When Viṣṇu Bhagavān assumed the Tri Vikrama Form in His Dwarf Incarnation and went at the sacrifice, to get back the Kingdom of the Heavens from the demon Bali, there was created one hole or cavity over this Bahmāṇḍa Kaṭāha (skull) by the nails of the toes of that foot that went up towards his left; and through that cavity; the famous river Bhagavatī Gaṅgā flowed on the top of those heavenly Kingdoms, the clear waters of which are ever ready to destroy the sins of the whole people. For this reason, She is known in the three Lokas as the Viṣṇupadī manifested.

कालेन महता सा तु युगसाहस्त्रकेण तु ॥ 14 ॥
दिवो मूर्धानमागत्य देवी देवनदीश्वरी ।
यत्तद्विष्णुपदं नाम स्थानं त्रैलोक्यविश्रुतम् ॥ 15 ॥

This took place long long ago, many thousand Yugas ago, a period difficult to determine. The Ganges fell first on the top of the Indra's Heavens, near place called Viṣṇudhāma, known in the three worlds.

औत्तानपादिर्यत्रास्ते ध्रुवः परमपावनः ।
भगवत्पादयुगलं पद्मकोषरजो दधत् ॥ 16 ॥
अद्याप्यास्ते स राजर्षिः पदवीमचलां श्रितः ।
तत्र सप्तर्षयस्तस्य प्रभावज्ञा महाशयाः ॥ 17 ॥
प्रदक्षिणं प्रक्रमन्ति सर्वलोकहितेप्सवः ।
आत्यंतिकी सिद्धिरियं तपतां सिद्धिदायिनी ॥ 18 ॥

Here the pure-souled Dhruva, the son of Uttānapāda within his heart the lotus-feet of Śrī Viṣṇu Bhagavān and exists still there taking refuge on that immoveable position. There the high-souled Seven Ṛṣis, knowing the highest purifying influence of the Ganges, circumambulate the river, wishing for the welfare of all the Lokas.

आद्रियन्ते च शिरसा जटाजूटोषितेन च ।
ततो विष्णुपदाद्देवी नैकसाहस्त्रकोटिभिः ॥ 19 ॥
विमानैराकुले देवयानेऽवतरती च सा ।
चन्द्रमण्डलमाप्लाव्य पतंती ब्रह्मसद्मनि ॥ 20 ॥
चतुर्धा भिद्यमाना सा ब्रह्मलोके च नारद ।
चतुर्भिर्नामभिर्देवी चतुर्दिशमभिसृता ॥ 21 ॥

This is the great place where one gets success, and final liberation, the success-giving place of the ascetics and where the Munis with clots of hairs on their heads daily take their dip in the Ganges with the greatest pleasure and admiration. The Ganges flows thence from the Dhruva Maṇḍala, the abode of Viṣṇu, in Koṭis and Koṭis of Divine Channels, interspersed with many Vimānas or carriages, deluges the Candra Maṇḍala (the Moon Sphere), comes gradually to the Brahma Loka.

सरितां च नदीनां च पतिमेवान्वपद्यत ।
सीता चालकनन्दा च चतुर्भद्रेति नामभिः ॥ 22 ॥

Here She is divided into the four channels, Sītā, Alakanandā, Bhadrā, and Caturbhadrā and irrigating many countries, mountains, and forests ultimately falls in the oceans.

सीता च ब्रह्मसदनाच्छिखरेभ्यः क्ष्माभृताम् ।
केसराभिधनाम्ना च प्रस्त्रवन्ती च स्वर्णदी ॥ 23 ॥
गंधमादनमूर्ध्नीह पतिता पापहारिणी ।
अन्तरेण तु भद्राश्ववर्षं प्राच्यां समागता ॥ 24 ॥

The Sītā, the famous Dhārā, purifying all, while falling down from the Brahmaloka, passes round the mountains that form as it were the filaments of the flower-like Sumeru mountain, and falls on the top of the Gandhamādana range.

क्षारोदधिं गता सा तु द्युनदी देवपूजिता ।
ततो माल्यवतः श्रृंगाद्द्वितीया परिनिर्गता ॥ 25 ॥
ततो वेगवती भूत्वा केतुमालं समागता ।
चक्षुर्नाम्नी देवनदी प्रतीच्यां दिश्युपागता ॥ 26 ॥
सरितां पतिमाविष्टा सा गंगा देववन्दिता ।
ततस्तृतीया धारा तु नाम्ना ख्याता च नारद ॥ 27 ॥

Thence She, worshipped by the Devas, irrigates the Bhadrāśvavarṣa and falls eastward into the salt ocean. The second Dhārā (stream), named Cakṣu, getting out of the Mālyavān range, gradually gains strength and assumes great force and flows by Ketumālavarṣa to the western ocean.

पुण्या चालकनन्दा वै दक्षिणेनाब्जभूपदात् ।
वनानि गिरिकूटानि समतिक्रम्य चागता ॥ 28 ॥
हेमकूटं गिरिवरं प्राप्ताऽत्तोपीह निर्गता ।
अतिवेगवती भूत्वा भारतं चागता परा ॥ 29 ॥

The third Dhārā (stream), the very pure Alakanandā, getting out of the Brahma Loka, passes, through the Girikūṭa mountain and other forests, falls to Hemakūṭa; next She flows thorugh the Bhārata Varṣa and meets with the southern ocean.

दक्षिणं जलधिं प्राप्ता तृतीया सा सरिद्वरा ।
यस्याः स्नानाय सरतां मनुजानां पदे पदे ॥ 30 ॥

No words can describe the glory and the purifying effect of this river; suffice it slay that those who march out to bathe in this river get at each of their steps, the fruits of doing the great sacrifices, Rājasūya and Aśvamedha, etc.

राजसूयाश्वमेधादिफलं तु न हि दुर्लभम् ।
ततश्चतुर्थी धारा तु शृंगवत्पर्वतात्पुनः ॥ 31 ॥
भद्राभिधा संस्रवन्ती कुरून्सन्तर्प्य चोत्तरान् ।
समुद्रं समनुप्राप्ता गंगा त्रैलोक्यपावनी ॥ 32 ॥

The fourth Dhārā of the Trailokyapāvanī Gaṅgā Devī, named Bhadrā, falling from the mountain Śṛṅgavān, becomes swift and capacious, flows by the Northern Kuru country and satisfying the people there flows down into the ocean.

अन्ये नदाश्च नद्यश्च वर्षे वर्षेऽपि संति हि ।
बहुशो मेरुमन्दारप्रसूताश्चैव नारद ॥ 33 ॥
तत्रापि भारतं वर्षं कर्मक्षेत्रमुशंति हि ।
अन्यानि चाष्टवर्षाणि भौमस्वर्गप्रदानि च ॥ 34 ॥

Many other rivers, getting out from the mountains, Meru, Mandara and others, flow through the various Varṣas or continents, but of all the Varṣas, continents, this Bhārata Varṣa is called the Karma Kṣettra (or the field of actions). The other eight Varṣas, though on earth, give the pleasures of the Heavens. The reason for this is that when the period of the persons enjoyments in the Heavens cease, they come and take their births in the one or other of these eight Varṣas.

स्वर्गिणां पुण्यशेषस्य भोगस्थानानि नारद ।
पुरुषाणां चायुतायुर्वज्रांगा देवसन्निभाः ॥ 35 ॥
पुरुषा नागसाहस्त्रैर्दशभिः परिकल्पिताः ।
महासौरतसंतुष्टाः कलत्राढ्याः सुखान्विताः ॥ 36 ॥
एकवर्षोनके चायुष्याप्तगर्भाः स्त्रियोऽपि हि ।
त्रेतायुगसमः कालो वर्तते सर्वदैव हि ॥ 37 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे सप्तमोऽध्यायः ॥ 7 ॥

The people here live for ten thousand years; their body is hard like thunderbolt and all are endowed with powers of Ayuta elephants. No one is satisfied with a little of the pleasures of sexes; so all men live happily with their wives, etc. It is not that the males alone are so happy; the females also are full of youth throughout their lives and become pregnant, when they are less than one year old. In short, the inhabitants of the Varṣas enjoy for ever as the persons of Tretā Yuga do."

Hear ends the Seventh Chapter of the Eighth Book or the story of the Ganges and the continents in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER VIII

On Ilāvṛta

श्रीनारायण उवाच:

तेषु वर्षेषु देवेशाः पूर्वोक्तैः स्तवनैः सदा ।
पूजयन्ति महादेवीं जपध्यानसमाधिभिः ॥ 1 ॥

Nrāyaṇa said: In those Varṣas, Viṣṇu and the other Devas use to worship always the Great Devī with Japam and meditation and to chant hymns to Her.

सर्वर्तुकुसुमश्रेणीशोभिता वनराजयः ।
फलानां पल्लवानां च यत्र शोभा निरन्तरम् ॥ 2 ॥
तेषु काननवर्षेषु वर्षपर्वतसानुषु ।
गिरिद्रोणीषु सर्वासु निर्मलोदकराशिषु ॥ 3 ॥
विकचोत्पलमालासु हंससारससंचयैः ।
विमिश्रितेषु तेष्वेव पक्षिभिः कूजितेषु च ॥ 4 ॥
जलक्रीडादिभिश्चित्रविनोदैः क्रीडयन्ति च ।
सुन्दर्यो ललितभ्रूणां विलासायतनेषु च ॥ 5 ॥

The forests there are ornamented with all sorts of fruits, flowers and leaves, in all the seasons. In those excellent forests, and on the mountains, in those Varṣas and on the clear waters interspersed with full blewn lotuses and Sārasas (cranes) and in those countries where varieties of mountain trees are standing and where varieties of birds frequent and echo all around, the people play in waters and engage themselves with a great many pleasant occupations; and the beautiful women, as well, roam there with the kniting of their eyebrows.

तत्रत्या विहरन्त्यत्र स्वैरं युवतिभिः सह ।
नवस्वपि च वर्षेषु भगवानादिपूरुषः ॥ 6 ॥
नारायणाख्यो लोकानामनुग्रहरसैकदृक् ।

देवीमाराधयायन्नास्ते स च सर्वैश्च पूज्यते ।
आत्मव्यूहेनेज्ययाऽसौ सन्निधत्ते समाहितः ॥ 7 ॥

The people there enjoy as they like, surrounded by young women; Nārāyaṇa, the Ādipuruṣa Bhagavān Himself, worships the Devī there, to shew his extreme grace of all the inhabitants of the Navavarṣa. The people also worship the Deity.

इलावृते तु भगवान्पद्मजाक्षिसमुद्भवः ।
एक एव भवो देवो नित्यं वसति सांगनः ॥ 8 ॥
तत्क्षेत्रे नापरः कश्चित्प्रवेशं वितनोति च ।
भवान्याः शापतस्तत्र पुमान्स्त्री भवति स्फुटम् ॥ 9 ॥

By worshipping the Devī only, the Bhagavān remains there in Samādhi, surrounded with Aniruddha and his other Vyūhacatuṣṭaya (the four forms). But in Ilāvṛta Varṣa, the Bhagavān Rudra, originated from the eyebrows of Brahmā, resides only with women.

भवानीनाथकैः स्त्रीणामसंख्यैर्गणकोटिभिः ।
संरुध्यमानो देवेशो देवं संकर्षणं भजन् ॥ 10 ॥
आत्मना ध्यानयोगेन सर्वभूतहितेच्छया ।
तां तामसीं तुरीयां च मूर्तिं प्रकृतिमात्मनः ॥ 11 ॥
उपधावते चैकाग्रमनसा भगवानजः ।

No other person can enter there; for the Bhavānī, the Śakti of Rudra has cursed that any male entering there would be transformed into a female. The Lord of Bhāvanī, surrounded by innumerable women, remains here engaged in the worship of the unmanifested unborn Bhagavān Saṅkarṣaṇa. For the good of humanity, with intense meditation, He worships His own Turīya Form of the nature of Tamas, Thus:

श्रीभगवानुवाच

ॐ नमो भगवते महापुरुषाय सर्वगुण-
संख्यानायानन्तायाव्यक्ताय नम इति ॥ 12 ॥
भजे भजन्यारणपादपंकजं
भगस्य कृत्स्नस्य परं परायणम् ।
भक्तेष्वलं भावितभूतभावनं
भवापहं त्वा भवभावमीश्वरम् ॥ 13 ॥

Śrī Bhagavāna said: Obeisance to Thee! the Bhagavān, the Great Puruṣa, endowed with all the qualities (the principal six Aiśvaryas or prosperities), the Ananta (the Infinite) and to the Unmanifested! We worship Thee, Whose lotus feet are the refuge of all. Thou art the great storehouse of all the superhuman powers and the divine faculties of omnipotence, etc.

न यस्य मायागुणकर्मवृत्तिभि-
र्निरीक्षितो ह्यण्वपि दृष्टिरज्यते ।
ईशे यथा नो जितमन्युरंहसा
कस्तं न मन्येत जिगीषुरात्मनः ॥ 14 ॥

Thou art always present to the Bhaktas. Thou art creating all these beings. Thou givest Mokṣa to the Bhaktas and destroyed their attachment to the world and Thou bindest Thy non-devotees in bondage to this world. Thou art the Lord. We worship Thee.

असद्दृशो यः प्रतिभाति मायया क्षीबेव
मध्वासवताम्रलोचनः ।
न नागवध्वोऽर्हण ईशिरं ह्रिया
यत्पादयोः स्पर्शनधर्षितेंद्रियाः ॥ 15 ॥

We are entirely under the control of the passions, anger, etc., and our minds are always attached to the senses; but though Thou art always looking at this world for its creation, etc., Thy mind is not a bit attached to it.

यमाहुरस्य स्थितिजन्मसंयमं
त्रिभिर्विहीनं यमनंतमृषयः ।
न वेद सिद्धार्थमिव क्वचित्स्थितं
भूमण्डलं मूर्धसहस्रधामसु ॥ 16 ॥

So who will not turn to Thee, desirous to conquer his self. Thou art appearing by Thy Māyā as one whose sight is ignorant; Thou lookest dreadful with Thy eyes reddened with the drink of Madhu (wine). By the touch of Thy feet, the mental faculties are very much enchanted; hence the women folk of the Nāgas cannot in any way worship Thee, out of bashfulness.

यस्याद्य आसीद्गुणविग्रहो महान्-
विज्ञानधिष्ण्यो भगवानजः किल ।
तत्संवृतोऽहं त्रिवृता स्वतेजसा
वैकारिकं तामसमैन्द्रियं सृजे ॥ 17 ॥

The Ṛṣis say that though Thou art the Only One to create, preserve and destroy, yet Thou art quite unconcerned with them. Thou art Infinite and Thou hast innumerable heads. This vast universe is like the mustard seed resting somewhere on one of these heads, which Thou canst not feel even. The Mahat Tattva is Thy body manifested first. It is built of Sattva, Raja and Tamo Guṇas.

एते वयं यस्य वशे महात्मनः
स्थिताः शकुन्ता एव सूत्रयंत्रिताः ।
महानहंवैकृततामसेंद्रियाः
सृजाम सर्वे यदनुग्रहादिदम् ॥ 18 ॥

Brahmā has come out of this and I again have sprung from This this Brahmā and am nurtured by the Sattva and the other Guṇas and with the help of the Teja, created these elements and the senses. These Mahat Tattvas and we all are controlled by Thy Extraordinary Form. Thou hast kept us in our respective places by Thy Kriyā Śakti as birds are kept duly by the strings through them. Mahat Tattva, Ahaṁkāra, and the Devas, elements and the senses, before mentioned all united create this Universe by Thy Grace.

यन्निर्मितां कर्ह्यपि कर्मपर्वणीं
मायां जनोऽयं गुरुसर्गमोहितः ।
न वेद निस्तारणयोगमञ्जसा
तस्मै नमस्ते विलयोदयात्मने ॥ 19 ॥

Thy creation is very big and grand: for this reason the gross thinkers, deluded by Thy power, never understand it. This Māyā is the only means to get the Saṁsāra Nivṛtti, Mokṣa, the real Goal of man: and this Māyā, again involves them in the Karma entanglements, very hard to get through. Coming in and going out, both of these are Thy forms; so we bow down to Thee."

नारायण उवाच

एवं स भगवान्रुद्रो देवं संकर्षणं प्रभुम् ।
इलावृतमुपासीत देवीगणसमाहितः ॥ 20 ॥
तथैव धर्मपुत्रोऽसौ नाम्ना भद्रश्रवा इति ।
तत्कुलस्यापि पतयः पुरुषा भद्रसेवकाः ॥ 21 ॥
भद्राश्ववर्षे तां मूर्तिं वासुदेवस्य विश्रुताम् ।

Nārāyaṇa said: Thus the Bhagavān Rudra, with His Own persons in Ilāvṛta Varṣa use to worship the Devī and the Saṅkarṣaṇa, the Controller of all the Lokas. The son of Dharma, well known by the name of Bhadraśravā and all the persons born of his family and his attendants, worship thus the Devī.

हयमूर्तिभिदा तां तु हयग्रीवपदांकिताम् ॥ 22 ॥
परमेण समाध्यन्यवारकेण नियन्त्रिताम् ।
एवमेव च तां मूर्तिं गृणंत उपयांति च ॥ 23 ॥

This form is well known to all the the name of Hayagrīva and worshipped thus. All the persons there worship Him with the intense meditation and Samādhi and realise Him thoroughly. Then they praise Him, according to due customs and get the thorough Siddhis (successs in getting extraordinary powers).

भद्रश्रवस ऊचुः

ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति ।
अहो विचित्रं भगवद्विचेष्टितं घ्नंतं
जनोऽयं हि मिषन्न पश्यति ।
ध्यायन्न सद्यर्हि विकर्म सेवितुं
निर्हृत्य पुत्रं पितरं जिजीविषुः ॥ 24 ॥

The Bhadraśrvās said: "Obeisance to Thee, the Bhagavān, the Incarnate of Virtue, and to Him who destroys completely the desires, attachments, etc., to worldly objects! Ho! How wounderful are the feats of the Bhagavān! Death always destroys all, but people, seeing this, seem not to see this. Seeing that the son meets with death, the father desires to live long not for a virtuous purpose but for sense enjoyments, what is called Vikarma. Those who are skilled in Jñāna and Vijñāna say that this Universe that is seen is very transient.

वदन्ति विश्वं कवयः स्म नश्वरं
पश्यन्ति चाध्यात्मविदो विपश्चितः ।
तथापि मुह्यंति तवाज मायया
सुविस्मितं कृत्यमजं नतोऽस्मि तम् ॥ 25 ॥

Moreover those Paṇḍits who are endowed with much Jñāna, see vividly the transitoriness of this Universe. Still, O Unborn One! When practically they come to deal with this, they all become overpowered with the influence of Māyā.

विश्वोद्भवस्थाननिरोधकर्म
ते ह्यकर्तुरङ्गीकृतमप्यपावृतः।
युक्तं न चित्रं त्वयि कार्यकारणे सर्वात्मनि
व्यतिरिक्ते च वस्तुतः ॥ 26 ॥

So Thy Pastime (Līlā) is wonderfully variegated. (Instead of spending our time uselessly in discussing on Śāstras) we bow down to Thee, and Thee alone. Thou art the Self-manifest Caitanya. Thou are not the object to be covered by Māyā. Thou dost not do anything in the sort of creation etc., Thou remainest simply as the Witness thereof.

वेदान्युगान्ते तमसा तिरस्कृतान्र-
सातलाद्यो नृतुरंगविग्रहः ।
प्रत्याददे वै कवयेऽभियाचते
तस्मै नमस्ते वितथेहिताय ते ॥ 27 ॥

Sill the Vedas declare that Thou createst, preservest and destroyest the Universe. It is quite reasonable and nothing to be wondered at. Thou art the the Ātman of all. When the Pralaya (the time of great dissolution) comes, the Vedas were stolen by the Daityas and taken to the nether regions, the Rasātala.

एवं स्तुवंति देवेशं हयशीर्षं हरिं च ते ।
भद्रश्रवसनामानो वर्णयन्ति च तद्गुणान् ॥ 28 ॥

Thou, in the form of Hayagrīva (Horse-faced), rescued the Vedas and gave them to the Grandsire Brahmā who was very eager to get them back and understand their meanings. Thou art the true Saṅkalap (resolve); we bow down to Thee." Thus the Bhadraśravās prasie the Hayagrīva form of Hari and sing the glorious deeds of Him.

एषां चरितमेतद्धि यः पठेच्छ्रावयेच्च यः ।
पापकंचुकमुत्सृज्य देवीलोकं व्रजेच्च सः ॥ 29 ॥

इति श्रीमद्देवीभागवते महापुराणे अष्टमस्कन्धे भुवनकोशो नाम अष्टमोऽध्यायः ॥ 8 ॥

He who reads these narratives of the Mahā Puruṣa (the high-souled personage) or he who makes others hear these things, both of them, quitting their sinful bodies, go to the Devī Loka.

Here ends the Eighth Chapter of the Eighth Book on the description of Ilāvṛta in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER IX

On the Divisions of the Continent

श्रीनारायण उवाच

हरिवर्षे च भगवान्नृहरिः पापनाशनः ।
वर्तते योगयुक्तात्मा भक्तानुग्रहकारकः ॥ 1 ॥
तस्य तद्दयितं रूपं महाभागवतोऽसुरः ।
पश्यन्भक्तिमायुक्तः स्तौति तद्गुणतत्त्ववित् ॥ 2 ॥

Nārāyaṇa said: In Harivarṣa, the Bhagavān Hari is shining splendid as a Yogi in the form of Narasimha. The Mahā Bhāgavat (most devoted) Prahlāda, who knows the attributes of God worships and chants hymns with his whole hearted devotion, seeing that beautiful form, gladdening to all the people.

प्रह्लाद उवाच

ॐ नमो भगवते नरसिंहाय नमस्तेजसे
आविराविर्भव वज्रदंष्ट्र कर्माशयान्
रंधय रंधय तमो ग्रस ग्रस ॐ स्वाहा ।
अभयं ममात्मनि भूयिष्ठाः ॥ ॐ क्षौम् ॥
स्वस्त्यस्तु विश्वस्य खलः प्रसीदतां
ध्यायन्तु भूतानि शिवं मिथो धिया ।
मनश्च भद्रं भजतादधोक्षजे
आवेश्यतां नो मतिरप्यहैतुकी ॥ 3 ॥

Prahlāda spoke: "I bow down to Thee, the Bhagavān Narasiṁha Deva. Thou art the Light of all Lights. Thy big teeth are like thunderbolts. Let

Thee manifest in Thy most terrible form. Let Thee destroy the desires of the people to do Karma and let Thou devour the great Ignorance (Ajñāna) the Moha (delusion) of the people. Thou art the receptacle of the Sattva, Raja and Tamo Guṇas. Let myself be always free from any fear by Thy Grace. "Om Khraum!" Let this whole world rest completely in peace and happiness. Let the cheats quit their guiles and be pure and simple. Let all the people quit completely their animosities towards each other and think of their welfare. Let all the people be from making injuries to others and be peaceful; and let them have their control over their passions. Let our mind be completely free from desires and rest entirely and devotedly to Thy lotus-feet. Let us not be attached to sons, wives, wealth, house or to any other worldly objects. If there be any attachment, let it be to the objects dear to the Bhagavān. He who barely sustains his body and soul and controls himself completely, success is very near to him; not so to the persons that are attached to the sense.

माऽगारदारात्मजवित्तबन्धुषु
संगो यदि स्याद्भगवत्प्रियेषु नः ।
यः प्राणवृत्त्या परितुष्ट आत्मवान्
सिद्ध्यत्यदूरान्न तथेन्द्रियप्रियः ॥ 4 ॥

The dirt of the mind, that is not washed away by bathing in the Ganges or by taking resource to the Tīrthas, etc., is removed by the company of the devotees to the God and by their influence, hearing, thinking, and meditating on the attributes of the Bhagavān.

यत्सङ्गलब्धं निजवीर्यवैभवं
तीर्थं मुहुः संस्पृशतां हि मानसम् ।
हरत्यजोऽन्तःश्रुतिभिर्गतोऽङ्गजं को
को वै न सेवेत मुकुन्दविक्रमम् ॥ 5 ॥

So who is there that does not serve the Bhagavān! He who has got Niṣkāma Bhakti (devotion without regard to any fruits thereof) to the Bhagavān, to him come always the Devatā, Dharma and Jñāna and other higher qualities.

यस्यास्ति भक्तिर्भगवत्यकिंचना
सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा
मनोरथेनासति धावतो बहिः ॥ 6 ॥

But he who indulges in various mental phantasms, without any Bhakti to the Bhagavān, he follows the worldly happiness that is certainly to be hated and never he gets Vairāgvam and other higher qualities).

हरिर्हि साक्षाद्भगवाञ्छरीरिणामात्मा
झषाणामिव तोयमीप्सितम् ।
हित्वा महांस्तं यदि सज्जते गृहे
तदा महत्त्वं वयसां दंपतीनाम् ॥ 7 ॥

As water is life to the fish, so the Bhagavān Hari is the self of all embodied beings and so He is to be specially prayed for. So if a high-souled person be attached to household happiness, without thinking of God, then his greatness dwindles into a trifling insignificance like the ordinary pleasure of man and woman when they are full of youth.

तस्माद्रजोरागविषादमन्युमान-
स्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं
नृसिंहपादं भजतां कुतो भयम् ॥ 8 ॥

So leave, at once, the home that is the source of Birth and Death and leave Tṛṣṇā (thirst, desire), clinging to life, low-spiritedness, name, and fame, egoism, shame, fear, poverty and loss of one's honour and worship the Lotus-Feet of the Bhagavān Nṛsiṁha Deva and be entirely fearless."

एवं दैत्यपतिः सोऽपि भक्त्याऽनुदिनमीडते ।
नृहरिं पापमातंगहरिं हृत्पद्मवासिनम् ॥ 9 ॥
केतुमाले च वर्षे हि भगवान्स्मररूपधृक् ।
आस्ते तद्वर्षनाथानां पूजनीयश्च सर्वदा ॥ 10 ॥

Thus Prahlāda, the Lord of the Daityas, daily worships devotedly the Bhagavān Nṛsiṁha, resplendent in his lotus heart, the death blow, the lion to all the elephant sins. In the Ketumāla Varṣa, the Bhagavān Nārāyaṇa is reigning in the form of the Kāma Deva, the God of Love.

एतेनोपासते स्तोत्रजालेन च रमाब्धिजा ।
सा तद्वर्षनाथा सततं महतां मानदायिका ॥ 11 ॥

The people there always worship Him. The daughter of Ocean, the Indirā Devī, who confers honour and glory to the Mahātmās is the presiding Deity of the Varṣa. She always worships the Kāma Deva with the following verses:

रमोवाच

ॐ ह्रां ह्रीं ह्रूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां चित्तीनां चेतसां विशेषाणां चाधिपतये षोडशकलाय छंदोमयायान्नमयायामृतमयाया सर्वमयाय महसे ओजसे बलाय कांताय कामाय कामाय नमस्ते उभयत्र भूयात् ।

स्त्रियो व्रतैस्त्वां हृषीकेश्वरं स्वतो
ह्याराध्य लोके पतिमाशासतेऽन्यम् ।
तासां न ते वै परिपांत्यपत्यं
प्रियं धनायूंषि यतोऽस्वतंत्राः ॥ 12 ॥

The Lakṣmī Devī spoke: "Om, Hrām, Hrīm, Hrūm, Om namo Bhagavate Hṛṣīkeśāya! Thou art the Bhagavān of the nature of Om. Thou are the Director, the Lord of the Senses; Thy Ātman is the Highest and the Receptacle of all the good things. All the Karma Vṛttis, all the Jñāna Vṛttis, and effort and resolution and other faculties of the mind, act in their respective channels by Thy looking and by their being constantly practised in Thee. And the elements over which they get their masteries are subservient to Thy Laws. The mind and the other eleven Indriyas, and touch, taste and other five senses are but Thy parts. All the rites and ceremonies observed in the Vedas are found in Thee. Thou art the infinite store of all the the foodings of the Jīvas. From Thee flows the Paramānanda, the Highest Bliss. Thou art All, Thou art the Substance, Purity incarnate; Thou art the Energy, the Strength manifest in all. Thou art the Finish of all the happiness and Thou art the Only One Substance, that can be desired by the people. So obeisance to Thee! This Thy Lordship is not dependent on any other body. The women that know Thee, the Lord of all and worship other bodies for their husbands, those husbands can never save them, their lives, their wealth, progeny or other dear things as those are controlled by Kāla (Time) and Karma.

स वै पतिः स्यादकुतोभयः स्वतः
समंततः पाति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं
नैवात्मलाभादधि मन्यते परम् ॥ 13 ॥

So they can not be termed husbands at all; Thou art the Real Husband; and no other. For Thou art naturally fearless and Thou protectest in every way the persons that becomes afraid.

या तस्य ते पादसरोरुहार्हणं
न कामयेत्साऽखिलकामलंपटा ।
तदेव रासीप्सितमीप्सितोऽर्चिता
यद्भग्नयाच्ञा भगवन्प्रतप्यते ॥ 14 ॥

Thou art the Lord of all wealth; so no other is superior to Thee. How can then, they be independent whose happiness depends on others! The lady that desires to worship Thy lotus feet only and becomes subservient to no others, she attains all the desires.

मत्प्राप्तयेऽजेशसुरासुरादयस्तप्यंत
उग्रं तप ऐन्द्रिये धियः।
ऋते भवत्पादपरायणान्न मां
विदंत्यहंत्वद्धृदया यतोऽजित ॥ 15 ॥

Again the lady who, desiring other desires than to get Thee, does not worship Thy lotus feet, Thou fulfillest the desires of her too. But, O Bhagavān! When the period of enjoyment of these things ceases and when the objects of these enoyments are destroyed, then she repents much due to the loss of those things. Brahmā, Mahādeva, the Suras and the Asuras practise hard Tapasyās to get me, impelled by their desires to attain the objects of sense enjoyments; but he only really gets me who worships and takes refuge of Thy lotus feet only, for my heart is entirely attached to Thee.

स त्वं ममाप्यच्युत शीर्ष्णि वंदितं
करांबुजं यत्त्वदधायि सात्वताम् ।

बिभर्षि मां लक्ष्मवरेण्य मायया
क ईश्वरस्येहितमूहितुं विभुः ॥ 16 ॥

So, O Acyuta! Kindly shew Thy Grace and put, on my head, Thy lotus palm, praised by the universal people that Thou placest on Thy Bhaktas. O Bhagavān! That Thou takest me in Thy Bosom is a sign of Thy Grace.

एवं कामं स्तुवंत्येव लोकबन्धुस्वरूपिणम् ।
प्रजापतिमुखा वर्षनाथाः कामस्य सिद्धये ॥ 17 ॥
रम्यके नाम वर्षे च मूर्तिं भगवतः पराम् ।
मात्स्यां देवासुरैर्वंद्यां मनुः स्तौति निरंतरम् ॥ 18 ॥

No one can fathom the deeds of Thee, the Only Controller of all. Thus the Prajāpati and the Lords of that Varṣa, worship the Bhagavān, the Friend of all, with a view to attain their respective desires and Siddhis. In Ramyak Varṣa, the Matsya form of the Bhagavān is set up and consecrated. The Suras and the Asuras worship Him. The highly intelligent Manu always chant hymns to that Excellent Form thus: "Obeisance to Him who is the Life of all, the Essence and Strength of all, to that Great Fish Form, the Body Incarnate of Sattva Guṇa, who is of the nature of Om and Bliss."

मनुरुवाच

ॐ नमो मुख्यतमाय नमः सत्त्वाय
प्राणायोजसे बलाय महामत्स्याय नमः ।
अन्तर्बहिश्चाखिललोकपालकैर-
दृष्टरूपो विचरस्युरुस्वनः ॥ 19 ॥

Thou art the Lord of all the Lokapālas and of the form of the Vedas. Thou art within and without all this universe, moving and non-moving; still all the beings are unable to see Thy form. As the people bring under their control the wooden dolls, so Thou controllest the universe by the rules and prohibitions under the names of the Brāhmaṇas, etc.

स ईश्वरस्त्वं य इदं वशं नयन् ।
नाम्ना यथा दासमयीं नरः स्त्रियम् ।
यं लोकपालाः किल मत्सरज्वरा
हित्वा यतंतोऽपि पृथक् समेत्य च ।
पातुं न शेकुर्द्विपदश्चतुष्पदः
सरीसृपं स्थाणुवदत्र दृश्यते ॥ 20 ॥

Thou art the God. The Lokapālas, being overcome by the fever of jealousy and pride, become quite unable, either individually or collectively, to quit their jealousies and to protect the tripeds, quadrupeds, reptiles and snakes; so Thou art the God.

भवान् युगांतार्णव ऊर्मिमालिनि
क्षोणीमिमामोषधिवीरुधां निधिम् ।
मया सहोरुक्रम तेऽज ओजसा
तस्मै जगत्प्राणगणात्मने नमः ॥ 21 ॥

Thou hadst upheld this earth along with me and with the medicinal plants and creepers; and Thou shewedest the highest luminous light in the great ocean, at the time of Pralaya, tossed with surging waves and didst roam there. Thou art the Self of all the beings in the universe.

एवं स्तौति च देवेशं मनुः पार्थिवसत्तमः ।
मत्स्यावतारं देवेशं संशयच्छेदकारकम् ॥ 22 ॥

So we bow down to Thee. Thou the Manu, the best of the mortal beings, used to praise the Bhagavān, who took His incarnation in the shape of the Fish, the Remover of all doubts.

ध्यानयोगेन देवस्य निर्धूताशेषकल्मषः ।
आस्ते परिचरन्भक्त्या महाभागवतोत्तमः ॥ 23 ॥

इति श्रीमद्देवीभागवते महापुराणे अष्टमस्कन्धे भुवनकोशवर्णने नवमोऽध्यायः ॥ 9 ॥

Manu, the foremost of the Bhāgavatas (the devotees) is reigning there in the service of the Fish Incarnation of the Bhagavān, with intense meditation and expurging all sins and with great devotion."

Here ends the Ninth Chapter of the Eighth Book on the narration of the divisions of the continent in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER X

On Bhuvanakoṣa

श्रीनारायण उवाच

हिरण्मये नाम वर्षे भगवान्कूर्मरूपधृक् ।
आस्ते योगपतिः सोऽयमर्यम्णा पूज्य ईड्यते ॥ 1 ॥

Nārāyaṇa said: In Hiraṇmaya Varṣa, the Bhagavān is remaining in the form of Kūrma, the Tortoise, as the Lord of Yoga. He is thus praised and worshipped by Aryamā, the Ruler of the Pitṛs.

अर्यमोवाच

ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणाय नोपलक्षितस्थानाय नमो वर्ष्मणे नमो धूम्ने नमोऽवस्थानाय नमस्ते ॥

यद्रूपमेतन्निजमाययाऽर्पित-
मर्थस्वरूपं बहुरूपरूपितम् ।
संख्या न यस्यास्त्ययथोपलंभनात्तस्मै
नमस्तेऽव्यपदेशरूपिणे ॥ 2 ॥

Aryamā said: "Om namo Bhagavate Akūpārāya; (King of tortoises, sustaining the world.) Obeisance to Thee, the Lord of all prosperities, in the form of Tortoise (Kūrma); Thou art built of Sattva Guṇa Incarnate; no one can make out where Thou dost dwell; Thou art not encompassed by Time; (Thou art in the Present, Past and Future); so obeisance to Thee. Thou dost pervade all things; we bow down to Thee. All are established in Thee; so obeisance to Thee. By Thy extraordinary Māyā (power) Thou hast made manifest this universe that is seen. This is Thy Form. It is by no means distinct from Thee. This Thy Form is seen in so many forms. So the true reality being not known like the mirage, these cannot be counted; really speaking, what is Thy form, no one can definitely say.

जरायुजं स्वेदजमण्डजोद्भिदं
चराचरं देवर्षिपितृभूतमैंद्रियम् ।
द्यौः खं क्षितिः शैलसरित्समुद्रं
द्वीपग्रहर्क्षेत्यभिधेय एकः ॥ 3 ॥

Thy beings generated by heat and moisture (said of insects and worms), those that are born of eggs, from wombs and the plants and other moving, non-moving beings, the Devas, Ṛṣis, Pitṛs, Bhūtas, and these senses; the sky, the heavens, earth, mountains, rivers, ocean, islands, planets, and stars all these art thou and Thou alone. Thy name, form, and appearance, are as varied; and their numbers cannot be counted.

यस्मिन्नसंख्येयविशेषनामरूपाकृतौ
कविभिः कल्पितेयम् ।
संख्या यया तत्त्वदृशाऽपनीयते
तस्मै नमः सांख्यनिदर्शनाय ते ॥ 4 ॥

Still, Kapila and others have determined their numbers, by the knowledge of which Thou canst become visible to the Eye of Knowledge. Thy form and nature are determined by these Sāṅkhyas ascertained by Kapila. So we bow down to Thee."

एवं स्तुवति देवेशमर्यमा सह वर्षपैः ।
गीयते चापि भजते सर्वभूतभवं प्रभुम् ॥ 5 ॥
तथोत्तरेषु कुरुषु भगवान्यज्ञपूरुषः ।
आदिवाराहरूपोऽसौ धरण्या पूज्यते सदा ॥ 6 ॥

Thus Aryamā, and the other rulers of the Varṣa all united sing, praise, and worship the Bhagavān Kūrma Deva, the Controller of all and the Generator of all. All Hail to Thee! The Bhagavān Yajña Puruṣa is manifest in Uttara Kuru Maṇḍala in the form of Ādi Varāha.

संपूज्य विधिवद्देवं तद्भक्त्याऽऽर्द्रहृत्कजा ।
भूमिः स्तौति हरिं यज्ञवाराहं दैत्यमर्दनम् ॥ 7 ॥

The Earth Herself worships Him always. The Goddess Earth praises Hari, the Yajña Vārāha, the Destroyer of the Daityas and worships duly that Deva, with Her heart lotus, naturally devted, rendered more devoted by Her attachment to the Lord.

भूरुवाच

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय
यज्ञक्रतवे महाध्वरावयवाय

महावराहाय नमः कर्म-
शुक्लाय त्रियुगाय नमस्ते ॥ 8 ॥
यस्य स्वरूपं कवयो विपश्चितो
गुणेषु दारुष्विव जातवेदसम् ।
मथ्नंति मथ्ना मनसा दिदृक्षवो
गूढं क्रियार्थैर्नम ईरितात्मने ॥ 9 ॥

The Goddess Earth spoke: "Om Namo Bhagavate Mantratattva Liṅgāya Yajñas Kratave" I bow down to the Bhagavān, the Great Boar; Thou art Om; Thy real form and nature can be known by only the Mantra and Tattva. Thou art Yajña and Kratu (sacrifices) incarnate; therefore all the great sacrifices are Thy limbs. Thou art the Three Yugas (there being no Yajña in the Satya Yuga) Thou art that which is left as Pure, after doing Karma (so as to be fit for performing Yajñas). So obeisance to Thee. The sages, versed in Jñāna and Vijñāna say that Thou art hidden in the body and in the senses as fire is hidden in the wood. So they, ardent to see Thee, seek for Thee with a discriminative and dispassionate mind, judging karmas and their fruits; and then Thy Nature is revealed.

द्रव्यक्रिया हेत्वयनेशकर्तृभिर्माया-
गुणैर्वस्तुभिरीक्षितात्मने ।
अन्वीक्षयांगातिशयात्मबुद्धिभि-
र्निरस्तमायाकृतये नमोऽस्तु ते ॥ 10 ॥
करोति विश्वस्थितिसंयमोदयं
यस्येप्सितं नेप्सितुमीक्षितुर्गुणैः ।
माया यथाऽयो भ्रमते तदाश्रयं
ग्राव्णो नमस्ते गुणकर्मसाक्षिणे ॥ 11॥

I bow down to Thee. Thy Form can be ascertained by the cause and effect of the Karmas and other Guṇas of Māyā, sense objects, senses, actions, Devas, body, time, Ahaṅkāra and others. I bow down to Thee. Those can see thus Thy form, whose mind is firmly established in Thee, by their discrimination and Yama, Niyama, etc., and who have abondaned all sorts of fickleness and changeability of their tempers. So obeisance to Thee. As iron goes attracted towards the magnet, so Māyā dances before Thee with Her Guṇas and Her works in the way of the creation, preservation and destruction of this universe; but Thou art totally indifferent to it.

प्रमथ्य दैत्यं प्रतिवारणं मृधे
यो मां रसाया जगदादिसूकरः।
कृत्वाऽग्रदंष्ट्रे निरगादुदन्वतः ।
क्रीडन्निवेभः प्रणताऽस्मि तं विभुम् ॥ 12 ॥

For the sake of the Jīvas (embodied souls), desire comes to Thee, though Thou art not quite willing! Thou art the Witness of the Jīvas and their Adṛṣṭa (the Fate). I bow down to Thee. The Yajña Varāha, the Cause of this universe, has lifted me up from the Rasātala and placing me on His big tusks, has come out from the Pralaya, the great ocean, after overpowering in battle His enemy, the powerful Daitya, like an elephant, I bow down to that Controller of all, to Thee.

किंपुरुषे वर्षेऽस्मिन्भगवंतं दाशरथिं च सर्वेशम् ।
सीतारामं देवं श्रीहनुमानादिपूरुषं स्तौति ॥ 13 ॥

In the Kimpuruṣa Varṣa, the Bhagavān Ādi Puruṣa (the Prime Man), the Self-manifest and the Lord of all, is residing in the form of Rāma, the son of Daśaratha and the joy of the heart of Sītā Devī."

हनुमानुवाच

ॐ नमो भगवते उत्तमश्लोकाय नम इति । आर्यलक्षण-शीलव्रताय नमः उपशिक्षितात्मने उपासितलोकाय नमः । साधुवादनिकषणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाभागाय नम इति ।

यत्तद्विशुद्धानुभवात्ममेकं
स्वतेजसा ध्वस्तगुणव्यवस्थम् ।
प्रत्यक् प्रशान्तं सुधियोपलम्भनं
ह्यनामरूपं निरहं प्रपद्ये ॥ 14 ॥

Śrī Hanumāna thus spoke: '*Om name Bhagavate Uttama Ślokāya.*' I bow down to the Bhagavān, who art sung by the excellent verses, Purifying all. I bow down to Thee, the incarnate of modesty, good temper, vows and good sings; Thy mind is always under control; Thou dost imitate, as Thy nature is

good, the actions of all persons; obeisance to Thee. Thou art the Supreme Place to awards praise. Obeisance to Thee. Thou art Brahmaṇya Deva (in the creation of the universe), the high souled Persons Mahāpuruṣa Thou gettest the First Share, above all the persons! Thou art the One Tattva and That Alone, as established in the Vedānta. The holy realisation is the only guide to it. This Tattva dominates over all the Guṇas. It can never be an object. Only by pure intellect, It can be realised. There is no name, form of It. It is always beyond the pale of Ahaṅkāra. I take refuge to this Tattva, the most Peaceful, with my body and mind. Thy incarnation in human shape in this world is not simply for killing Rāvaṇa but for giving instructions to the mortals.

मर्त्यावतारस्त्विह मर्त्यशिक्षणं
रक्षोवधायैव न केवलं विभोः ।
कुतोऽन्यथा स्याद्रमतः स्व आत्मनः
सीताकृतानि व्यसनानीश्वरस्य ॥ 15 ॥

The contact with woman and the suffering thereof are very difficult to avoid; to give this lesson also He took this incarnation, He Who is merged in enjoying the Supreme Bliss of His Own Nature and He Who is the Lord of all, how can He suffer miseries in the bereavement of Sītā.

न वै स आत्माऽऽत्मवतां सुहृत्तमः
सक्तस्त्रिलोक्यां भगवान्वासुदेवः ।
न स्त्रीकृतं कश्मलमश्नुवीत न
लक्ष्मणं चापि विहातुमर्हति ॥ 16 ॥

He is the best friend and the very Ātman of those who have conquered their minds and senses. Especially He is the receptacle of all the qualities and is in enjoyment of other divine extraordinary powers. So He is not attached to the worldly objects. How can the delusion due to His wife come and darken Him? and why will He send Lakṣmaṇa in exile? He is the Mahat Tattva and the Parama Puruṣa; so good birth, beauty, intelligence, oratory or good form nothing can please Him. Bhakti (devotion) can only attract Him.

न जन्म नूनं महतो न सौभगं
न वाङ् न बुद्धिर्नाकृतिस्तोषहेतुः ।
तैर्यद्विसृष्टानपि नो वनौकसश्चकार
सख्ये बत लक्ष्मणाग्रजः ॥ 17 ॥

If that be not the case, then why will He, the elder of Lakṣmaṇa, the Bhagavān the son of Daśaratha make friendship with us, the wanderers of the forest and who are by nature, not the receptacles of any beauty, etc.

सुरोऽसुरो वाप्यथवा नरोऽनरः
सर्वात्मना यः सुकृतज्ञमुत्तमम् ।
भजेत रामं मनुजाकृतिं हरिं
य उत्तराननयत्कोशलान्दिवम् ॥ 18 ॥

So everyone, be he a Sura or Asura, man, or not man, should worship the Hari manifest in Rāma, in the human body with all his heart. He is so good that if any body worships Him even to a very small extent, He always considers it to be much; what more can be said than this that He took all the inhabitants of Kośala to Heaven! "

नारायण उवाच

एवं किंपुरुषे वर्षे सत्यसंधं दृढव्रतम् ।
रामं राजीवपत्राक्षं हनुमान्वानरोत्तमः ॥ 19 ॥
स्तौति गायति भक्त्या च सम्पूजयति सर्वशः ।
य एतच्छृणुयाच्चित्रं रामचन्द्रकथानकम् ॥ 20 ॥
सर्वपापविशुद्धात्मा याति रामसलोकताम् ।

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे
दशमोऽध्यायः ॥ 10 ॥

Nārāyaṇa said: Thus Hanumān, the best of monkeys, sings the praises and worships duly in Kimpuruṣa Varṣa, the lotus-eyed Rāma, truthful, and determined in his vows. He who hears this wonderful description of Rāma, is freed of all his sins and goes with his body pure to the abode of Rāma.

Here ends the Tenth Chapter of the Eighth Book on the desription of Bhuvanakoṣa in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XI

On the Continents and Bhāratavarṣa

श्रीनारायण उवाच

भारताख्ये च वर्षेऽस्मिन्नहमादिजपूरुषः ।
तिष्ठामि भवता चैव स्तवनं क्रियतेऽनिशम् ॥ 1 ॥

Nārāyaṇa said: In this Bhāratavarṣa (India) I am present, as the First of all, in the shape of the Man, at present existing before you. Let you praise Me incessantly thus:

नारद उवाच

ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय नमोऽकिंचनवित्ताय ऋषिऋषभाय नरनारायणाय परमहंसपरमगुरवे आत्मारामाधिपतये नमो नम इति ॥

कर्ताऽस्य सर्गादिषु यो न बद्ध्यते
न हन्यते देहगतोऽपि दैहिकैः ।
द्रष्टुर्न दृश्यस्य गुणैर्विदूष्यते
तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥ 2 ॥

Nārada siad: "Thou art the Bhagavān. Obeisance to Thee. Thou art completely free from attachment and envy and Thou art the incarnate of Dharma, Jñāna and Vairāgyam (Dispassion). No trace of Ahaṅkara (egoism) is in Thee. Obeisance to Thee. Thou has't nothing of wealth; Thou art the foremost of the family of Ṛṣis; Thou art Nara Nārāyaṇa. Thou art the Parama Hamsa (the highest class of ascetics and renouncers of the world). Thou art the Highest Guru; Thou art happy with Thyself and the Leader of all; I bow down to Thee. Thou art the Lord of all, yet not mixed in the work of creation. etc. Though Thou residest in every embodied being, yet no hunger and thirst can press Thee; though Thou art the Witness, yet Thy sight is not at disturbed by the proximity. Thou art not at all connected and no desires can come to Thee; Thou art the Witness.

इदं हि योगेश्वरयोगनैपुणं
हिरण्यगर्भो भगवाञ्जगाद यत् ।
यदंतकाले त्वयि निर्गुणे मनो
भक्त्या दधीतोज्झितदुष्कलेवरः ॥ 3 ॥

So I bow down to Thee. This path of Yoga has come out of Thee and it is established in Thee. The Bhagavān Hiraṇyagarbha has given instructions on the cleverness in Yoga, thus: That leaving aside the egoism of this body, the seat of all evils. the people at last will take resort to the path of Bhakti and set their minds on Thee, Who art beyond the pale of the three Guṇas.

यथैहिकामुष्मिककामलंपटः
सुतेषु दारेषु धनेषु चिंतयन् ।
शंकेत विद्वान्कुकलेवरात्ययाद्यस्तस्य
यत्नः श्रम एव केवलम् ॥ 4 ॥

It, like the ignorant persons very much attached to this world as well as the next, the wise pass their time in the thoughts of their sons, wives, and riches and ultimately become very much pained on the destruction of this ugly body, persons versed in Jñāna and Vijñāna be afraid in the end of their separation from the body, then their study of the Śāstras and all their labours become labours merely, without any effect.

तन्नः प्रभो त्वं कुकलेवरार्पितां
त्वं माययाऽहंममतामधोक्षज ।
भिंद्याम येनाशु वयं सुदुर्भिदां
विधेहि योगं त्वयि नः स्वभावजम् ॥ 5 ॥

When such a thing occours to the learned, then O Thou, the Subduer of the knowledge of senses! Thou. Thyself givest us instructions that we may easily think of Thee. Then this terrible clinging to this ugly body that Thy Māyā brings about and which it is very difficult to discard by other means, will leave us quickly.

एवं स्तौति सदा देवं नारायणमनामयम् ।
नारदो मुनिशार्दूलः प्रज्ञाताखिलसारदृक् ॥ 6 ॥
अस्मिन्वै भारते वर्षे सरिच्छैलास्तु संति हि ।
तान्प्रवक्ष्यामि देवर्षे शृणुष्वैकाग्रमानसः ॥ 7 ॥

Nārada, the seer of all, well qualified with the

knowledge of all the Tattvas, the foremost of the Munis, thus worships it and praises Nārāyaṇa Who is unaffected by any of the Upādhis (and who corresponds to Nitya and Līlā.) (both Permanent and the Pastime-making). O Devarṣi! I now describe to you the rivers and mountains in Bhāratavarṣa.

मलयो मंगलप्रस्थो मैनाकश्च त्रिकूटकः ।
ऋषभः कुटकः कोल्लः सह्यो देवगिरिस्तथा ॥ 8 ॥
ऋष्यमूकश्च श्रीशैलो वेंकटाद्रिर्महेन्द्रकः ।
वारिधारश्च विंध्यश्च मुक्तिमानृक्षपर्वतः ॥ 9 ॥
पारियात्रस्तथा द्रोणश्चित्रकूटगिरिस्तथा ।
गोवर्धनो रैवतकः ककुभो नीलपर्वतः ॥ 10 ॥
गौरमुखश्चेंद्रकीलो गिरिः कामगिरिस्तथा ।
एते चान्येऽप्यसंख्याता गिरयो बहुपुण्यदाः ॥ 11 ॥

Hear attentively. Malaya, Maṅgalaprastha, Maināka, Citrakūṭa, Ṛṣabha, Kūṭaka, Kolla, Sahya, Devagiri, Ṛṣyamūka, Śrīśaila, Vyaṅkaṭa, Mahendra, Vāridhāra, Vindhya, Śuktimān, Ṛkṣa, Pāriyātra, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gaurmukha, Indrakīla, Kāmagiri and many other mountains, that cannot be numbered.

एतदुत्पन्नसरितः शतशोऽथ सहस्रशः ।
पानावगाहकस्नानदर्शनोत्कीर्तनैरपि ॥ 12 ॥
नाशयन्ति च पापानि त्रिविधानि शरीरिणाम् ।

Great merits accure on seeing these mountains. Hundreds and thousands of rivers issue form these mountains. Drinking their waters, bathing in them and visiting them and singing their praises completely destroy the sins of mind, word and body.

ताम्रपर्णी चन्द्रवंशा कृतमाला वटोदका ॥ 13 ॥
वैहायसी च कावेरी वेणा चैव पयस्विनी ।
तुङ्गभद्रा कृष्णवेणा शर्करावर्तका तथा ॥ 14 ॥
गोदावरी भीमरथी निर्विन्ध्या च पयोष्णिका ।
तापी रेवा च सुरसा नर्मदा च सरस्वती ॥ 15 ॥
चर्मण्वती च सिंधुश्च अंधशोणौ महानदी ।
ऋषिकुल्या त्रिसामा च वेदस्मृतिर्महानदी ॥ 16 ॥
कौशिकी यमुना चैव मन्दाकिनी दृषद्वती ।
गोमती सरयू रोधवती सप्तवती तथा ॥ 17 ॥
सुषोमा च शतद्रुश्च चन्द्रभागा मरुद्वृधा ।
वितस्ता च असिक्री च विश्वा चेति प्रकीर्तिताः ॥ 18 ॥

Thy names of the rivers are: Tāmraparṇī, Candravaṁśā Kṛtamālā, Vaṭodakā, Vaihāyasī, Kāverī, Veṇā, Payasvini, Tungabhadrā, Kṛṣṇaveṇā, Śarkarā, Vartakā, Godāvarī, Bhīmarathī, Nirbindhyā, Payoṣṇikā, Tāpī, Revā, Surasā, Narmadā, Sarasvatī, Carmaṇvatī, and the Indus, Andha, and Sone, Ṛṣikulyā, Trisāmā, Vedasmṛti, Mahānadī, Kauśikī, Yamunā, Mandākinī, Dṛṣadvatī, Gomatī, Sarayū, Rogdavatī, Saptavatī, Suṣomā, Śatadru, Candrabhāgā, Marudvṛdhā Vitastā, Asiknī and Viśvā and many other rivers.

अस्मिन्वर्षे लब्धजन्मपुरुषैः स्वस्वकर्मभिः ।
शुक्ललोहितकृष्णाख्यैर्दिव्यमानुषनारकाः ॥ 19 ॥

Those persons that take their births in the Varṣa enjoy the (Divya) Divine, human, and the lower enjoyments, as the effects of their Karmas, in accordance with their Sāttvik, Rājasik, and Tāmasik qualities.

भवंति विविधा भोगाः सर्वेषां च निवासिनाम् ।
यथावर्णविधानेनापवर्गो भवति स्फुटम् ॥ 20 ॥

All the inhabitants of this Varṣa take their Saṁnyāsa, Vānaprasthas, etc., in accordance with the rules of their Varṇas (castes) respectively and enjoy beatitudes as dictated (in their Śāstras). The Vedavādis (the propounders of the Vedas), the Ṛṣis, and the Devas declare that this Varṣa is superior to all the other Varṣas, as the Grace of God is easily obtained here.

एतदेव च वर्षस्य प्राधान्यं कार्यसिद्धितः ।
वदंति मुनयो वेदवादिनः स्वर्गवासिनः ॥ 21 ॥

They say: Oh! What an amount of good works, the inhabitants of Bhārata Varṣa did in their previous lives, that by their influence, the Bhagavān Hari has become pleased with them without their having any Sādhanās (good Yogic practices).

अहो अमीषां किमकारि शोभनं
प्रसन्न एषांस्विदुत स्वयं हरिः ।

यैर्जन्म लब्धं नृषु भारताजिरे
मुकुंदसेवौपयिकं स्पृहा हि नः ॥ 22 ॥

Therefore we also desire to have our births there, for there if we be born amidst the persons there, we would be able serve Hari, Mukunda in every way. What will severe austerities, gifts, sacrifices, and practising vows avail us? Even if we go to Heaven, what benefit we will derive there?

किं दुष्करैर्नः क्रतुभिस्तपोव्रतै-
र्दानादिभिर्वा द्युजयेन फल्गुना ।
न यत्र नारायणपादपङ्कजस्मृतिः
प्रमुष्टाऽतिशयेन्द्रियोत्सवात् ॥ 23 ॥

Then we would never be able to bring our mind to the lotus-feet of the Bhagavān Nārāyaṇa. Our tastes for sense enjoyments would increase and we would be wholly deprived of Bhagavān. Far better it is to be born in this Bhārata Varṣa as short-lived persons, than to acquire other places where one can live up to the period of Kalpa and then be reborn.

कल्पायुषां स्थानजयात्पुनर्भवात्
क्षणायुषां भारतभूजयो वरम् ।
क्षणेन मर्त्येन कृतं मनस्विनः
संन्यस्य संयांत्यभयं पदं हरेः ॥ 24 ॥

For the intelligent people of Bhārata, getting this mortal coil can within a short period devote themselves to the Bhagavān Hari and be free from rebirth.

न यत्र वैकुण्ठकथासुधापगा
न साधवो भागवतास्तदाश्रयाः ।
न यत्र यज्ञेशमखा महोत्सवाः
सुरेशलोकोऽपि न वै स सेव्यताम् ॥ 25 ॥

That place is never to be visited and served, even if that be Svarga Loka where the nectar-like ocean of the sayings of Vaikuṇṭha are not heard; where there are no assemblages of saints who take refuge of the Lotus feet of Bhagavān; where the great sacrifices and festivities of the Bhagavān Viṣṇu are not celebrated.

प्राप्ता नृजातिं त्विह ये च जंतवो
ज्ञानक्रियाद्रव्यकलापसंभृताम् ।
न वै यतेरन्न पुनर्भवाय ते भूयो
वनौका इव यान्ति बन्धम् ॥ 26 ॥

Those persons, that to do not try for Mokṣa, when they get human births and when they possess Jñāna, Kriyā (methods of doing sacrifices and other works for the help of Jñāna) and Dravya (materials for those sacrifices), are certainly like beasts and get themselves repeatedly entanged into bondage.

यैः श्रद्धया बर्हिषि भागशो
हविर्निरुप्तमिष्टं विधिमन्त्रवस्तुतः ।
एकः पृथङ्नामभिराहतो मुदा
गृह्णाति पूर्णः स्वयमाशिषां प्रभुः ॥ 27 ॥
सत्यं दिशत्यर्थितमर्थितो नृणां
नैवार्थदो यत्पुनरर्थिता यतः ।
स्वयं विधत्ते भजतामनिच्छता-
मिच्छापिधानं निजपादपल्लवम् ॥ 28 ॥
यद्यत्र नः स्वर्गसुखावशेषितं
स्विष्टस्य पूर्तस्य कृतस्य शोभनम् ।
तेनाजनाभे स्मृतिमज्जन्म नः
स्याद्वर्षे हरिर्भजतां शं तनोति ॥ 1 ॥

The people of Bhārata Varṣa offer oblations to Indra and other deities, invoking their names separately, with proper rules (Vidhis), mantras, and puroḍāśa (a sacrificial oblation made of ground rice and offered in Kapālas or vessels); but the All sufficient Bhagavān Hari, the Giver of blessings accepts those very gladly.

True that He grants unto the people what they ask from Him; but He hardly gives anybody the Paramārtha, the Highest Goal. The reason being that the people ask again and again after receiving what they had asked. So He gives of Himself His own lotus-feet to those who, having abondened all their desires, worship Him and only with the idea of love. (1) Thus: We are living very happily in the Heavens as the fruit of the Iṣṭāpūrta that we performed fully; yet we want that we may also be born in Bhārata Varṣa with our memory all renewed with the thought of the Bhagavān Hari. The Bhagavān residing in this Bhāratvarṣa, awards the highest welfare to its inhabitants."

नारायण उवाच

एवं स्वर्गगता देवाः सिद्धाश्च परमर्षयः ।
प्रवदन्ति च माहात्म्यं भारतस्य सुशोभनम् ॥ 29 ॥
जम्बुद्वीपस्य चाष्टौ हि उपद्वीपाः स्मृताः परे ।
हयमार्गान्विशोधद्भिः सागरैः परिकल्पिताः ॥ 30 ॥

Nārāyaṇa said: O, Devarṣi! Thus the Devas of the Heavens, the Siddhas, the Highest Ṛṣis, sing the excellent merits of this Bhāratavarṣa. There are the eight Upadvīpas of this Jambudvīpa: When the sons of the King Sagara were searching for the footprints of the stolen horse (for Aśvamedha sacrifice), they found these Upadvīpas; so it is finitely stated.

स्वर्णप्रस्थश्चन्द्रशुक्र आवर्तनरमाणकौ ।
मन्दरोपाख्यहरिणाः पाञ्चजन्यस्तथैव च ॥ 31 ॥
सिंहलश्चैव लंकेति उपद्वीपाष्टकं स्मृतम् ।
जम्बुद्वीपस्य मानं हि कीर्तितं विस्तरेण च ॥ 32 ॥
अतः परं प्रवक्ष्यामि प्लक्षादिद्वीपषट्ककम् ॥ 33 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे एकादशोऽध्यायः ॥ 11 ॥

The names of out and made these are: Svarṇaprastha, Candraśukra, Āvartana, Ramāṇaka, Mandaropākhya, Hariṇa, Pāñcajanya, and Ceylon. The length and breadth of Jambudvīpa have been described; now the other six Dvīpas, Plakṣa and others will be described. Hear.

Here ends the Eleventh Chapter of the Eighth Book on the discription of the continents and of Bhāratavarṣa in the Mahāpurāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XII

On the Dvīpas

नारायण उवाच

जम्बुद्वीपो यथा चायं यत्प्रमाणेन कीर्तितः ।
तावता सर्वतः क्षारोदधिना परिवेष्टितः ॥ 1 ॥
जंब्वाख्येन यथा मेरुस्तथा क्षारोदकेन च ।
क्षारोदधिस्तु द्विगुणः प्लक्षाख्येनोपवेष्टितः ॥ 2 ॥

Nārāyaṇa said: The Jambudvīpa has been described, how it is and what is its width. It is surrounded on all sides by the salt ocean. As Meru is surrounded by Jambudvīpa, so the salt ocean is surrounded by Plakṣadvīpa, twice its size.

यथैवपरिखा बाह्योपवनेन हि वेष्ट्यते ।
प्लक्षाख्यश्च स्वयं जम्बुप्रमाणो द्वीपरूपधृक् ॥ 3 ॥
हिरण्मयोऽग्निस्तत्रैव तिष्ठतीति विनिश्चयः ।
प्रियव्रतात्मजस्तत्र सप्तजिह्व इति स्मृतः ॥ 4 ॥

As the ditch is surrounded by gardens, so the salt ocean is surrounded by gardens. As the Jambu tree exists in Jambudvīpa, so the Plakṣa tree exists in the Plakṣa Dvīpa and of the same size. The name Plakṣa Dvīpa is derived from the name of this Plakṣa tree. This tree is of a golden colour.

अग्निस्तदधिपस्त्विध्मजिह्वः स्वं द्वीपमेव च ।
विभज्य सप्त वर्षाणि स्वपुत्रेभ्यो ददौ विभुः ॥ 5 ॥
स्वयमात्मविदां मान्यां योगचर्यां समाश्रितः ।
तेनैव चात्मयोगेन भगवंतमुपागतः ॥ 6 ॥

Fire exists at its bottom with form incarnate. This is named Saptajihva. The Ruler of this island is Idhmajihva, the son of Priyavrata. He divided his island into the seven Varṣas and distributed them to each of his seven sons and he himself took refuge of the path of Yoga, so much liked by the Knowers of Self and he got the Bhagavān Vāsudeva.

शिवं च यवसं भद्रं शान्तं क्षेमामृते तथा ।
अभयं चेति सप्तैव तद्वर्षाणि सदेक्षताम् ॥ 7 ॥
तेषु प्रोक्ता नदीः सप्त गिरयः सप्त चैव हि ।
अरुणा नृम्णांगिरसी सावित्री सुप्रभातिका ॥ 8 ॥
ऋतंभरा सत्यंभरा इति नद्यः प्रकीर्तिताः ।
मणिकूटो वज्रकूट इन्द्रसेनस्तथैव च ॥ 9 ॥
ज्योतिष्मान्वै सुपर्णश्च हिरण्यष्ठीव एव च ।
मेघमाल इति ख्याताः प्लक्षद्वीपस्य पर्वताः ॥ 10 ॥

The names of these seven Dvīpas are: Śiva, Yavas, Subhadra, Śānti, Kṣema, Amṛta, and Abhaya. Seven rivers and seven mountains exist respectively in the seven islands. The rivers are: Aruṇā, Nṛmṇā, Aṅgirasī, Sāvitrī, Suprabhātikā,

Ṛtambharā, and Satyambharā. The names of the mountains are Maṇikūṭa, Vajrakūṭa Indrasena, Jyotiṣmāna, Supraṇa, Hiraṇyasthīva, and Meghamāla.

नदीनां जलमात्रेण दर्शनस्पर्शनादिभिः ।
निर्धूताशेषरजसो निस्तमस्काः प्रजास्तथा ॥ 11 ॥
हंसश्चैव पतंगश्च ऊर्ध्वायन इतीव च ।
सत्यांगसंज्ञाश्चत्वारो वर्णाः प्लक्षस्य द्वीपके ॥ 12 ॥

The seeing and drinking the waters of these rivers take away all sins and all darkness due to ignorance. The four castes live here, Hamsa, Pataṅga. Ūrdhvāyana, and Satyāṅga, corresponding to the four casts Brāhmaṇa, etc. The inhabitants of this Plakṣa Dvīpa live for one thousand years; and all are of variegated wonderful appearances.

सहस्रायुःप्रमाणाश्च विविधोपमदर्शनाः ।
स्वर्गद्वारं त्रयीविद्याविधिनाऽर्कं यजंति ते ॥ 13 ॥
प्रत्नस्य विष्णो रूपं च सत्यर्तस्य च ब्रह्मणः ।
अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहि ॥ 14 ॥
प्लक्षादिषु च सर्वेषु पञ्चद्वीपेषु नारद ।
आयुरिंद्रियमोजश्च बलं बुद्धिः सहोऽति च ॥ 15 ॥

They follow the customs and usages dictated by the Vedas and worship the God Sun for the attainment of Heaven. The mantra by which the worship is done is this: We take refuge unto that Sun, Who is the Body Manifest of the Ancient Person Viṣṇu and Who is the Ordainer of Satya (Truth), Ṛtā (Straight forwardness), Brahma, Amṛta (Immortality) and Mṛtyu (Death).

विक्रमः सर्वलोकानां सिद्धिरौत्पत्तिकी सदा ।
प्लक्षद्वीपात्परं चेक्षुरसोदः सरितां पतिः ॥ 16 ॥
प्लक्षद्वीपं समग्रं च परिवार्यावतिष्ठते ।
शाल्मलाख्यस्ततो द्वीपश्चास्माद्द्विगुणविस्तरः ॥ 17 ॥

O Nārada! All the persons here live long, of vigorous senses, energetic, powerful, intelligent, enthusiasts, and valorous; everyone gets extraordinary powers of themselves. Next to this Plakṣa Dvīpa is the Ikṣu Ocean. This Ikṣu Sāgara surrounds the Plakṣa Dvīpa. Next comes Śālmala Dvīpa. It is twice as large as Plakṣa.

समानेन सुरोदेन सिंधुना परिवेष्टितः ।
यत्र वै शाल्मलीवृक्षः प्लक्षायाम प्रकीर्तितः ॥ 18 ॥
स्थानं तत्पक्षिराजस्य गरुडस्य महात्मनः ।
तस्य द्वीपस्य नाथो हि यज्ञबाहुः प्रियव्रतात् ॥ 19 ॥

This Dvīpa is surrounded by Surāsāgara (the ocean of wine). There is a tree named Śālmalī in this island, which is as large as the Plakṣa tree. The high-souled Garuḍa resides on that tree. Yajñabāhu is the Ruler of this place.

जातः स एव सप्तभ्यः स्वपुत्रेभ्यो ददौ धराम् ।
तद्वर्षाणां च नामानि कथितानि निबोधत ॥ 20 ॥
सुरोचनं सौमनस्यं रमणं देववर्षकम् ।
पारिभद्रं तथा चाप्यायनं विज्ञातनामकम् ॥ 21 ॥

He was born of Priyavrata; he divided his Varṣa into the seven parts and distributed each of them to his seven sons respectively. Now hear the names of these Varṣas: Surocana, Saumanasya, Ramaṇa, Deva Varṣa, Pāribhadra, Āpyāyana, and Vijñāta. Seven mountains and seven rivers exist there respectively.

तेषु वर्षाद्रयः सप्त सप्तैव सरितः स्मृताः ।
सरसः शतशृंगश्च वामदेवश्च कंदकः ॥ 22 ॥
कुमुदः पुष्पवर्षश्च सहस्रश्रुतिरेव च ।
एते च पर्वताः सप्त नदीनामानि चोच्यते ॥ 23 ॥

The names of the mountains are: Sarasa, Śataśṛṅga, Vāma Deva, Kandaka, Kumuda, Puṣpavarṣa, and Sahasra-Śrutī. Now hear the names of the rivers.

अनुमतिः सिनीवाली सरस्वती कुहूस्तथा ।
रजनी चैव नन्दा च राकेति परिकीर्तिताः ॥ 24 ॥
तद्वर्षपुरुषाः सर्वे चातुर्वर्ण्यसमाह्वयाः ।
श्रुतधरो वीर्यधरो वसुंधर इषुन्धरः ॥ 25 ॥

Anumati, Sinīvālī, Sarasvatī, Kūhu, Rajanī, Nandā, and Rākā; these are the seven rivers. The people are divided into the four castes: Śrutadhara, Vīryadhara, Vasundhara, Iṣundhara. These correspond to the Brāhmaṇas, etc.

भगवंतं वेदमयं यजंते सोममीश्वरम् ।
स्वगोभिः पितृदेवेभ्यो विभजन्कृष्णशुक्लयोः ॥ 26 ॥
सर्वासां च प्रजानां च राजा सोमः प्रसीदतु ।
एवं सुरोदाद्द्विगुणः स्वमानेन प्रकीर्तितः ॥ 27 ॥

They worship the Bhagavān Moon, the Controller of all and the Creator of all the Vedas. They offer food duly in the black and white fortnight to their Pitṛs The mantra for their worship is: 'Let Soma, the King of all, be pleased.' O Nārada! Next to Surāsāgara is Kuśadvīpa, surrounded by Ghṛtasāgara (the ocean of clarified butter).

घृतोदेनावृतः सोऽयं कुशद्वीपः प्रकाशते ।
यस्मिन्नास्ते कुशस्तम्बो द्वीपाख्यकारणो ज्वलन् ॥ 28 ॥
स्वशष्परोचिषा काष्ठा भासयन्परितिष्ठते ।
हिरण्यरेतास्तद्द्वीपपतिः प्रैयव्रतः स्वराट् ॥ 29 ॥

Its dimensions are twice as large. Here are blades of Kuśa grass, of a very resplendent colour. The name of the Dvīpa is from this Kuśastamba. This bundle of Kuśa, illumines all the quarters with their gentle rays. The Ruler of the Dvīpa is Hiraṇyaretā, the son of Priyavrata.

स्वपुत्रेभ्यश्च सप्तभ्यस्तद्द्वीपं सप्तधाऽभजत् ।
वसुश्च वसुदानश्च तथा दृढरुचिः परः ॥ 30 ॥
नाभिगुप्तस्तुत्यव्रतौ विविक्तनामदेवकौ ।
तेषां वर्षेषु सप्तैव सीमागिरिवराः स्मृताः ॥ 31 ॥

He divided the Dvīpa into seven parts and distributed each of them to each of his seven sons respectively. The name of the seven sons are: Vasu, Vasudāna, Dṛḍharuci, Nābhigupta, Stutyavrata Vivikta, and Bhāmadevaka.

नद्यः सप्तैव संतीह तन्नामानि निबोधत ।
चक्रस्तथा चतुःशृंगः कपिलश्चित्रकूटकः ॥ 32 ॥
देवानीकश्चोर्ध्वरोमा द्रविणः सप्त पर्वताः ।
रसकुल्या मधुकुल्या मित्रविंदा तथैव च ॥ 33 ॥

There are seven mountains forming the seven boundaries and so are the seven rivers. Hear the names of these. The names of the mountains are: Cakra, Catuḥśṛṅga, Kapila, Cirtre Devānīka, Kūṭa, Ūrdhvaromā and Draviṇa. The names of the rivers are:

श्रुतविंदा देवगर्भा धुतच्युन्मंदमालिके ।
यत्पयोभिः कुशद्वीपवासिनः सर्व एव ते ॥ 34 ॥
कुशलः कोविदश्चैवाप्यभियुक्तस्तथैव च ।
कुलकश्चेति संज्ञाभिश्चतुर्वर्णाः प्रकीर्तिताः ॥ 35 ॥

Rasakulyā, Madhukulyā, Mitravindā Śrutavindā, Devagarbhā, Ghṛtācyut, and Mantramālikā. The inhabitants of the Kuśadvīpa drink the waters of these rivers. There are the four castes here Kuśala, Kovida. Abhiyukta and Kulaka corresponding to the Brāhmaṇas, etc.

जातसेदसरूपं तं देवं कर्मजकौशलैः ।
यजंते देववर्याभाः सर्वं सर्वविदो जनाः ॥ 36 ॥
परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाट् ।
देवानां पुरुषांगानां यज्ञेन पुरुषं यज ।
एवं यजंते ज्वलनं सर्वे द्वीपाधिवासिनः ॥ 37 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे द्वादशोऽध्यायः ॥ 12 ॥

They are all powerful like Indra and the other chief Devas; and all of them are omniscient. They worship the Fire God and perform various good works in honour of Him. Their mantra is this: 'O Fire! Thou carriest the oblations direct to Para Brahma. In the sacrifices of the Devas, Thou worshippest that Personal God and offerest to Him whatever are given in oblations, mentioning the respective limbs of His Body. Thus the inhabitants of that Dvīpa worship the Fire God.

Here ends the Twelfth Chapter of the Eighth Book on the narration of Plakṣa, Śālmala, and Kuśa Dvīpas in the Mahāpurāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIII

On the Dvīpas

नारद उवाच

शिष्टद्वीपप्रमाणं च वद सर्वार्थदर्शन ।
येन विज्ञातमात्रेण परानन्दमयो भवेत् ॥ 1 ॥

Nārada said: Thou, the Knower of everything! Describe about the remaining Dvīpas, knowing which we will be highly delighted.

श्रीनारायण उवाच

कुशद्वीपस्य परितो घृतोदावरणं महत् ।
ततो बहिः क्रौंचद्वीपो द्विगुणः स्यात्स्वमानतः ॥ 2 ॥

Nārāyaṇa spoke thus: The very vast Ghṛta Sāgara (the ocean of clarified butter) is encircling the Kuśa Dvīpa. Next to it is the Krauñca Dvīpa. It is twice as large as Kuśa.

क्षीरोदेनावृतो भाति यस्मिन्क्रौंचाद्रिरस्ति च ।
नामनिर्वर्तकः सोऽयं द्वीपस्य परिवर्तते ॥ 3 ॥
योऽसौ गुहस्य शक्त्या च भिन्नकुक्षिः पुराऽभवत् ।
क्षीरोदेनासिच्यमानो वरुणेन च रक्षितः ॥ 4 ॥

The Kṣīra Sāgara (the occan of milk) is surrounding this Dvīpa. The Krauñca mountain is standing here. The name of this Dvīpa is derived from this mountain. In days gone by, the highly intelligent Kārtikeya burst this mountain by his own prowess. This Dvīpa is washed by the Kṣīra Sāgara; and Varuṇa is its Regent.

घृतपृष्ठो नाम यस्य विभाति किल नायकः ।
प्रियव्रतात्मजः श्रीमान्सर्वलोकनमस्कृतः ॥ 5 ॥

The son of Priyavrata, Ghṛtapṛṣṭha, respected by all and whose prosperity knows no end, is the Lord of this Dvīpa. He divided this Dvīpa into the seven parts and distriubted them to his sons and named the Varṣas after the names of his sons.

स्वद्वीपं तु विभज्यैव सप्तधा स्वात्मजान्ददौ ।
पुत्रनामसु वर्षेषु वर्षपान्सन्निवेशयन् ॥ 6 ॥
स्वयं भगवतस्तस्य शरणं संजगाम ह ।
आमो मधुरुहश्चैव मेघपृष्ठः सुधामकः ॥ 7 ॥
भ्राजिष्ठो लोहितार्णश्च वनस्पतिरितीव च ।
नगा नद्यश्च सप्तैव विख्याता भुवि सर्वतः ॥ 8 ॥

He made his sons the rulers of those places and he himself took the refuge of the Bhagavān Nārāyaṇa. The names of the seven Varṣas are respectively: Āma, Madhuruha, Meghapṛṣṭha, Sudhāmaka, Bhrājiṣṭha, and Vanaspati. O Nārada! The seven mountains and the rivers there are very celebrated throughout the worlds.

शुक्लो वै वर्धमानश्च भोजनश्चोपबर्हणः ।
नन्दश्च नन्दनः सर्वतो भद्र इति कीर्तिताः ॥ 9 ॥
अभया अमृतौघाचार्यका तीर्थवतीति च ।
वृत्तिरूपवती शुक्ला पवित्रवतिका तथा ॥ 10 ॥

The names of the mountains are: Śukla, Vardhamāna, Bhojana, Upavarhaṇa, Nanda, Nandana, and Sarvatobhadra. The names of the rivers are: Abhayā, Amṛtaughā, Āryakā, Tīrthavatī, Vṛttirūpavatī, Śuklā, and Pavitravatikā.

एतासामुदकं पुण्यं चातुर्वर्ण्येन पीयते ।
पुरुषऋषभौ तद्वद्द्रविणाख्यश्च देवकः ॥ 11 ॥
एते चतुर्वर्णजाताः पुरुषा निवसन्ति हि ।
तत्रत्याः पुरुषा आपोमयं देवमपां पतिम् ॥ 12 ॥

The inhabitants there drink the highly pure water of these rivers. The people there are divided into four colours Puruṣa, Ṛṣabha, Draviṇa, and Vedaka and they worship the Bhagavān Varuṇa, of the form of water.

पूर्णेनांजलिना भक्त्या यजंते विविधक्रियाः ।
आपः पुरुषवीर्या स्थ पुनन्तीर्भूर्भुवः स्वरः ॥ 13 ॥
ता नः पुनीतामीवघ्नीः स्पृशतामात्मना भुवः ।
इति मन्त्रजपांते च स्तुवन्ति विविधैः स्तवैः ॥ 14 ॥

Then they become very discriminative, and, with great devotion, and holding full within their folded palms the water, repeat the following mantra: 'O Water! Thou art the essence Vīrya of the Person Bhagavān and Thou sanctifiest the Bhūrloka, Bhuvarloka, and Svarloka.

एवं परस्तात्क्षीरोदत्परितश्चोपवेशितः ।
द्वात्रिंशल्लक्षसंख्याकयोजनायाममाश्रितः ॥ 15 ॥
स्वमानेन च द्वीपोऽयं दधिमण्डोदकेन च ।
शाकद्वीपो विशिष्टोऽयं यस्मिञ्छाको महीरुहः ॥ 16 ॥

Thou destroyest the sins of all. We all are touching it; purify our bodies'. After finishing their mantrams, they sing various hymns to Varuṇa. Next to the Kṣīrode Sāgara, is the Śaka Dvīpa, thirty two lakh Yojanas wide, surrounded by the Dadhi Sāgara (the ocean of curds), of similar dimensions. Here the most excellent tree named the Śaka tree exists.

स्वक्षेत्रव्यपदेशस्य कारणं स हि नारद ।
प्रैयव्रतोऽधिपस्तस्य मेधातिथिरिति स्मृतः ॥ 17 ॥

विभज्य सप्त वर्षाणि पुत्रनामानि तेषु च ।
सप्त पुत्रान्निजान्स्थाप्य स्वयं योगगतिं गतः ॥ 18 ॥

O Nārada! The DvĪpa is named so after the tree. Medhātithi, the son of Priyavrata is the Lord of this Dvīpa. He divided this land into the seven Varṣas and distributed each to his seven sons respectively; and ultimately he took refuge to the path of Yoga.

पुरोजवो मनःपूर्वजवोऽथ पवमानकः ।
धूम्रानीकश्चित्ररेफो बहुरूपोऽथ विश्वधृक् ॥ 19 ॥
मर्यादागिरयः सप्त नद्यः सप्तैव कीर्तिताः ।
ईशान ऊरुश्रृंगोऽथ बलभद्रः शतकेसरः ॥ 20 ॥
सहस्रस्रोतको देवपालोऽप्यन्ते महाशनः ।
एतेऽद्रयः सप्त चोक्ताः सरिन्नामानि सप्त च ॥ 21 ॥

The names of the seven Varṣas are Purojava, Manojava, Pavamānaka, Dhūmrānīka, Citrarepha, Bahurūpa, and Viśvadhṛk. In these Varṣa there are seven mountains, one in each Varṣa, as forming their boundaries; and there seven rivers also. The names of the mountains are: Īśana, Ūruśṛṅga, Valabhadra, Śata Kesara, Sahasra srotaka, Devapāla, and Mahāsana; the names of the rivers are:

अनघा प्रथमायुर्दा उभयस्पृष्टिरेव च ।
अपराजिता पंचपदी सहस्रश्रुतिरेव च ॥ 22 ॥
ततो निजधृतिश्चोक्ताः सप्त नद्यो महोज्ज्वलाः ।
तद्वर्षपुरुषाः सर्वे सत्यव्रतक्रतुव्रतौ ॥ 23 ॥
दानव्रतानुव्रतौ च चतुर्वर्णा उदीरिताः ।
भगवंतं प्राणवायुं प्राणायामेन संयुताः ॥ 24 ॥

Anaghā, Āyurdā, Ubhayaspṛṣṭi, Aparājitā, Pañcapadī, and Sahasraśruti and Nijadhṛti. These seven rivers are all very big and resplendent with lustre. The people are divided into four classes: Varṣas, Satyavrata, Kratuvrata, Dānavrata, and Aṇuvrata. They all take the Prāṇāyāma exercise and thereby bring the Rajas, and Tamo Guṇas under their subjection and they worship Hari, of the nature of Prāṇa Vāyu, Higher than the Highest.

यजंति निर्धूतरजस्तमसः परमं हरिम् ।
अन्तः प्रविश्य भूतानि यो बिभर्त्यात्मकेतुभिः ॥ 25 ॥
अन्तर्यामीश्वर साक्षात्पातु नो यद्वशे इदम् ।
परस्ताद्दधिमण्डोदात्ततस्तु बहुविस्तरः ॥ 26 ॥

Their mantra is this: 'He has entered into all the living beings and no urishes them by the Prāṇa and other faculties; He is the Internal Ruler of all and the Supreme Controller; this Universe is under His control; let Him protect and nourish us.

पुष्करद्वीपनामाऽयं शाकद्वीपद्विसंगुणः ।
स्वसमानेन स्वादूदकेनायं परिवेष्टितः ॥ 27 ॥
यत्रास्ते पुष्करं भ्राजदग्निचूडानिभानि च ।
पत्राणि विशदानीह स्वर्णपत्रायुतायुतम् ॥ 28 ॥

O Nārada! Next to this Dadhi Sāgara is Puṣkara Dvīpa; it is twice as large as Śāka Dvīpa. It is surrounded by the Dudha Sāgara (the ocean of milk) all twice as large. The leaves of Puṣkara tree that shines in the Puṣkara Dvīpa, are fiery like golden flames; they are as clean and pure.

श्रीमद्भगवतश्चेदमासनं परमेष्ठिनः ।
कल्पितं लोकगुरुणा सर्वलोकसिसृक्षया ॥ 29 ॥
तद्द्वीप एक एवायं मानसोत्तरनामकः ।
अर्वाचीनपराचीनवर्षयोरवधिर्गिरिः ॥ 30 ॥

Crores and crores of leaves, golden in colour ornament this Tree. Vāsudeva, the Guru of all the Lokas, has created this Puṣkara Dvīpa as the seat of Parameṣṭhī Brahmā, possessed of six extraordinary powers, for the purpose of creation. There is one mountain in this Dvīpa; it is divided into two parts, named Arvācīna and Parācīna.

उच्छ्रायायामयोः संख्याऽयुतयोजनसंमिता ।
यत्र दिक्षु च चत्वारि चतसृषु पुराणि ह ॥ 31 ॥
इन्द्रादिलोकपालानां यदुपर्यर्कनिर्गमः ।
मेरुं प्रदक्षिणीकुर्वन्भानुः पर्येति यत्र हि ॥ 32 ॥

These form the boundaries of the two Varṣas. The mountain is one Ayuta Yojana high and one Ayuta Yojana wide. There are four cities on the four sides. Indra and the three other Lokapālas are the lords of these cities. The Sun God comes out from their top and circumambulating Meru, goes there again.

संवत्सरात्मकं चक्रं देवाहोरात्रतो भ्रमन् ।
प्रैयव्रतोऽधितो वीतिहोत्रः स्वात्मजकद्वयम् ॥ 33 ॥

वर्षद्वये परिस्थाप्य वर्षनामधरं क्रमात् ।
रमणो धातकिश्चैव तत्तद्वर्षपती उभौ ॥ 34 ॥

The whole year is his Cakram, circle of circuit; His path is Uttarāyaṇam and Dakṣiṇāyaṇam. Vītihotra, the son of Priyavrata is the lord of this island. He distributed the two Varṣas amongst his two sons, Ramaṇa and Dhātakī. They rule over the two Varṣas named also after them.

कृताः स्वयं पूर्वजवद्भगवद्भक्तितत्पराः ।
तद्वर्षपुरुषा ब्रह्मरूपिणं परमेश्वरम् ॥ 35 ॥
सकर्मकेन योगेन यजन्ति परिशीलिताः ।
यत्तत्कर्ममयं लिंगं ब्रह्मलिङ्गं जनोऽर्चयेत् ॥ 36 ॥
एकांतमद्वयं शान्तं तस्मै भगवते नमः ।

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे त्रयोदशोऽध्यायः ॥ 13 ॥

Like the inhabitants of the above Varṣas, the people also get power of themselves and worship devotedly the God seated on the lotus and follow such path of the Yoga as leads them to the Brahma Sālokyā, etc. The mantra runs thus: 'We bow down to that One God, without a Second, of the nature of Peace, Who is the Fruit of all the Karmas, Who is the seat of illumination of Brahmā, Who is established in Unity, and Who is worshipped by all the Lokas.

Here ends the Thirteenth Chapter of the Eighth Book on the description of the remaining Dvīpas in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIV

On the Lokāloka

श्रीनारायण उवाच

ततः परस्तादचलो लोकालोकेति नामकः ।
अंतराले च लोकालोकयोर्यः परिकल्पितः ॥ 1 ॥
यावदस्ति च देवर्षे ह्यंतरं मानसोत्तरात् ।
सुमेरोस्तावती शुद्धा कांचनी भूमिरस्ति हि ॥ 2 ॥

Nārāyaṇa said: Next to the ocean of pure water, is the mountain, called Lokāloka. It marks the sphere between the two countries Loka and Aloka. O Devarṣi! There is a land, all of pure gold (beyond this ocean of pure water) for a space equal to the distance between Mānasottara and Meru.

दर्पणोदरतुल्या सा सर्वप्राणिविवर्जिता ।
यस्यां पदार्थः प्रहितो न किंचित्प्रत्युदीयते ॥ 3 ॥
अतः सर्वप्राणिसंघरहिता सा च नारद ।
लोकालोक इति व्याख्या यदत्र परिकल्पिता ॥ 4 ॥

This land is like a mirror; there are no beings here; the reason is, any substance placed on it would at once be converted into gold and nothing can be obtained out of it. O Nārada! No living beings can live there and therefore it is named Lokāloka. This is established always between the Loka and Aloka.

लोकालोकांतरे चास्य वर्तते सर्वदा स्थितिः ।
ईश्वरेण स लोकानां त्रयाणामंतगः कृतः ॥ 5 ॥
सूर्यादीनां ध्रुवांतानां रश्मयो यद्वशादिह ।
अर्वाचीनाश्च त्रींल्लोकानातन्वाना: कदापि हि ॥ 6 ॥

The God Himself has made this as the boundary of the three Lokas. The rays of the Sun, the Polar Star and all the planets are confined to this sphere; rather passing through its middle, the luminaries shed their lustre on the three Lokas.

पराचीनत्वभाजो हि न भवन्ति च नारद ।
तावदुन्नहनायामः पर्वतेन्द्रो महोदयः ॥ 7 ॥
एतावांल्लोकविन्यासोऽयं संस्थामानलक्षणैः ।
कविभिः स तु पञ्चाशत्कोटिभिर्गणितस्य च ॥ 8 ॥
भूगोलस्य चतुर्थांशो लोकालोकाचलो मुने ।
तस्योपरि चतुर्दिक्षु ब्रह्मणा चात्मयोनिना ॥ 9 ॥

O Nārada! This great mountain is so lofty and capacious that the rays of the luminaries can never go out of it. The learned men say, that the size, form, and indications of this mountain are such as this is the one-fourth of five hundred times the size of the earth on its summit. The self-born Brahmā has placed very big elephants on all sides of it.

निवेशिता दिग्गजा ये तन्नामानि निबोधत ।
ऋषभः पुष्पचूडोऽथ वामनोऽथापराजितः ॥ 10 ॥
एते समस्तलोकस्य स्थितिहेतव ईरिताः ।
तेषां च स्वविभूतानां बहुवीर्योपबृंहणम् ॥ 11 ॥

Hear their names. These are Ṛṣabha, Puṣpacūḍa, Vāmana, and Aparājita. These four elephants are said to hold all the Lokas in their respective positions. The Bhagavān Hari gives strength to these elephants and to Indra and others who are reckoned to be His Vibhūtis (powers).

विशुद्धसत्त्वं चैश्वर्यं वर्धयन्भगवान्हरिः ।
आस्ते सिद्ध्यष्टकोपेतो विष्वक्सेनादिसंवृतः ॥ 12 ॥

He manifesting His Śuddha Sattva and super-extraordinary powers, and united with Aṇimā, Laghimā, etc., the eight Siddhis, is reigning there surrounded by His Pāriṣadas Viṣvaksena and others.

निजायुधैः परिवृतो भुजदण्डैः समन्ततः ।
आस्ते सकललोकस्य स्वस्तये परमेश्वरः ॥ 13 ॥
आकल्पमेवं वेषं स गतो विष्णुः सनातनः ।
स्वमायारचितस्यास्य गोपीथायात्मसाधनः ॥ 14 ॥

He is the one God of all; He is without a second. For the welfare of all, He is holding Sudarśana and His various other weapons; and the powers of His arms are great. He is His own Cause and at all times He pervades all in and through. He is Eternal.

योऽन्तर्विस्तार एतेन ह्यलोकपरिमाणकम् ।
व्याख्यातं यद्बहिर्लोकालोकाचल इतीरणात् ॥ 15 ॥

This Universe is upheld by His extraordinary power Māyā for its preservation, He remains in this form till the end of a Kalpa. The inner width described above, determines the width of Āloka. For it is situated outside the above Loka.

ततः परस्ताद्योगेशगतिं शुद्धां वदन्ति हि ।
अण्डमध्यगतः सूर्यो द्यावाभूम्योर्यदन्तरम् ॥ 16 ॥
सूर्याण्डगोलयोर्मध्ये कोट्यः स्युः पञ्चविंशतिः ।
मृतेण्ड एव एतस्मिञ्जातो मार्तण्डशब्दभाक् ॥ 17 ॥

Beyond the mountain Lokāloka, is said to lie the pure path leading to Yogeśvara within the egg-shaped ellipsoid formed by the Heaven and Earth. The inner dimension of this ellipsoid is twenty-five Koṭi Yojanas. When this egg becomes unconscious (lifeless), the Sun enters within it in the form of Vairāja, Hence the Sun is called Mārtaṇḍa.

हिरण्यगर्भ इति यद्धिरण्यांडसमुद्भवः ।
सूर्येण हि विभज्यन्ते दिशः खं द्यौर्महीभिदा ॥ 18 ॥
स्वर्गापवर्गौ नरका रसौकांसि च सर्वशः ।
देवतिर्यङ्मनुष्याणां सरीसृपसवीरुधाम् ॥ 19 ॥

He is Hiraṇyagarbha, when He is born from this Golden Egg. It is the Sun that ordains the quarters, Ākāśa, Heaven and Earth, etc., in their proper spheres and divisions. This Sun is the Ātmā of Svarga and Mokṣa, hell and other lower regions, of the Devas, men, birds, reptiles, trees and all other living beings; and He is the Presiding Deity of their sight.

सर्वजीवनिकायानां सूर्य आत्मा दृगीश्वरः ।
एतावान्भूमण्डलस्य सन्निवेश उदाहृतः ॥ 20 ॥
एतेन हि दिवो मानं वर्णयन्ति च तद्विदः ।
द्विदलानां च निष्पावादीनां च दलयोर्यथा ॥ 21 ॥

O Nārada! Its width is Pañcāśaṭ Koṭi Yojanas and its height or depth is twenty-five Koṭi Yojanas. If as the two halves of a gram are of the same size, so the Earth and Heaven are of equal size.

अन्तरेण तयोरन्तरिक्षं तदुभयसन्धितम् ।
यन्मध्यगश्च भगवान्भानुर्वै तपतां वरः ॥ 22 ॥
आतपेन त्रिलोकीं च प्रतपत्येव भासयन् ।
उत्तरायणमासाद्य गतिमांद्य वितन्वते ॥ 23 ॥

The space enclosed between them is called Antarikṣa; the Sun God, the foremost of the planets, being situated in the middle, gives light and illumines and heats the three Lokas. He goes by the path of Uttarāyaṇa and therefore His motion becomes slow (His motion becomes Mandagati).

आरोहणस्थानमसौ गत्वाऽह्नो दैर्घ्यमाचरेत् ।
दक्षिणायनमासाद्य गतिशैघ्र्यं वितन्वते ॥ 24 ॥
अवरोहणस्थानमसौ गच्छन्ह्रस्वं दिनं चरेत् ।
विषुवत्संज्ञमासाद्य गतिसाम्यं वितन्वते ॥ 25 ॥

The Sun then getting up higher prolongs the day time. Similarly when the Sun follows the path of

Dakṣiṇāyana, He gets Śīghra-gati and not going up so high, shortens the day time.

समस्थानमथासाद्य दिनसाम्यं करोति च ।
यदा च मेषतुलयोः संचरेद्धि दिवाकरः ॥ 26 ॥
समानानि त्वहोरात्राण्यातनोति त्रयीमयः ।
वृषादिपंचसु यदा राशिष्वर्को विरोचते ॥ 27 ॥
तदाऽहानि च वर्धंते रात्रयोऽपि ह्रसंति च ।
वृश्चिकादिषु सूर्यो हि यदा सञ्चरते रविः ॥ 28 ॥
तदाऽपीमान्यहोरात्राणि भवन्ति विपर्ययात् ॥ 29 ॥
इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे चतुर्दशोऽध्यायः ॥ 14 ॥

Again when He comes at the Equator, He maintains an even position and the day and night become equal. When the Sun is in the signs Aries (Meṣa) and Libra (Tulā), then the day and night become equal. When the Sun traverses the five signs Taurus, Gemini, etc., the day becomes longer and when the Sun traverses the five signs Scorpio and orthers, the day becomes shorter and the night becomes longer.

Here ends the Fourteenth Chapter of the Eighth Book on the description of the Lokāloka space in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XV

On the Motion of the Sun

श्रीनारायण उवाच

अतः परं प्रवक्ष्यामि भानोर्गमनमुत्तमम् ।
शीघ्रमंदादिगतिभिस्त्रिविधं गमनं रवेः ॥ 1 ॥

Nārāyaṇa said: O Nārada! I will now describe the motion of the Sun. Hear. It is of three kinds; Śīghra (perihelionic), Manda (Aphelionic), (and even).

सर्वग्रहाणां त्रीण्येव स्थानानि सुरसत्तम ।
स्थानं जारद्गवं मध्यं तथैरावतमुत्तरम् ॥ 2 ॥
वैश्वानर दक्षिणतो निर्दिष्टमिति तत्त्वतः ।
अश्विनी कृत्तिका याम्या नागवीथीति शब्दिता ॥ 3 ॥

O Surasattama! Every planet has three positions. The name of the Madhyagati position is Jāradgava, the name of the northern position is Airāvata; and the name of the southern position is Vaiśvānara. The asterisms Aśvinī Kṛttikā and Bharaṇī are known by the term Nāgavīthī.

रोहिण्यार्द्रा मृगशिरो गजवीथ्यभिधीयते ।
पुष्याश्लेषा तथादित्या वीथी चैरावती स्मृता ॥ 4 ॥
एतास्तु वीथयस्तिस्त्र उत्तरो मार्ग उच्यते ।
तथा द्वे चापि फल्गुन्यौ मघा चैवार्षभी मता ॥ 5 ॥

Rohiṇī, Ārdrā, and Mṛgaśirā are named Gaja Vīthī; Puṣyā, and Punarvasu are named Airāvatīvīthī. The three Vīthīs, above-mentioned are called Uttara Mārga. Pūrvaphālgunī, Uttara Phālgunī and Maghā are named Ārṣabhī Vīthī.

हस्तश्चित्रा तथा स्वाती गोवीथीति तु शब्दिता ।
ज्येष्ठा विशाखानुराधा वीथी जारद्गवी मता ॥ 6 ॥
एतास्तु वीथयस्तिस्त्रो मध्यमो मार्ग उच्यते ।
मूलाषाढोत्तराषाढा अजवीथ्यभिशब्दिता ॥ 7 ॥
श्रवणं च धनिष्ठा च मार्गी शतभिषा तथा ।
वैश्वानरी भाद्रपदे रेवती चैव कीर्तिता ॥ 8 ॥

Hastā, Citrā and Svātī are called Govīthī; Jyeṣṭhā, Viśākhā and Anurādhā are named Jāradgavī Vīthī. These three Vīthīs are named Madhyamā Mārga. Mūlā, Pūrvāṣāḍhā, Uttarāṣāḍhā are termed Ajavīthī Śravaṇā, Dhaniṣṭhā and Śatabhiṣā are termed Mṛga Vīthī. Uttara bhādrapadā, Pūrvabhādrapadā, and Revatī and called Vaiśvānarīvīthī.

एतास्तु वीथयस्तिस्त्रो दक्षिणो मार्ग उच्यते ।
उत्तरायणमासाद्य युगाक्षांतर्निबद्धयोः ॥ 9 ॥
कर्षणं पाशयोर्वायुबद्धयो रोहणं स्मृतम् ।
तदाभ्यन्तरगान्मण्डलाद्रथस्य गतेर्भवेत् ॥ 10 ॥

These three Vīthīs (paths) are called Dakṣiṇamārga. During the Uttarāyaṇa time, as the Dhruva attracts the rope of air from both the sides of the Yuga, orbit (or axis), the chariot of the Sun ascends, (*i.e.* is drawn up by the rope).

मांद्यं दिवसवृद्धिश्च जायते सुरसत्तम ।
रात्रिह्रासश्च भवति सौम्यायनक्रमो ह्ययम् ॥ 11 ॥

Thus when the Sun enters within the sphere, the motion of the chariot becomes slower and the day is lengthened and the night is shortened. O Sura Sattama! Know this to be the course of the path of the Sun.

दक्षिणायनके पाशे प्रेरणादवरोहणम् ।
बहिर्मंडलवेशेन गतिशैघ्र्यं तदा भवेत् ॥ 12 ॥
तदा दिनाल्पता रात्रिवृद्धिश्च परिकीर्तिता ।
वैषुवे पाशसाम्यात्तु समावस्थानतो रवेः ॥ 13 ॥

When the cord draws towards the south, the Chariot descends and as the Sun then comes out of the sphere, the motion becomes quick. The day shortens and the night is lenghtened. Again when the cord is neither tightened nor is it slackened, rather its motion is exactly midway, the Sun also remains in a medium position and his Chariot enters within a sphere of equilibrium and the day and night become equal.

मध्यमण्डलवेशश्च साम्यं रात्रिदिनादिके ।
आकृष्येते यदा तौ तु ध्रुवेण समधिष्ठितौ ॥ 14 ॥
तदाभ्यंतरतः सूर्यो भ्रमते मण्डलानि च ।
ध्रुवेण मुच्यमानेन पुना रश्मियुगेन तु ॥ 15 ॥

When the cord of air, in a state of equilibrium is attacted by the Polar Star, then it is that the Sun and the Solar system revolves; and when the Polar Star slackens its attraction over the cord of air, the Sun coming out of the middle sphere, revolves; and the Solar system also revolves.

तथैव बाह्यतः सूर्यो भ्रमते मण्डलानि च ।
तस्मिन्मेरौ पूर्वभागे पुर्यैन्द्री देवधानिका ॥ 16 ॥
दक्षिणे वै संयमनी नाम याम्या महापुरी ।
पश्चान्निम्लोचनी नाम वारुणी वै महापुरी ॥ 17 ॥

On the east of Meru is established the city of Indra and the Devas dwell there. It is called therefore Devadhānikā. On the south of the Meru, is the famous city of Yama, the God of Death, named Samyamanī. On the west of Meru, is the great city of Varuṇa, named Nimlocanī.

तदुत्तरे पुरी सौम्या प्रोक्ता नाम विभावरी ।
ऐन्द्रपुर्यां रवेः प्रोक्त उदयो ब्रह्मवादिभिः ॥ 18 ॥
संयमन्यां च मध्याह्ने निम्लोचन्यां निमीलनम् ।
विभावर्यां निशीथः स्यात्तिग्मांशोः सुरपूजितः ॥ 19 ॥

On the north of Meru is the city of the Moon, named Vibhāvarī. O Nārada! The Brahmavādīs say that the Sun first rises in the city of Indra. At noon the Sun goes to Samyamanī; at evening the Su goes to Nimlocanī and He is said to set. In the night the Sun remains in Vibhāvarī.

प्रवृत्तोश्च निमित्तानि भूतानां तानि सर्वशः ।
मेरोश्चतुर्दिशं भानोः कीर्तितानि मया मुने ॥ 20 ॥
मेरुस्थानां सदा मध्यं गत एव विभाति हि ।
सव्यं गच्छन्दक्षिणेन करोति स्वर्णपर्वतम् ॥ 21 ॥

O Muni! The going of the Sun round Meru is the cause of all the beings getting themselves engaged in their respective duties. The inhabitants of ther Meru see the Sun always in the central position. The Sun moves on, eastwards towards the stars, keeping the Meru to his left; but if the Zodiac betaken into account, it would appear that the Meru is left towards the south of the Sun. The rising and the setting of the Sun are always considered in front of Him.

उदयास्तमये चैव सर्वकालं तु सन्मुखे ।
दिशास्वशेषासु तथा सुरर्षे विदिशासु च ॥ 22 ॥
यैर्यत्र दृश्यते भास्वान्स तेषामुदयः स्मृतः ।
तिरोभावं च यत्रैति तत्रैवास्तमनं रवेः ॥ 23 ॥

O Devarṣi! Every point, every quarter, every person, seeing the Sun says that the Sun has risen there: again where he becomes invisible, He is considered to set there. The Sun always exists. so there is no rising nor setting for Him. It is His appearance and disappearance that make men say that the Sun rises or sets.

नैवास्तमनमर्कस्य नोदयः सर्वदा सतः ।
उदयास्तमनाख्यं हि दर्शनादर्शनं रवेः ॥ 24 ॥
शक्रादीनां पुरे तिष्ठन्स्पृशत्येष पुरत्रयम् ।
विकर्णौ द्वौ विकर्णस्थस्त्रीन्कोणान्द्वे पुरे तथा ॥ 25 ॥

When the Sun is in the Indra's city, He illumines the three cities, those of Indra, Yama, and the Moon and illumines the north-east and east-west corners.

So when He rests in the city of Fire, he illumines north-east, east-west, and south-west, the three corners, and at the same time the cities of Indra and Yama; and so on for the other cities and corners.

सर्वेषां द्वीपवर्षाणां मेरुरुत्तरतः स्थितः ।
यैर्यत्र दृश्यते भानुः सैव प्राचीति चोच्यते ॥ 26 ॥
तद्वामभागतो मेरुर्वर्ततेति विनिर्णयः ।
यदि चैंद्र्याः प्रचलते घटिका दशपंचभिः ॥ 27 ॥

O Nārada! The Mount Meru is situated towards the north of all the Dvīpas and Varṣas. So whenever any person sees the Sun rise he calls that side "east." But Meru exists towards the left of the Sun; so it is said. If the Sun travels in 15 (fifteen) Ghaṭikās, the distance from Indrapurī to Yamapurī.

याम्यां तदा योजनानां सपादं कोटियुग्मकम् ।
सार्धद्वादशलक्षाणि पंचनेत्रसहस्त्रकम् ॥ 28 ॥
प्रक्रामति सहस्त्रांशुः कालमार्गप्रदर्शकः ।
एवं ततो वारुणीं च सौम्यामैंद्रीं सहस्त्रदृक् ॥ 29 ॥

He is said to travel within that time a distance equal to $2\frac{1}{4}$ Koṭis, $12\frac{1}{2}$ lakhs and 25000 Yojanas (22695000 Yojanas). The thousand-eyed and thousand-rayed Sun God is the Manifester of Time. He travels in the aforesaid way the cities of Varuṇa, Candra and Indra respectively.

पर्येति कालचक्रात्मा द्युमणिः कालबुद्धये ।
तथा चान्ये ग्रहाः सोमादयो ये दिविचारिणः ॥ 30 ॥
नक्षत्रैः सह चोद्यंति सह चास्तं व्रजंति ते ।
एवं मुहूर्तेन रथो भानोरष्टशताधिकम् ॥ 31 ॥

He is diadem of the Svarloka; and the Zodiac is his Ātman. He travels thus, to mark off time to all persons. O Nārada! The Moon and the other planets and stars rise and set in the aforesaid manner. Thus the powerful chariot of the Sun travels in a Muhūrta 142,00000 Yojanas.

योजनानां चतुस्त्रिंशल्लक्षाणि भ्रमति प्रभुः ।
त्रयीमयश्चतुर्दिक्षु पुरीषु च समीरणात् ॥ 32 ॥
प्रवहाख्यात्सदा कालचक्रं पर्येति भानुमान् ।
यस्य चक्रं रथस्यैकं द्वादशारं त्रिनाभिकम् ॥ 33 ॥
षण्नेमि कवयस्तच्च च वत्सरात्कत्मकमूचिरे ।
मेरुमूर्धनि तस्याक्षो मानसोत्तरपर्वते ॥ 34 ॥

By the force of Pravaha Vāyu (air), the Sun God, the Incarnate of the Vedas travels round the cities, the Zodiac, in one Samvatsara (year). The wheel of the Sun's Chariot is one year; twelve months are the spokes; three Cāturmāsyas are the nave and the six seasons are the outer ring or circumference of the wheel. The learned men call this chariot as the Samvatsara (one year). The axis or axle points to the Meru on one side and to Mānasottara mountain on the other. The end or circumference of the wheel marks off other divisions of the time as Kalā, Kāṣṭhā, Muhūrta, Yāma, Parahara, day and night, and fortnights.

क्रमेतरविभागो यः प्रोतं तत्र रथांगकम् ।
तैलकारकयन्त्रेण चक्रसाम्यं परिभ्रमत् ॥ 35 ॥
मानसोत्तरनाम्नीह गिरौ पर्येति चांशुमान् ।
तस्मिन्नक्षे कृतं मूलं द्वितीयोऽक्षो ध्रुवे कृतः ॥ 36 ॥
तुर्यमानेन तैलस्य यंत्राक्षवदितीरितः ।
कृतोपरितनो भागः सूर्यस्य जगतांपतेः ॥ 37 ॥

The wheel is fixed on the nave. The Sun goes on this wheel, like an oilman's on his oil-machine, round and round the Mānasottara mountain. The eastern side of the wheel is on that axis and the other part is fixed on the Pole Star. The dimension of the first axis is (15750000 Yojanas). The second axis measures one-fourth of the above (3937500 Yojanas). It resembles the axis of an oil-machine. The upper side of that is considered to belong to the Sun.

रथनीडस्तु षट्त्रिंशल्लक्षयोजनमायतः ।
तत्तुर्यभागतः सोऽयं परिणाहेन कार्तितः ॥ 38 ॥
तावानर्करथस्यात्र युगस्तस्मिन्हयाः शुभाः ।
सप्तच्छंदोऽभिधानाश्च सूरसूतेन योजिताः ॥ 39 ॥
वहंति देवमादित्यं लोकानां सुखहेतवे ।
पुरस्तात्सवितुः सूतोऽरुणः पश्चान्नियोजितः ॥ 40 ॥

The seat of the Sun on his chariot measures 36 Lakh Yojanas wide. The Yuga measures in length one-fourth of the above dimensions, that of his seat.

The Chariot is moved by seven horses, consisting of the seven Chandas, Gāyatrī, etc., driven by Aruṇa.

सैत्ये कर्मणि संयुक्तो वर्तते गरुडाग्रजः ।
तथैव बालखिल्याख्या ऋषयोंगुष्ठपर्वकाः ॥ 41 ॥
प्रमाणेन परिख्याताः षष्टिसाहस्रसंख्यकाः ।
स्तुवन्ति पुरतः सूर्यं सूक्तवाक्यैः सुशोभनैः ॥ 42 ॥

The horses carry the Sun for the happiness of all. Though the charioteer sits in front of the Sun, his face is turned towards the west. He does his work as a charioteer in that state. Sixty thousand Vālakhilya Ṛṣis, of the size of a thumb, chant the sweet Vedic hymns before Him.

तथा चान्ये च ऋषयो गन्धर्वा अप्सरोरगाः ।
ग्रामण्यो यातुधानाश्च देवाः सर्वे परेश्वरम् ॥ 43 ॥
एकैकशः सप्त सप्त मासि मासि विरोचनम् ।
सार्धलक्षोत्तरं कोटिनवकं भूमिमण्डलम् ॥ 44 ॥
द्विसहस्रं योजनानां स गव्यूत्युत्तरं क्षणात् ।
पर्येति देवदेवेशो विश्वव्यापी निरन्तरम् ॥ 45 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे
पञ्चदशोऽध्यायः ॥ 15 ॥

Other Ṛṣis, Apsarās, Uragas, Grāmaṇīs, Rākṣasas, and all the Devas, each divided in groups of seven, worship every month that highly lustrous Sun-god. The earth measures 90152000 Krośa Yuga Yojanas. (1 Kroṣa $\frac{1}{4}$ Yojana) The Sun passes over this distance in a moment. He does not take rest in his this work even for a day; no, not even for a moment.

Here ends the Fifteenth Chapter of the Eighth Book on the motion of the Sun in the Mahāpurāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XVI

On the Motion of the Planets

श्रीनारायण उवाच

अथातः श्रूयतां चित्रं सोमादीनां गमादिकम् ।
तद्गत्यनुसृता नृणां शुभाशुभनिदर्शना ॥ 1 ॥

Śrī Nārāyaṇa said: O Nārada! Now hear the wonderful movements of the planets and their positions. The auspicious and inauspicious events of the mankind, are due to the different movements of these planets.

यथा कुलालचक्रेण भ्रमता भ्रमतां सह ।
तदाश्रयाणां च गतिरन्या कीटादिनां भवेत् ॥ 2 ॥
एवं हि राशिवृन्देन कालचक्रेण तेन च ।
मेरुं ध्रुवं च सरतां प्रादक्षिण्येन सर्वदा ॥ 3 ॥

As in a potter's wheel going round and round, the motion of the insects crawling on the wheel, appears in a contrary direction, so the motion of the Sun and other planets moving on the Zodiac composed of the Rāṣis (12 constellations) which again always moves round the Meru as an exle, appears different.

ग्रहाणां भानुमुख्यानां गतिरन्यैव दृश्यते ।
नक्षत्रांतरगामित्वाद्भांतरे गमनं तथा ॥ 4 ॥
गतिद्वयं चाविरुद्धं सर्वत्रैष विनिर्णयः ।
स एव भगवानादिपुरुषो लोकभावनः ॥ 5 ॥
नारायणोऽखिलाधारो लोकानां स्वस्तये भ्रमन् ।
कर्मशुद्धिनिमित्तं तु आत्मानं वै त्रयीमयम् ॥ 6 ॥

Their motion from one star to another and from one constellation to another appears so likewise. These two motions therefore are not contradictory but are consistent; so it is settled everywhere by the learned Paṇḍits (as being subservient to the Zodiac). O Nārada! He, Who is the Origin of all, Who is the Ādipuruṣa, from Whom all this Prapañca, this material world composed of the five elements remains, that Nārāyaṇa, roaming about, has divided the Trayī Ātmā into twelve parts for the perfect happiness of all and for Karma Śuddhis (the purification of Karma, acts).

कविभिश्चैव वेदेन विजिज्ञास्योऽर्कधाऽभवत् ।
षट्सु क्रमेण ऋतुषु वसंतादिषु च स्वयम् ॥ 7 ॥
यथोपजोषमृतुजान्गुणान्वै विदधाति च ।
तमेनं पुरुषाः सर्वे त्रय्या च विद्यया सदा ॥ 8 ॥

The sages furnished with Jñāna and Vijñāna have thus argued on the point, following the path as laid out in the Vedas. The Sūrya Nārāyaṇa, moving on in the six seasons, spring, etc., has established, cold, heat, etc., as the Dharma of the seasons, duly for the fructification of the Karmas for the individual beings.

वर्णाश्रमाचारपथा तथाऽऽम्नातैश्च कर्मभिः ।
उच्चावचैः श्रद्धया च योगानां च वितानकैः ॥ 9 ॥
अंजसा च यजंते ये श्रेयो विन्दंति ते मतम् ।
अथैव आत्मा लोकानां द्यावाभूम्यंतरेण च ॥ 10 ॥
कालचक्रगतो भुंक्ते मासान्द्वादशराशिभिः ।
संवत्सरस्यावयवान्मासः पक्षद्वयं दिवा ॥ 11 ॥

Those persons that worship this Ādipuruṣa, with devotion, according to the knowledge of the Vedas the customs and usages of Varuṇa (castes) and Āśrama (Brahmacarya, etc.) and with various performances of Yogas, get their fruits respectively according to their desires. This Sun is the Ātman of all the Lokas and resting on the Zodiac between the Heavens and the Earth, enjoys the twelve months in the twelve constellations, Aries, etc. These months are the limbs of the year.

नक्तं चेति सा पादर्क्षद्वयमित्युपदिश्यते ।
यावता षष्ठमंशं स भुंजीत ऋतुरुच्यते ॥ 12 ॥

Two fortnights make one month. The $2\frac{1}{4}$ asterisms go to form one month according to the Solar measure, of the day and night. The period that the Sun takes to travel over the two constellations is called Ṛtu or the Season (*i.e.,* two months).

संवत्सरस्यावयवः कविभिश्चोपवर्णितः ।
यावताऽर्धेन चाकाशवीथ्यां प्रचरते रविः ॥ 13 ॥
तं प्राक्तना वर्णयन्ति अयनं मुनिपूजिताः ।
अथ यावन्नभोमण्डलं सह प्रतिगच्छति ॥ 14 ॥

The Scientists say that this season is the limb of one Samvatsara. The path that the Sun describes within the three seasons or half the year in the Zodiac is called one Ayanam. The time taken by the Sun with earth and heavens to make a circuit of the Zodiac is called one Vastsara or year.

कात्स्न्येंन सह भुञ्जीत कालं तं वत्सरं विदुः ।
संवत्सरं परिवत्सरमिडावत्सरमेव च ॥ 15 ॥
अनुवत्सरमिद्वत्सरमिति पञ्चकमीतिम् ।
भानोर्मांद्यशैघ्र्यसमगतिभिः कालवित्तमैः ॥ 16 ॥

This year is reckoned into five divisions as: Samvatsara, Parivatsara, Iḍāvatsara, Aṇuvatsara, and Idvatsara. These are functioned by the Śīghra, Manda, and uniform motions of the Sun. So the Munis say. Thus far the motion of the Sun has been described. Now hear that of the Moon.

एवं भानोर्गतिः प्रोक्ता चन्द्रादीनां निबोधत ।
एवं चन्द्रोऽर्करश्मिभ्यो लक्षयोजनमूर्ध्वतः ॥ 17 ॥
उपलभ्यमानो मित्रस्य संवत्सरभुजिं च सः ।
पक्षाभ्यां चौषधीनाथो भुंक्ते मासभुजिं च सः ॥ 18 ॥

The Moon is situated one lakh Yojanas higher than the Sun and shares with the motion of the Sun for one year; and She enjoys as well every month with the Sun in the shape of the dark and bright fortnights.

सपादमाभ्यां दिवसभुक्तिं पक्षभुजिं चरेत् ।
एवं शीघ्रगतिः सोमो भुंक्ते नूनं भचक्रकम् ॥ 19 ॥
पूर्यमाणकलाभिश्चामराणां प्रीतिमावहन् ।
क्षीयमाणकलाभिश्च पितॄणां चित्तरंजकः ॥ 20 ॥

The Moon, the Lord of Night and of the medicinal plants also enjoys the day and night by the help of one constellation or $2\frac{1}{4}$ Nakṣattras. Thus, by Her Śīghragati, the Moon enjoys the Nakṣattras. During the bright fortnight, the Moon becomes more and more visible and gives pleasure to the Immortals by Her increasing phaces; and, during the dark fortnight by Her waning phases, She delights the Pitṛs.

अहोरात्राणि तन्वानः पूर्वापरसुघस्त्रकैः ।
सर्वजीवनिकायस्य प्राणो जीवः स एव हि ॥ 21 ॥

She performs revolution in the day and night by Her both the phases of the bright and dark fortnights. Thus She becomes the Life and Soul of all the living beings.

भुंक्ते चैकैकनक्षत्रं मुहुर्तत्रिंशता विभुः ।
स एव षोडशकलः पुरुषोऽनादिरुत्तमः ॥ 22 ॥
मनोमयोऽप्यन्नमयोऽमृतधामा सुधाकरः ।

The Moon, endowed with the highest prosperity, travels one Nakṣattra in thirty Muhūrtas. She is Full and the Soul without any beginning. She fructifies the desires (Saṅkalapas) and resolves of all; hence She is called Manomaya. She is the Lord of all the medicinal plants (Oṣadhis); hence She is called Annamaya. She is filled with nectar; hence She is called the abode of Immortality and She gives Nirvāṇa (the final liberation) to all. Hence She is called Sudhākara.

देवीर्षितृमनुष्यादिसरीसृपसवीरुधाम् ॥ 23 ॥
प्राणाप्यायनशीलत्वात्स सर्वमय उच्यते ।
ततो भचक्रं भ्रमति योजनानां त्रिलक्षतः ॥ 24 ॥
मेरुप्रदक्षिणेनैव योजितं चेश्वरेण तु ।
अष्टाविंशतिसंख्यानि गणितानि सहाभिजित् ॥ 25 ॥

She nourishes and satisfies the Devas, Pitṛs, men, reptiles and trees; hence She is called "Sarvamaya." By Her influence the asterisms travel over the three lakh Yojanas. The God Himself has made the Nakṣattra Abhijit to revolve round the Meru, along with the other Nakṣattras in the Zodiac; so this is reckoned as the twenty-eighth Nakṣattra. The planet Venus (Śukra) is situated above the Moon two lakh Yojanas high.

ततः शुक्रो द्विलक्षेण योजनानामथोपरि ।
पुरः पश्चात्सहैवासावर्कस्य परिवर्तते ॥ 26 ॥
शीघ्रमन्दसमानाभिर्गतिभिर्विचरन्विभुः ।
लोकानामनुकूलोऽयं प्रायः प्रोक्तः शुभावहः ॥ 27 ॥

He sometimes goes before the Sun, sometimes behind and some times along with Him. He is very powerful. His motion is of three kinds: (1) Śīghra, (2) Manda, and (3) uniform. He is generally favourable to all the persons and does for them many auspicious things. So, it is stated in the Śāstras.

वृष्टिविष्टंभशमनो भार्गवः सर्वदा मुने ।
शुक्राद्बुधः समाख्यातो योजनानां द्विलक्षतः ॥ 28 ॥
शीघ्रमन्दसमानाभिर्गतिभिः शुक्रवत्सदा ।
यदाऽर्काद्व्यतिरिच्येत सौम्यः प्रायेण तत्र तु ॥ 29 ॥

O Muni! Śukra, the illustrious scion of Bhṛgu, removes the obstacles to the rains. Next to Śukra, the planet Mercury (Budha) is situated two lakh Yojanas high. Like Śukra, he, too, goes sometimes in front, sometimes behind and sometimes anlong with the Sun. And his motion, too, is of three kinds:

अतिवाताभ्रपातानां वृष्ट्यादिभयसूचकः ।
उपरिष्टात्ततो भौमो योजनानां द्विलक्षतः ॥ 30 ॥
पक्षैस्त्रिभिस्त्रिभिः सोऽयं भुंक्ते राशीनथैकशः ।
द्वादशापि च देवर्षे यदि वक्रो न जायते ॥ 31 ॥

Śīghra, Mandra, and uniform. When Mercury, the Son of Moon, is away from the Sun, then Ativāta (strong winds, hurricanes), Abhrapāta (the falling of meteors from the clouds) and draught and other fears arise. The planet Mars, the son of the Earth is situated two lakh Yojanas higher. Within three fortnights (45 days) he travels one Rāśi. This occurs when his motion is not retrograde.

प्रायेणाशुभकृत्सोऽयं ग्रहौघानां च सूचकः ।
ततो द्विलक्षमानेन योजनानां च गीष्पतिः ॥ 32 ॥
एकैकस्मिन्नथो राशौ भुंक्ते संवत्सरं चरन् ।
यदि वक्रो भवेन्नैवानुकूलो ब्रह्मवादिनाम् ॥ 33 ॥

This Mars causes all sorts of mischief, evils, and miseries to mankind. The planet Jupiter is situated two lakh Yojanas higher. He passes through one Rāśi in one year. When his motion is not retrograde, he is always in favour with the Brahma Vādīs.

ततः शनैश्चरो घोरो लक्षद्वयपरोमितः ।
योजनैः सूर्यपुत्रोऽयं त्रिंशन्मासैः परिभ्रमन् ॥ 34 ॥
एकैकराशौ पर्येति सर्वान्राशीन्महाग्रहः ।
सर्वेषामशुभो मन्दः प्रोक्तः कालविदां वरैः ॥ 35 ॥

Next to Bṛhaspati, comes the planet Saturn, the son of the Sun, two lakh Yojanas higher. He takes thirty months to pass over one Rāśī. This planet causes all sorts of unrest and miseries to all.

तत उत्तरतः प्रोक्तमेकादशसुलक्षकैः ।
योजनैः परिसंख्यातं सप्तर्षीणां च मण्डलम् ॥ 36 ॥
लोकानां शं भावयन्तो मुनयः सप्त ते मुने ।
यत्तद्विष्णुपदं स्थानं दक्षिणं प्रक्रमन्ति ते ॥ 37 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे षोडशोऽध्यायः ॥ 16 ॥

Therefore He is called a Manda Graha (a malefic planet). Next to it, is situated the Saptarṣi maṇḍala, the Great Bear, eleven lākh Yojanas higher up. O Muni! The seven planets always do special favours to all. These circumambulate te Viṣṇupada, the Polar Star.

Here ends the Sixteenth Chapter in the Eighth Book on the motion of the planets in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVII

On the Dhruva Maṇḍalam

श्रीनारायण उवाच

अथर्षिमण्डलादूर्ध्वं योजनानां प्रमाणतः ।
लक्षैस्त्रयोदशमितैः परमं वैष्णवं पदम् ॥ 1 ॥

Nārāyaṇa said: Beyond the Saptarṣi maṇḍalam (the Great Bear), thirteen lākh Yojanas higher is situated, the Viṣṇu's Parama Padam (the highest place of Viṣṇu).

महाभागवतः श्रीमान्वर्तते लोकवंदितः ।
औत्तानपादिरिन्द्रेण वह्निना कश्यपेन च ॥ 2 ॥
धर्मेण सह चैवास्ते समकालयुजा ध्रुवः ।
बहुमानं दक्षिणतः कुर्वद्भिः प्रेक्षकैः सदा ॥ 3 ॥

The Great Bhāgavat (devotee of God), the most respectful, Śrīmān Dhruva, the son of Uttānapāda, is established there with Indra, Agni, Kaśyapa and Dharma and the Nakṣattras. The visitors pay to him always their respects.

आजीव्यः कल्पजीविनामुपास्ते भगवत्पदम् ।
ज्योतिर्गणानां सर्वेषां ग्रहनक्षत्रभादिनाम् ॥ 4 ॥
कालेननिमिषेणायं भ्राम्यतां व्यक्तरंहसा ।
अवष्टंभस्थाणुरिव विहितश्चेश्वरेण सः ॥ 5 ॥

He is the patron of those who live till the end of a Kalpa. He is engaged in serving the lotus-feet of the Bhagavān. He has been made by God Himself the pillar round whom all the planets, stars, and the luminary bodies are revolving always and with great force in the Zodiac and in the celestial Heavens.

भासते भासयन्भासा स्वीयया देवपूजितः ।
मेढिस्तम्भे यथा युक्ताः पशवः कर्षणार्थकाः ॥ 6 ॥
मण्डलानि चरंतीमे सवनत्रितयेन च ।
एवं ग्रहादयः सर्वे भगणाद्या यथाक्रमम् ॥ 7 ॥
अन्तर्बहिर्विभागेन कालचक्रे नियोजिताः ।
ध्रुवमेवावलंब्याशु वायुनोदीरिताश्च ते ॥ 8 ॥

The Devas also worship him. He, resplendent in his own glory, illumines and manifests all. As beasts tied to yoke go on tilling, so the planets and stars, fixed on the Zodiac, go quickly round and round this Dhruva, the Pole Star; some nearer, some further distant in spheres, propelled by Vāyu.

आकल्पांतं च क्रमंति खे श्येनाद्याः खगा इव ।
कर्मसारथयो वायुवशगा सर्वे एव ते ॥ 9॥
एवं ज्योतिर्गणाः सर्वे प्रकृतेः पुरुषस्य च ।
संयोगानुगृहीतास्ते भूमौ न निपतंति च ॥ 10 ॥

As the hawks hover round the sky, so the above-mentioned planets, go completely round and round under their own Karmas and controlled by the Vāyu in the sky. Thus all the luminaries do not fall to the ground, as they are kept up in their respective positions by the favour of the union of Prakṛti and Puruṣa.

ज्योतिश्चक्रं केचिदेतच्छिशुमारस्वरूपकम् ।
सोपयोगं भगवता योगधारणकर्मणि ॥ 11 ॥
यस्यावार्क्शिरसः कुण्डलीभूतवपुषो मुने ।
पुच्छाग्रे कल्पितो योऽयं ध्रुव उत्तानपादजः ॥ 12 ॥

Some say that this Jyotiṣcakra, the celestial Heavens (the Zodiac) is Śiśumāra. It is kept duly in its position for the purpose of holding things up by the power of the Bhagavān. Hence, it does not fall. It is resting with its body coiled round and with its head lower down. O Muni! Dhruva, the son of Uttānapāda is staying at the tail end.

लांगूलेऽस्य च संप्रोक्तः प्रजापतिरकल्मषः ।
अग्निरिंद्रश्च धर्मश्च तिष्ठन्ति सुरपूजिताः ॥ 13 ॥

धाता विधाता पुच्छांते कट्यां सप्तर्षयस्ततः ।
दक्षिणावर्तभोगेन कुण्डलाकारमीयुषः ॥ 14 ॥

And, in addition to him, also at the tail rest Brahmā, the Sinless Prajāpati, worshipped by the Gods, Agni, Indra and Dharma. Thus the creation is at the tail and the Saptarṣi maṇḍala is staying at his waist. Thus the celestial wheel (Jyotiṣcakra) is resting with his coils turned in a right-hand direction.

उत्तरायणभानीह दक्षपार्श्वेऽर्पितानि च ।
दक्षिणायनभानीह सव्ये पार्श्वेऽर्पितानि च ॥ 15 ॥
कुण्डलाभोगवेशस्य पार्श्वयोरुभयोरपि ।
समसंख्याश्चावयवा भवन्ति कजनन्दन ॥ 16 ॥

On his right side are found the Uttarāyaṇa Nakṣattras, fourteen from Abhijit to Punarvasu and on his left side are found the other fourteen Dakṣiṇāyanam Nakṣattras from Puṣyā to Uttarāṣāḍhā. O Son of Brahmā! Thus the Nakṣattras form the coil-shaped body of the Śiśumāra, the Zodiac; half the Nakṣattras on the one side and the other half Nakṣattras on the other.

अजवीथीपृष्ठभागे आकाशसरिदौदरे ।
पुनर्वसुश्च पुष्यश्च श्रोण्यौ दक्षिणवामयोः ॥ 17 ॥
आर्द्राश्लेषे पश्चिमयोः पादयोर्दक्षवामयोः ।
अभिजिच्चोत्तराषाढा नासयोर्दक्षवामयोः ॥ 18 ॥

His back is on the Heavenly Ganges named Ajavithī. Punarvasu and Puṣyā form the right and left side of loins; Ārdrā and Aśleṣā form the right and left feet (westward); Abhijit and Uttarāṣāḍhā form the right and left nostrils.

यथासंख्यं च देवर्षे श्रुतिश्च जलभं तथा ।
कल्पिते कल्पनाविद्भिर्नेत्रयोर्दक्षवामयोः ॥ 19 ॥
धनिष्ठा चैव मूलं च कर्णयोर्दक्षवामयोः ।
मघादीन्यष्टभानीह दक्षिणायनगानि च ॥ 20 ॥

O Devarṣi! Śravaṇā and Pūrvāṣāḍhā form the right and left eyes respectively; so say the persons that form the Kalpanās (fancies) Dhaniṣṭhā and Mūlā form his right and left ears; Maghā, etc., the eight Dakṣiṇāyanam Nakṣattras form the bones on the left side.

युञ्जीत वामपार्श्वीयवंक्रिषु क्रमतो मुने ।
तथैव मृगशीर्षादीन्युदग्भानि च यानि हि ॥ 21 ॥
दक्षपार्श्वे वंक्रिकेषु प्रातिलोम्येन योजयेत् ।
शततारा तथा ज्येष्ठास्कन्धयोर्दक्षवामयोः ॥ 22 ॥

O Muni! Mṛgaśīrṣa, the Uttarāyaṇa Nakṣattras form the bones on his right side. Śatabhiṣā and Jyeṣṭhā form the right and left shoulders.

अगस्तिश्चोत्तरहनावधरायां हनौ यमः ।
मुखेष्वंगारकः प्रोक्तो मन्दः प्रोक्त उपस्थके ॥ 23 ॥
बृहस्पतिश्च ककुदि वक्षस्यर्को ग्रहाधिपः ।
नारायणश्च हृदये चन्द्रो मनसि तिष्ठति ॥ 24 ॥

Agasti (the Canopus) forms the upper jaw and Yama, the lower jaw. The planet Mars forms his face; Saturn forms his organ of generation; Bṛhaspati forms the hump on the shoulders; the Sun, the Lord of the planets, forms his breast; Nārāyaṇa remains in the heart; and the Moon is in his mind.

Note: Śiśumāra is also the constellation Dolphinus and is sometimes meant for the polar star.)

स्तनयोरश्विनौ नाभ्यामुशनाः परिकीर्तितः ।
बुधः प्राणापानयोश्च गले राहुश्च केतवः ॥ 25 ॥
सर्वांगेषु तथा रोमकूपे तारागणाः स्मृताः ।
एतद्भगवतो विष्णोः सर्वदेवमयं वपुः ॥ 26 ॥

O Nārada! The two Aśvins form the nipples on his breast; Uśanā forms his navel; the Mercury is his Prāṇa and Apāna; Rāhu is his neck and Ketu is all over his body; and the stars are reigning all over the hairs of his body. This Zodiac is the body composed of the Devas of that All Pervading Bhagavān. So every intelligent person should daily mediate this Śiśumāra in the Sandhyā time, with perfect purity and keeping himself Mauna (silent), and with his whole heart.

सन्ध्यायां प्रत्यहं ध्यायेत्प्रयतो वाग्यतो मुनिः ।
निरीक्षमाणश्चोत्तिष्ठेन्मन्त्रेणानेन धीश्वरः ॥ 27 ॥
नमो ज्योतिर्लोकाय कालायानिमिषां
पतये महापुरुषायाभिधीमहीति ॥ 28 ॥

Then he should repeat the following mantras and get up and say: 'Thou art the Substratum of all the

luminaries, we bow down to Thee; Thou createst and destroyest all. Thou art the Lord of all the celestials. Thou art the Ādipuruṣa, the foremost of all the Puruṣas; we meditate fully on Thee.

ग्रहर्क्षतारामयमाधिदैविकं
पापापहं मन्त्रकृतां त्रिकालम् ।
नामस्यतः स्मरतो वा त्रिकालं
नश्येत तत्कालजमाशु पापम् ॥ 29 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे सप्तदशोऽध्यायः ॥ 17 ॥

The planets, Nakṣattras, and the stars are Thy body. The Daiva is established in Thee alone. Thou destroyest the sins of those that compose the Mantras. The sins are comepletely destroyed for the time being of him who bows down or remembers Thee in the morning, afternoon and evening.'

Here ends the Seventeenth Chapter of the Eighth Book on the Dhruva Maṇḍalam in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XVIII

On the Rāhu

श्रीनारायण उवाच

अधस्तात्सवितुः प्रोक्तमयुतं राहुलमण्डलम् ।
नक्षत्रवच्चरति च सैंहिकेयोऽतदर्हणः ॥ 1 ॥
सूर्याचन्द्रमसोरेव मर्दनः सिंहिकासुतः ।
अमरत्वं च खेटत्वं लेभे यो विष्णवनुग्रहात् ॥ 2 ॥

Nārāyaṇa said: O Devarṣi! The Sphere of Rāhu (the ascending node) is situated one Ayuta Yojanas below the Sun. Rāhu, the son of Simhikā is moving there like a Nakṣattra. This Rāhu swallows up both the Sun and the Moon and He has got immortality and capability to travel in the sky.

यददस्तरणेर्बिम्बं तपतो योजनायुतम् ।
तच्छादकोऽसुरो ज्ञेयोऽप्यर्कसाहस्रविस्तरम् ॥ 3 ॥
त्रयोदशसहस्रं तु सोमस्याच्छादको ग्रहः ।
यः पर्वसमये वैरानुबन्धो छादकोऽभवत् ॥ 4 ॥

The Sun's rays go up to one Ayuta Yojanas. The Asura Rāhu thus covers his rays. So the sphere of the Moon extends upto the twelve thousand Yojanas. Rāhu covers the field of the thirteen thousand Yojanas. So he covers both the Sun and the Moon. Desire to take the vengeance of the previous enmity, he covers them during the time of Parva (the festivals).

सूर्याचन्द्रमसोर्दूराद्भवेच्छादनकारकः ।
तन्निशम्योभयत्रापि विष्णुना प्रेरितं स्वकम् ॥ 5 ॥
चक्रं सुदर्शनं नाम ज्वालमालातिभीषणम् ।
तत्तेजसा दुःसहेन समंतात्परिवारितम् ॥ 6 ॥
मुहूर्तो द्विजमानस्तु दूराच्चकितमानसः ।
आरान्निवर्तते सोऽयमुपराग इतीव ह ॥ 7 ॥

This planet wants to cover them from a distance. Hearing this, the Bhagavān Viṣṇu hurls His Sudarśana Cakra against Rāhu. This Carka (disc) is encircled with the fiery flames and is very terrible. When all the quarters were filled with its violent flames, Rāhu became instantly alarmed and fled away from the distance.

उच्यते लोकमध्ये तु देवर्षे अवबुध्यताम् ।
ततोऽधस्तात्समाख्याता लोकाः परमपावनाः ॥ 8 ॥
सिद्धानां चारणानां च विद्याधाणां च सत्तम ।
योजनायुतविख्याता लोकाः पुण्या निषेविताः ॥ 9 ॥

O Devarṣi! This is known as the eclipse known amongst the mortals. Below the sphere of Rāhu, there are the other pure Lokas situated. O Sattama! The Siddhas, Cāraṇas, and Vidyādharas live in those Lokas. Their dimensions are one Ayuta Yojanas.

ततोऽप्यधस्ताद्देवर्षे यक्षाणां च सरक्षसाम् ।
पिशाचप्रेतभूतानां विहाराजिरमुत्तमम् ॥ 10 ॥

O Devarṣi! Below them live the Yakṣas. Rākṣasas, Piśācas, Pretas and Bhūtas with their excellent Vihāras (residences).

अन्तरिक्षं चलत्प्रोक्तं यावद्वायुः प्रवाति हि ।
यावन्मेघास्तथोद्यन्ति तत्प्रोक्तं ज्ञानकोविदैः ॥ 11 ॥
ततोऽधस्ताद्योजनानां शतं यावद्द्विजोत्तम ।
पृथिवी परिसंख्याता सुपर्णश्येनसारसाः ॥ 12 ॥

The learned people call this Antarikṣa. It extends upto where the wind blows violently and where the clouds appear. O Best of the twice-born! Below this Antarikṣa is this earth, measuring one hundred Yojanas.

हंसादयः प्रोत्पतंति पार्थिवाः पृथिवीभवाः ।
भूसन्निवेशावस्थानं यथावदुपवर्णितम् ॥ 13 ॥
अधस्तादवनेः सप्त देवर्षे विवराः स्मृताः ।
एकैकशो योजनानामायामोच्छ्रायतः पुनः ॥ 14 ॥

All the articles and things of the earth are found here: birds herons, cranes and ducks all fly over the earth. The earth extends upto this. Now is described the con figuration of the earth. O Devarṣi! At the lower part of this earth there are seven places (caves or nether regions).

अयुतांतरविख्याताः सर्वर्तुसुखदायकाः ।
अतलं प्रथमं प्रोक्त द्वितीयं वितलं तथा ॥ 15 ॥
तृतीयं सुतलं प्रोक्तं चतुर्थं वै तलातलम् ।
महातलं पञ्चमं च षष्ठं प्रोक्तं रसातलम् ॥ 16 ॥

Their diameter is one Ayuta Yojanas. In all the seasons, all sorts of enjoyments can be had at those places. The first is Atala; the second is Vitala. Next come in order: Sutala, Talātala, Mahātala, Rasātala, and lastly (the seventh) the Pātāla. O Vipra! Thus the seven holes or regions are reckoned.

सप्तमं विप्रं पातालं सप्त ते विवरा स्मृताः ।
एतेषु बिलस्वर्गेषु दिवोऽप्यधिकमेव च ॥ 17 ॥
कामभौगेश्वर्यसुखसमृद्धभुवनेषु च ।
नित्योद्यानविहारेषु सुखास्वादः प्रवर्तते ॥ 18 ॥

These are termed the Bila-Svargas and they yield the happinesses, greater than those of the Heavens. These are all filled with lovely amorous enjoyments, prosperity and happiness. They are crowded with gardens and Vihāras (the places of enjoyments).

दैत्याश्च काद्रवेयाश्च दानवा बलशालिनः ।
नित्यप्रमुदिता रक्ताः कलत्रापत्यबन्धुभिः ॥ 19 ॥
सुहृद्भिरनुजीवाद्यैः संयुताश्च गृहेश्वराः ।
ईश्वरादप्रतिहतकामामायाविनश्च ते ॥ 20 ॥

And these Vihāras are all decorated tastefully so as to furnish especial tastes of enjoyments. The powerful Daityas, Dānavas, and Snakes enjoy here great happiness incessantly, united lovingly with their sons, wives and friends. The householders also pass their time in ease and enjoyments, surrounded by their friends and attendants.

निवसन्ति सदा हृष्टाः सर्वर्तुसुखसंयुताः ।
मयेन मायाविभुना येषु येषु च निर्मिताः ॥ 21 ॥
पुरः प्रकामशो भक्ता मणिप्रवरशालिनः ।
विचित्रभवनाट्टाला गोपुराद्याः सहस्रशः ॥ 22 ॥

They are all Māyāvīs (Magicians) and their resolves are not thwarted; they are more than God in this respect and they are filled with desires. They all live with joy and in enjoyments and they find pleasure in all the seasons. Maya, the Lord of Māyā had built separate cities, as he liked, in those nether regions. Besides he has created thousands of dwelling-houses, palaces, and town-gates, studded with gems and jewels.

सभाचत्वरचैत्यादिशोभाढ्याः सुरदुर्लभाः ।
नागासुराणां मिथुनैः सपारावतसारिकैः ॥ 23 ॥
कीर्णकृत्रिमभूमिश्च विवरेशगृहोत्तमैः ।
अलङ्कृताश्चकासन्ति उद्यानानि महांति च ॥ 24 ॥

The assembly halls, Catvaras, and Caityas are elaborately decorated and rare even to the Suras. The Nāgas and Asuras live in those houses with their consorts; doves and pigeons and female Mayinā birds are hovering there. In those places many plots marked out artificially and excellent rows of palatial buildings of the Lords of those Vivaras adorn there. Very big gardens also exist there.

मनःप्रसन्नकारीणि फलपुष्पविशालिभिः ।
ललनानां विलासार्हस्थानैः शोभितभांजि च ॥ 25 ॥

All these cheer the minds; and, to add to their beauty, many places of fruits and flowers are close by, fit for the comfort and enjoyments of the ladies.

नानाविहंगमव्रातसंयुक्तजलराशिभिः ।
स्वच्छार्णः पूरितह्रदैः पाठीनसमलङ्कृतैः ॥ 26 ॥
जलजंतुक्षुब्धनीरनीरजातैरनेकशः ।
कुमुदोत्पलकह्लारनीलरक्तोत्पलैस्तथा ॥ 27 ॥

The tanks and pools of water are crowded with various birds; the lakes are filled with clear waters and the Pāṭhīna fishes abound there. The aquatic animals move in the waters, violently agitating them. Various kinds of lotuses, Kumud, Utpala, Kahlāra, blue lotus, red lotus, are fully blown in these lakes or reservirs of water.

तेषु कृतनिकेतानां विहारैः संकुलानि च ।
इन्द्रियोत्सवकारैश्च तथैव विविधैः स्वरैः॥ 28 ॥
अमराणां च परमां श्रियं चातिशयन्ति च ।
यत्र नैव भयं क्वापि कालाङ्गैर्दिनरात्रिभिः ॥ 29 ॥

The gardens there are all overcrowded with the Vihāras of the inhabitants there and echoed with the sweet melodious music, pleasing to the senses. For there, these places seem to vie with Heavens. No fear is there, whether during the day or during the night.

यत्राहिप्रवराणां च शिरस्थैर्मणिरश्मिभिः ।
नित्यं तमः प्रबाध्येत सदा प्रस्फुटकान्तिभिः ॥ 30 ॥
न वा एतेषु वसतां दिव्यौषधिरसायनैः ।
रसान्नपानस्नानाद्यैर्नाधयो न च व्याधयः ॥ 31 ॥

The gems on the crest of snakes constantly illumine the environments and there is no darkness there at any time. The food there is prepared with the divine medicines and they drink and bathe with these medicinal plants; so no disease attackes them.

वलीपलितजीर्णत्ववैवर्ण्यस्वेदगन्धताः ।
अनुत्साहवयोऽवस्था न बाधन्ते कदाचन ॥ 32 ॥
कल्याणानां सदा तेषां न च मृत्युभयं कुतः ।

Old age, fever, indigestion, paleness, sweats, bad smells, or loss of energy or any other source of trouble cannot them. The people are always happy and good.

भगवत्तेजसोन्यत्र चक्राच्चैव सुदर्शनात् ॥ 33 ॥
यस्मिन्प्रविष्टे दैतेयवधूनां गर्भराशयः ।
प्रायो भयात्पतन्त्येव स्रवन्ति ब्रह्मपुत्रक ॥ 34 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धेऽष्टादशोऽध्यायः ॥ 18 ॥

Only they fear the Teja of the Bhagavān and His Sudarśana disc; and they fear nothing else. When the Teja of the Bhagavān enters, the women's abortions take place.

Here ends the Eighteenth Chapter of the Eighth Book on the narrative of Rāhu Maṇḍalam in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XIX

On the Nether Regions

श्रीनारायण उवाच

प्रथमे विवरे विप्र अतलाख्ये मनोरमे ।
मयपुत्रो बलो नाम वर्ततेऽखर्वगर्वकृत् ॥ 1 ॥
षण्णवत्यो येन सृष्टा मायाः सर्वार्थसाधिकाः।
मायाविनो याश्च सद्यो धारयन्ति च काश्चन ॥ 2 ॥

Nārāyaṇa said: O Vipra! In the first beautiful region Atala, the exceedingly haughty son of the Dānava Maya, named Bala, is living. He has created the ninety-six Māyās. All the requisites of the inhabitants are obtained by them. The other Māyāvīs know one or two of these.

जृम्भमाणस्य यस्यैव बलस्य बलशालिनः ।
स्त्रीगणा उपपद्यंते त्रयो लोकविमोहनाः ॥ 3 ॥
पुंश्चल्यश्चैव स्वैरिण्यः कामिन्यश्चेति विश्रुताः ।
या वै विलायनं प्रेष्ठं प्रविष्टं पुरुषं रहः ॥ 4 ॥

None of them are capable to know all, as they are exceedingly difficult to be carried out. When this powerful Bala yawned, the three classes of women were produced, fascinating to all the Lokas. They are named Puṁścalī (or unchaste woman) Svairiṇī, (an adultress) and Kāminī (a lovely woman).

रसेन हाटकाख्येन साधयित्वा प्रयत्नतः ।
स्वविलासावलोकानुरागस्मितविगूहनैः ॥ 5 ॥
संलापविभ्रमाद्यैश्च रमयंत्यपि ताः स्त्रियः ।
यस्मिन्नुपयुक्तो जनो मनुते बहुधा स्वयम् ॥ 6 ॥

When any man, beautiful and lovely to them, enters into their Atala region, they, with the help of the Hāṭaka sentiment (of love), generate in him, while in solitude, the power to enjoy (copulate) and with their sweet smiles and amorous lovely looks and with great caution embrace him thoroughly and begain to converse with him and with amorous gestures and postures, and thus please him well.

ईश्वरोऽहमहं सिद्धो नागायुतबलो महान् ।
आत्मनं मन्यमानः सन्मदान्ध इव कथ्यते ॥ 7 ॥
एवं प्रोक्ता स्थितिश्चात्र अतलस्य च नारद ।
द्वितीयविवरस्यात्र वितलस्य निबोधत ॥ 8 ॥

When the people enjoy this Hāṭakarasa, they think often and often, that they themselves have become gods, they have become Siddhas and powerful like Ayuta elephants; being blind with vanity and finding them endowed with powers and prosperity, they think themselves so repeatedly an constantly. O Nārada! Thus the position in Atala has been described. Now hear, the description of the second region Vitala. Vitala is situated below the earth.

भूतलाधस्तले चैव वितले भगवान्भवः ।
हाटकेश्वरनामाऽयं स्वपार्षदगणैर्वृतः ॥ 9 ॥
प्रजापतिकृतस्यापि सर्गस्य बृंहणाय च ।
भवान्या मिथुनीभूय आस्ते देवाधिपूजितः ॥ 10 ॥
भवयोर्वीर्यसंभूता हाटकी सरिदुत्तमा ।

There the Bhagavān Bhava, worshipped by all the Devas, has assumed the the name of Hāṭakeśvara and is staying there coupled with Bhavānī, surrounded by His attendants specially for the increase of the creation of Brahmā. The river Hāṭakī flows there and has Her origin from the essences (Semen virile) of them both. Fire, augmented by the help of the wind, begins to drink it.

समिद्धो मरुता वह्निरोजसा पिबतीव हि ॥ 11 ॥
तन्निष्ठ्यूतं हाटकाख्यं सुवर्णं दैत्यवल्लभम् ।

When the Fire leaves that, making a Phutkāra noise (*i.e.*, blowing out air through the mouth), the gold, named Hāṭaka, is created. This gold is very much liked by the Daityas.

दैत्यांगनाभूषणार्हं सदा तं धारयन्ति हि ॥ 12 ॥
तद्विलाधस्तलात्प्रोक्तं सुतलाख्यं बिलेश्वरम् ।
पुण्यश्लोको बलिर्नामा आस्ते वैरोचनिर्मुने ॥ 13 ॥
महेन्द्रस्य च देवस्य चिकीर्षुः प्रियमुत्तमम् ।

The Daityas women use this gold always for their ornaments. Below Vitala is Sutala. It is reckoned as of some special importance. O Muni! The highly meritorious Bali, the Son of Virocana lives here. The Bhagavān Vāsudeva, brought down this Bali into Sutala, for the welfare of Indra.

त्रिविक्रमोऽपि भगवान्सुतले बलिमानयत् ॥ 14 ॥
त्रैलोक्यलक्ष्मीमाक्षिप्य स्थापितः किल दैत्यराट् ।
इन्द्रादिष्वप्यलब्धा या सा श्रीस्तमनुवर्तते ॥ 15 ॥
तमेव देवदेवेशमाराधयति भक्तितः ।
व्यपेतसाध्वसोऽद्यापि वर्तते सुतलाधिपः ॥ 16 ॥

He assumed the body of Trivikrama and gave to Bali all the wealth of the three Lokas, all the Lakṣmī went to him and installed him in the position of the Lord of the Daityas. What more can be said than this, that what prosperity, wealth and riches that Indra could not obtain, that Śrī Lakṣmī Devī Herself has followed Bali, Bali, as the Lord of Sutala, has become entirely fearless, remains here upto this day and is worshipping Vāsudeva.

भूमिदानफलं ह्येतत्पात्रभूतेऽखिलश्वरे ।
वर्णयन्ति महात्मनो नैतद्युक्तं च नारद ॥ 17 ॥
वासुदेवे भगवति पुरुषार्थप्रदे हरौ ।
एतद्दानफलं विप्र सर्वथा न हि युज्यते ॥ 18 ॥

O Nārada! It is said by the high-minded persons that when Vāsudeva Himself, the Controller of all, appear as a beggar, Bali gave him land, and, therefore, on account of making gift to a good person, he acquired so much prosperity. But this cannot be reasonable. For, it is not at all reasonable to cast the effects of making this gift on Nārāyaṇa, O Nārada! Who is Self-manifest by His own Extraordinary Glory and Who is Himself filled with

all Aiśvarya (prosperity) and Who can bestow the Highest Goal of life and other requirements of men.

यस्यैव देवदेवस्य नामापि विवशो गृणन् ।
स्वकीयकर्मबन्धीयगुणान्विधुनुतेऽञ्जसा ॥ 19 ॥
तत्क्लेशबन्धहानाय सांख्ययोगादिसाधनम् ।
कुर्वते यतयो नित्यं भगवत्यखिलेश्वरे ॥ 20 ॥

This Nārāyaṇa is the Devas of the Devas; if anybody takes His name, when in the greatest distress, he gets himself immediately freed from the Guṇas, the cause of bondage due to his Karma. All persons perform many Yogas and follow the paths advised by the Sāṅkhya method, with their minds directed to the All-Controller Bhagavān, to abandon all sorts of troubles and miseries.

न चायं भगवानस्माननुजग्राह नारद ।
मायामयं च भोगानामैश्वर्यं व्यतनोत्परम् ॥ 21 ॥

O Nārada! Know that the Bhagavān does not shew us His Favour when he gives us greatest wealth and prosperity. For the wealth and riches are the offspring of Māyā and the source of all worries, miseries and mental troubles; and one is liable to forget the Bhagavān when one gets such a wealth.

सर्वक्लेशाधिहेतुं तदात्मानुस्मृतिमोषणम् ।
यं साक्षाद्भगवान्विष्णु सर्वोपायविदीश्वरः ॥ 22 ॥
याञ्चाछलेनापहृतं सर्वस्वं देवशेषकम् ।
अप्राप्तान्योपाय ईशः पाशैर्वारुणसम्भवैः ॥ 23 ॥

The Bhagavān is pervading all this universe and is full of wisdom; and He is seeing always all the ways and means; He took away, in the way of begging, rather cheated all that Bali had, leaving only his body; and at last, finding no other means, fastened him by the Varuṇa Pāśa (noose) threw him in the middle of the mountain cleft (cave) and then has stationed Himself at his door as a Door-keeper.

बन्धयित्वाऽवमुच्यापि गिरिदर्यामिवाब्रवीत् ।
असाविन्द्रो महामूढो यस्य मन्त्री बृहस्पतिः ॥ 24 ॥
प्रसन्नमिममत्यर्थमयाचल्लोकसम्पदम् ।

Once, out of his extreme devotion, Bali did not care at all for his difficulties, troubles, or miseries. Rather he gave out that Indra, whose minister is Bṛhaspati had acted very foolishly. For when the Bhagavān becomes very graciously pleased, he wanted from Him ordinary wealth.

त्रैलोक्यमिदमैश्वर्यं कियदेवातितुच्छकम् ॥ 25 ॥
आशिषां प्रभवं मुक्त्वा यो मूढो लोकसम्पदि ।
अस्मत्पितामहः श्रीमान्प्रह्लादो भगवन्प्रियः ॥ 26 ॥
दास्यं वव्रे विभोस्तस्य सर्वलोकोपकारकः ।

But what will the wealth of the Trilokas avail? It is a quite insignificant thing. Surely, He is an illiterate and stupid brute who, for mere wealth, leaves the Bhagavān, Who is the Fountain of all Good Wishes to the Humanity. My grandfather Prahlāda, who was highly fortunate, who was devoted to the God and who was always ready to do good to others, he did not ask for any other thing than the servantship of God (the Dāsya Bhāva).

पित्र्यमैश्वर्यमतुलं दीयमानं च विष्णुना ॥ 27 ॥
पितुर्युपरते पीरे नैवैच्छद्भगवत्प्रियः ।
तस्यातुलानुभावस्य सर्वलोकोपधीमतः ॥ 28 ॥
अस्मद्विधो नाल्पपक्वेतरदोषोऽवगच्छति ।

When his powerful father died, the Bhagavān wanted to give him unbounded wealth; but the Bhāgavata (devoted) Prahlāda did not want that. None of us, who are marked with so many deficiencies can know the nature of the Bhagavān Vāsudeva, Whose omnipotence cannot to compared and all these manifested worlds are but His Upādhis (adjuncts, limitations).

एवं दैत्यपतिः सोऽयं बलिः परमपूजितः ॥ 29 ॥
सुतले वर्तते यस्य द्वारपालो हरिः स्वयम् ।
एकदा दिग्विजये राजा रावणो लोकरावणः ॥ 30 ॥
प्रविशन्सुतले तेन भक्तानुग्रहकारिणा ।
पादांगुष्ठेन प्रक्षिप्तो योजनायुतमत्र हि ॥ 31 ॥

O Devarṣi! Thus Bali, the Lord of Daityas, the highly respected and renowned in all the Lokas, is reigning in Sutala. Hari Himself is his Door-keeper. Once the King Rāvaṇa, the source of torment to

all the people, went out to conquer the whole world; and when he entered Sutala, that Hari, ever ready to shew Grace to His devoted, threw him at a distance of one Ayuta Yojanas by the toe of His foot,

एवं भूतानुभावोऽयं बलिः सर्वसुखैकभुक् ।
आस्ते सुतलराजस्थो देवदेवप्रसादतः ॥ 32 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे एकोनविंशोऽध्यायः ॥ 19 ॥

Thus by the grace of the Devadeva Vāsudeva, Bali is reigning in Sutala, and enjoying all sorts of pleasures, without any equal anywhere.

Here ends the Nineteenth Chapter of the Eighth Book on the narrative of the Atala, etc., the Pātālas in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XX

On the Narrative of Talātala

श्रीनारायण उवाच

ततोऽधस्ताद्विवरकं तलातलमुदीरितम् ।
दानवेन्द्रो मयो नाम त्रिपुराधिपतिर्महान् ॥ 1 ॥

Nārāyaṇa said: O Nārada! The cave lower down than Sutala is Talātala! The Lord of Tripura, (the three cities) the great Maya Dānava is the Ruler of this region.

त्रिलोक्याः शङ्करेणाऽयं पालितो दग्धपूस्त्रयः ।
देवदेवप्रसादात्तु लब्धराज्यसुखास्पदः ॥ 2 ॥

Maheśvara, the Doer of good to the three Bhuvanas, burnt his three cities; but at last, being pleased with his devotion, He rescued him. Thus Maya, by the favour of that God, has regained his own kingdom and the enjoyments thereof.

आचार्यो मायिनां सोऽयं नानामायाविशारदः ।
पूज्यते राक्षसैर्घोरैः सर्वकार्यसमृद्धये ॥ 3 ॥
ततोऽधस्तात्सुविख्यातं महातलमिति स्फुटम् ।
सर्पाणां काद्रवेयाणां गणः क्रोधवशो महान् ॥ 4 ॥

This Maya Dānava is the Teacher (Ācārya) of the Māyāvī sect and the cult thereof; and he is skilled in various Māyās or all sorts of the majic powers. All the fierce demons, of cruel temper, worship him for their prosperities in their various enterprises. Next to this Talātala is the most renowned Mahātala. The sons of Kadru, the very angry Snakes, live here.

अनेकशिरसां विप्र प्रधानान्कीर्तयामि ते ।
कुहकस्तक्षकश्चैव सुषेणः कालियस्तथा ॥ 5 ॥
महाभोगा महासत्त्वाः क्रूराः क्रूरस्वजातयः ।
पतत्रिराजाधिपतेरुद्विग्नाः सर्व एव ते ॥ 6 ॥

They are many headed. O Vipra! I now mention to you the names of the famous amongst them: Kuhaka, Takṣaka, Suṣeṇa, and Kāliya. These all have very wide hoods and they all very strong; they all are of cruel, temper. Their kinsmen also are so.

स्वकलत्रापत्यसुहृत्कुटुम्बेन च संगताः ।
प्रमत्ता विहरन्त्येव नानाक्रीडाविशारदाः ॥ 7 ॥
ततोऽधस्ताच्च विवरे रसातलसमाह्वये ।
दैतेया निवसंत्येव पणयो दानवाश्च ये ॥ 8 ॥

They are always afraid of Garuḍa, the Kings of birds. Surrounded with their sons, wives, friends and acquaintances, they live happily, well skilled in various sports and pleasures. Lower down this Mahātala is Rasātala. The Daityas, Dānavas and Paṇi Asuras live here.

निवातकवचा नाम हिरण्यपुरवासिनः ।
कालेया इति च प्रोक्ताः प्रत्यनीका हविर्भुजाम् ॥ 9 ॥
महौजसश्चोत्पत्त्यैव महासाहसिनस्तथा ।
सकलेशस्य च हरेस्तेजसा हतविक्रमाः ॥ 10 ॥
बिलेशया इव सदा विवरे निवसन्ति हि ।
ये वै वाग्भिः सरमया शक्रदूत्या निरन्तरम् ॥ 11 ॥

Besides these, there live the Nivāta Kavacas of the Hiraṇyapura city and the Asuras named Kāleyas, the enemies of the Devas. These all are naturally very energetic and brave; their powers are baffled by the Tejas of the Bhagavān and they live like snakes in this region.

मन्त्रवर्णाभिरसुरास्ताडिता बिभ्यति स्म ह ।
ततोऽप्यधस्तात्पाताले नागलोकाधिपालकाः ॥ 12 ॥
वासुकिप्रमुखाः शंखः कुलिकः श्वेत एव च ।
धनञ्जयो महाशंखो धृतराष्ट्रस्तथैव च ॥ 13 ॥
शंखचूडः कम्बलाश्वतरो देवोपदत्तकः ।
महामर्षा महाभोगा निवसन्ति विषोल्बणाः ॥ 14 ॥

The other Asuras that were driven and were afraid of the Mantras, uttered by Saramā, the messenger of Indra, live here too. O Nārada! Lower down is Pātāla, where live Vāsuki, the Chief of the snakes, and others named Śaṅkha, Kulika, Śveta, Dhañanjaya, Mahāśaṅkha, Dhṛtarāṣṭra. Śaṅkhacūḍa, Kambala, Aśvatara, and Devopadattaka, all very angry, of wide hoods, and virulently poisonous.

पञ्चमस्तकावंतश्च फणासप्तकभूषिताः ।
केचिद्दशफणाः केचिच्छतशीर्षास्तथाऽपरे ॥ 15 ॥
सहस्रशिरसः केऽपि रोचिष्णुमणिधारकाः ।

Some of these have five heads, some seven hoods, some ten; some hundred, some others have thousand heads, while some other have on their crests exceedingly luminous jewels.

पातालरंधतिमिरनिकरं स्वमरीचिभिः ॥ 16 ॥
विधमन्त च देवर्षे सदा संजातमन्यवः ।
अस्य मूलप्रदेशे हि त्रिंशत्साहस्रकेऽन्तरे ॥ 17 ॥
योजनैः परिसंख्याते तामसी भगवत्कला ।
अनन्ताख्या समास्ते हि सर्वदेवप्रपूजिता ॥ 18 ॥

By their rays, they dispel the darkness of the nether regions; but they are awfully prone to anger. At the bottom of this Pātāla, and at a distance of the thirty Yojanas; the Portion of Bhagavān in the shape of the Infinite Darkness is reigning there.

अहमित्यभिमानस्य लक्षणं यं प्रचक्षते ।
संकर्षणं सात्वतीयाः कर्षणं द्रष्टृदृश्ययोः ॥ 19 ॥
इदं भूमण्डलं यस्य सहस्रशिरसः प्रभो ।
अनन्तमूर्तेः शेषस्य ध्रियमाणं च शीर्षके ॥ 20 ॥

O Devarṣi! All the Devas worship this Form. The devotees call Him by the name of Saṅakarṣaṇa, as He is the manifested emblem of "Aham" and the common ground where the Seer and the Seen blend into one.

पृथ्वीगोलमशेषं हि सिद्धार्थ इव लक्ष्यते ।
यस्य कालेन देवस्य संजिहीर्षोः समं विभोः ॥ 21 ॥
चराचरं भ्रुवोरन्तर्विवरादुदपद्यत ।
सांकर्षणो नाम रुद्रो व्यूहैकादशशोभितः ॥ 22 ॥

He is the thousand-headed Controller of all, moving and non-moving; He is of infinite forms; He is Śeṣa; this whole universe is being held as a mustard bean on His head; He is the Nature Intelligence and Bliss and He is Self-manifest. When he wants to destroy all this during the Pralaya, the very powerful Saṅkarṣaṇa Rudra, well arrayed with the eleven Vyūhas, military (squadrons) arrangements, springs up from Him.

त्रिलोचनश्च त्रिशिखं शूलमुत्तंभयन्स्वयम् ।
उदतिष्ठन्महासत्त्वो महाभूतक्षयङ्करः ॥ 23 ॥

From His Central Eyebrows, looking wide with His Three Eyes and raising His Trident, resplendent with three flames.

यस्यांघ्रिकमलद्वंद्वशोणाच्छनखमण्डले ।
विराजन्मणिबिंबेषु महाहिपतयोऽनिशम् ॥ 24 ॥
एकान्तभक्तियोगेन सह सात्त्वतपुङ्गवैः ।
प्रणमन्तः स्वमूर्ध्ना ते स्वमुखानि समीक्षते ॥ 25 ॥

All the (prominent) principal snakes, ruling over many others, come to Him during the nights, filled with devotion and surrounded with Bhaktas (devotees) and bow down to Him with their heads bent low and look at each other's faces, enlightened with the lights from the jewels shining with clear lustre, on the nails of the red toes of His Lotus-Feet.

स्फुरत्कुण्डलमाणिक्यप्रभामण्डलभांज्यपि ।
सुकपोलानि चारूणि गंडस्थलद्युमन्ति च ॥ 26 ॥
नागराजकुमार्योऽपि चार्वंगविलसत्त्विषः ।
विशदैर्विपुलैस्तद्वद्धवलैः सुभगैस्तथा ॥ 27 ॥

At that time their faces become brilliant with the rays emitting from the jewels on the top of their very gay encircled hoods; and their cheeks look beautiful and shining. The daughters of the Nāga Rāja also do like this; when very beautiful rays come out of their perfectly excellent bodies.

रुचिरैर्भुजदण्डैश्च शोभमाना इतस्ततः ।
चन्दनागुरुकाश्मरीपङ्कलेपेन भूषिताः ॥ 28 ॥
तदभिमर्षसंजातकामावेशसमायुताः ।
ललितस्मितसंयुक्ताः सव्रीडं लोकयन्ति च ॥ 29 ॥

Their arms are wide extended; they look very clear and they are beautifully white. They use always Sandalpaste, Aguru and Kāṣmīri unguments. Being overpowered by the amorous passion, due to their contact with those scented things, they look at Him with bashful glances and sweet smiles and expect Āsīs (benedictions) from Him.

अनुरागमदोन्मत्तविघूर्णारुणलोचनम् ।
करुणावलोकनेत्रं च आशासानास्तथाशिषः ॥ 30 ॥
सोऽनन्तो भगवान्देवोऽनन्तसत्त्वो महाशयः ।
अनन्तगुणवार्धिश्च आदिदेवो महाद्युतिः ॥ 31 ॥

And then His eyes roll maddened with love and express signs of kindness and mercy. The Bhagavān Ananta Deva is of boundless strength; His attributes are infinite; He is the ocean of infinite qualities. He is the Ādi Deva, of a very good nature and His Nature is highly luminous.

संहतामर्षरोषादिवेगो लोकशुभाय च ।
आस्ते महासत्त्वनिधिः सर्वदेवप्रपूजितः ॥ 32 ॥

He has abandoned anger and envy and He wants the welfare of all. All the Devas worship Him and He is the repository of all Sāttvic qualities.

ध्यायमानस्त्र सुरैः सिद्धैरसुरैश्चोरगैस्तथा ।
विद्याधरैश्च गंधर्वैर्मुनिसंघैश्च नित्यशः ॥ 33 ॥
अनारतमदोन्मत्तलोकविह्वललोचनः ।
वाक्यामृतेन विबुधान्स्वपार्षदगणानपि ॥ 34 ॥

The Devas, Siddhas, Asuras, Uragas, Vidyādharas, Gandharvas, and Munis always meditate on Him. On account of His constant Mada Rāga the ethusiasm and intoxication, His sight appears intoxicated and His eyes look perturbed with emotions. He is always pleasing to those who surround him and to the Devas by His sweet nectar-like words.

आप्यायमानः स विभुर्वैजयन्तीं स्त्रजं दधत् ।
अम्लानाभिनवैः स्वच्छैस्तुलसीदलसंचयैः ॥ 35 ॥
माद्यन्मधुकरव्रातघोषश्रीसंयुतां सदा ।
नीलवासा देवदेव एककुण्डलभूषितः ॥ 36 ॥

The Vaijayantī garland hangs from His neck; it never wanes and it is always decorated with the fresh and clear Tulasī leaves. The maddened bees make their humming noises incessantly and thus add to the beauty. He is the Deva of the Devas and He wears a blue coloured cloth and He is ornamented with only one ear-ring.

हलस्य ककुदि न्यस्तसुपीवरभुजोऽव्ययः ।
महेन्द्रः काञ्चनीं यद्वद्वरत्रां च मतंगमः ॥ 37 ॥
उदारलीलो देवेशो वर्णितः सात्त्वतर्षभैः ।

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे विंशोऽध्यायः ॥ 20 ॥

He (the God Viṣṇu) Undecaying and Immutable; resting His fleshy arms on the Halakakuda (the lofty portion of the plough), He is upholding the golden girdle as the elephant Airāvata of Indra upholds the golden girdle. O Nārada! The devotees describe Him as the Source of this Līlā of the Universe and the Controller of the Devas.

Here ends the Twentieth Chapter of the Eighth Book on the narrative of the Talātala in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXI

On the Narrative of Hells

नारायण उवाच

तस्यानुभावं भगवान्ब्रह्मपुत्रः सनातनः ।
सभायां ब्रह्मदेवस्य गायमान उपासते ॥ 1 ॥
उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः
सत्त्वाद्याः प्रकृतिगुणा यदीक्षयाऽऽसन् ।
यद्रूपं ध्रुवमकृतं यदेकनामात्मन्नानाधात्
कथमुह वेद तस्य वर्त्म ॥ 2 ॥

Nārāyaṇa said: O Devarṣi! Sanātana, the son of Brahmā, recites thus in the assembly of the Devas, the glories of the Bhagavān Ananta Deva, and

worships Him, thus: How can one of ordinary sight and understanding grasp the real nature of Brahma, Whose mere Glance enables the Prakṛti work Her Guṇas in the Creation, Preservation and Destruction of this Universe! Him Whose nature has no beginning nor end; Who though One, has created all this Prapañca (the universe of five elements) as a covering to the Ātman (the True Self).

मूर्तिं नः पुरुकृपया बभार सत्त्वं
संशुद्धं सदसदिदं विभाति यत्र ।
यल्लीलां मृगपतिराददेऽनवद्यामादातुं
स्वजनमनांस्युदारवीर्यः ॥ 3 ॥

He has made the Sat and Asat, out of his infinite compassion, this universe, full of cause and effects, visible in His one and only one Śuddha Sattva nature where even the very powerful lion is imitating his Līlā (Pastime), void of all defects, to bring under His control the minds of His own kinsmen.

Note: This Ananta Deva is the Ruling Principle in the Fourth Dimensional Space.)

यन्नाम श्रुतमनुकीर्तयेदकस्मादार्त्तो
वा यदि पतितः प्रलम्भनाद्वा ।
हंत्यंहः सपदि नृणामशेषमन्यं कं
शेषाद्भवत आश्रयेन्मुमुक्षुः ॥ 4 ॥

To Whom else, then, the persons, desirous of Mokṣa, will take refuge, the mere hearing or reciting Whose Name, in a fallen or a distressed condition, or merely in jest, takes away instantly all the sins! He is upholding the earth with the mountains, oceans, rivers and all the beings as if an atom on his thousand heads. He is infinite. His power knows no decrease in any time.

मूर्धन्यर्पितमणुवत्सहस्र मूर्ध्नो
भूगोलं सगिरिसरित्समुद्रसत्त्वम् ।
आनंत्यादनमितविक्रमस्य भूम्नः
को वीर्याण्यधिगणयेत्सहस्रजिह्वः ॥ 5 ॥
एवं प्रभावो भगवाननंतो दुरंतवीर्योरुगुणानुभावः ।
मूले रसायाः स्थित आत्मतंत्रो यो
लीलया क्ष्मां स्थितये बिभर्ति ॥ 6 ॥

No one can describe his actions even if one had thousand tongues to speak. He is an infinite strength, of the endless high qualities and of unlimited understanding. Thus staying at the bottom of the earth, the Bhagavān Ananta Deva is upholding with ease this earth for her protection, unaided and independent.

एता ह्येवेह तु नृभिर्गतयो मुनिसत्तम ।
गन्तव्या बहुशो यद्वद्यथाकर्मविनिर्मिताः ॥ 7 ॥
यथोपदेशं च कामान्सदा कामयमानकैः ।
एतावतीर्हि राजेन्द्र मनुष्यमृगपक्षिषु ॥ 8 ॥

O Muni! The people get the fruits of their actions and desires as they want and as they have followed the paths laid down in the Śāstras and become according kings, men, deer or birds or other creatures in other states.

विपाकगतयः प्रोक्ता धर्मस्य वशगातस्था ।
उच्चावचा विसदृशा यथाप्रश्नं निबोधत ॥ 9 ॥

O Nārada! This I have described, as you questioned me before, the various and dissimilar fruits of various actions, done according to the dictates of the Dharma and the Śāstras.

नारद उवाच

विचित्रमेतल्लोकस्य कथं भगवता कृतम् ।
समानत्वे कर्मणां च तन्नो ब्रूहि स यथातथम् ॥ 10 ॥

Nārada said: O Bhagavan! Kindly describe to me now why has the Bhagavān created so many diversities, when the Karmas, done by the Jīvas, are the same.

नारायण उवाच

कर्तुः श्रद्धावशादेव गतयोऽपि पृथग्विधाः ।
त्रिगुणत्वात्सदा तासां फलं विसदृशं त्विह ॥ 11 ॥
सात्त्विक्या श्रद्धया कर्तुः सुखित्वं जायते सदा ।
दुःखित्वं च तथा कर्तृ राजस्या श्रद्धया भवेत् ॥ 12 ॥
दुःखित्वं चैव मूढत्वं तामस्या श्रद्धयोदितम् ।
तारतम्यात्तु श्रद्धानां फलवैचित्र्यमीरितम् ॥ 13 ॥

Nārāyaṇa said: O Narada! So many different states arise because the Śraddhās of the doers are so different. The fruits differ because the Śraddhās

vary, some being Sāttvik, some Rājasik and some Tāmasik. If the Śraddhā be Sāttvik, happiness comes always; if it be Rājasik, incessant pain and misery is the result; if it be Tāmasik, misery comes and the loss of the knowledge of good or bad is the result.

अनाद्यविद्याविहितकर्मणां परिणामजाः ।
सहस्रशः प्रवृत्तास्तु गतयो द्विजपुङ्गव ॥ 14 ॥
तद्भेदान्वर्णयिष्यामि प्राचुर्येण द्विजोत्तम ।
त्रिजगत्या अन्तराले दक्षिणस्यां दिशीह वै ॥ 15 ॥

Thus the fruits differ as the Śraddhā varies. O Best of Dvijas! Thousands and thousands of states occur to a man as the result of their Karmas, done under the influence of the beginningless Avidyā (Nescience), O Dvijottama! I will now deal in detail with their varieties; hear.

भूमेरधस्तादुपरि त्वतलस्य च नारद ।
अग्निष्वात्ताः पितृगणा वर्तन्ते पितरश्च ह ॥ 16 ॥
वसंति यस्यां स्वीयानां गोत्राणां परमाशिषः ।
सत्याः समाधिना शीघ्रं त्वाशासानाः परेण वै ॥ 17 ॥

Behind this Triloki, below this earth and over the Atala, the Pitṛs named Agniṣvāttas and other forefathers live. Those Pitṛs stay there, and, practising deep Samādhis, they offer always, to their best, blessing to their own Gotra (families) respectively.

पितृराजोऽपि भगवान्संपरेतेषु जंतुषु ।
विषयं प्रापितेष्वेषु स्वकीयैः पुरुषैरिह ॥ 18 ॥
सगणो भगवत्प्रोक्ताज्ञापरो दमधारकः ।
यथाकर्म यथादोषं विदधाति विचारदृक् ॥ 19 ॥
स्वान्गणान्धर्मतत्त्वज्ञान्सर्वानाज्ञाप्रवर्तकान् ।
सदा प्रेरयति प्राज्ञो यथादेशनियोजितान् ॥ 20 ॥

There Yama, the God of the Pitṛs gives punishment to the dead brought there by His messengers according to their Karmas and faults. By the command of the Bhagavān, the Yama, surrounded by his own Gaṇas (persons), judges and does full justice according to the Karmas that they had done and the sins they and had committed He sends always those of his messengers who obey his order and know the Tattva of Dharma, and who are posted to their respective duties to carry out what He commands.

नरकानेकविंशत्या संख्या वर्णयन्ति हि ।
अष्टाविंशमितान्केचित्तानानुक्रमतो ब्रुवे ॥ 21 ॥

The writers of the Śāstras describe twenty-one Narakas of hells; others say there are twenty-eight hells. Now hear their names: Tāmisra, Andha

तामिस्त्र अंधतामिस्त्रो रौरवोऽपि तृतीयकः ।
महारौरवनामा च कुम्भीपाकोऽपरो मतः ॥ 22 ॥
कालसूत्रं तथा चासिपत्रारण्यमुदाहृतम् ।
सूकरस्य मूखं चांधकूपोऽथ कृमिभोजनः ॥ 23 ॥
संदंशस्तप्तमूर्तिश्च वज्रकंटक एव च ।
शाल्मली चाथ देवर्षे नाम्ना वैतरणी तथा ॥ 24 ॥
पूयोदः प्राणरोधश्च तथा विशसनं मतम् ।
लालाभक्षः सारमेयादनमुक्तमतः परम् ॥ 25 ॥
अवीचिरप्ययः पानं क्षारकर्दम एव च ।
रक्षोगणाख्यसंभोजः शूलप्रोतोऽप्यतः परम् ॥ 26 ॥
दंदशूकोऽवटारोधः पर्यावर्तनकः परम् ।
सूचीमुखमिति प्रोक्ता अष्टाविंशतिनारकाः ॥ 27 ॥

Tāmisra, Raurava, Mahāraurava, Kumbhīpāka, Kālasūtra, Asipatrakānana, Śūkaramukha, Andhakūpa, Kṛmibhojana, Taptamūrti, Samdamśa, Vajrakaṇṭaka, Śālmalī, Vaitaraṇī, Pūyoda, Prāṇarodha, Viśasanam, Lālābhakṣa, Sārameyādana, Avīci, Apaḥpāna, Kṣārakardama, Rakṣogaṇa, Sambhoja, Śūlaprota, Dandaśūka, Avaṭārodha, Paryāvartanaka, and Sūcimukha. These are the twenty-eight Narakas or hells.

Note: These are 29.

इत्येते नारका नाम यातनाभूमयः पराः ।
कर्मभिश्चापि भूतानां गम्याः पद्मजसंभवः परम् ॥ 28 ॥

इति श्रीमद्देवीभागवते महापुराणे अष्टमस्कन्धे एकविंशोऽध्यायः ॥ 21 ॥

These hells are very tormenting. O Son of Brahmā! The embodied beings (jīvas) suffer these according to their own Karmas respectively.

Here ends the Twenty-first Chapter of the Eighth Book on the narrative of hells in the Mahā Purāṇam, Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXII

On the Sins

नारद उवाच

कर्मभेदाः कतिविधाः सनातनमुने मम ।
श्रोतव्यं सर्वथैवैते यातनाप्राप्तिभूमयः ॥ 1 ॥

Nārada said: O Everlasting one! O Muni! Now describe the various actions that lead to these tormenting hells. I like to hear about them in detail.

श्रीनारायण उवाच

यो वै परस्य वित्तानि दारापत्यानि चैव हि ।
हरते स हि दुष्टात्मा यमानुचरगोचरः ॥ 2 ॥
कालपाशेन सम्बद्धो याम्यैरतिभयानकैः ।
तामिस्रनाम्नि नरके पात्यते यातनास्पदे ॥ 3 ॥

Nārāyaṇa said: O Devarṣi! He who steals other's sons, wives, and riches, the wicked fellow is taken to Yama by His messengers. Tied down hard and fast by the terrible messengers of Yama, by the Kāla rope (rope of time), he is taken to the Tāmisra hell, the place of many torments.

ताडनं दण्डनं चैव सन्तर्जनमतः परम् ।
याम्याः कुर्वन्ति पाशाढ्याः कश्मलं याति चैव हि ॥ 4
मूर्च्छामायाति विवशो नारकी पद्मभूसुत ।
यः पतिं वंचयित्वा तु दारादीनुपभुज्यति ॥ 5 ॥
अन्धतामिस्रनरके पात्यते यमकिंकरैः ।
पात्यमानो यत्र जंतुर्वेदनापरवान्भवेत् ॥ 6 ॥

There the Yama's attendants punish him, beat him and threaten him; and he becomes stupefied, and feels himself very weak, distressed and ultimately faints. He who deceives another's husband and enjoys his wives; the Yama's servants drag him down to Andha Tāmisra hell. There he suffer many amount of pain and suffering. He loses instantly his eyesight and his brain gets upset.

नष्टदृष्टिर्नष्टमतिर्भवत्येवाविलम्बतः ।
वनस्पतिर्भज्यमानमूलो यद्वद्भवेदिह ॥ 7 ॥
तस्मादप्यंधतामिस्रनाम्ना प्रोक्तः पुरातनैः ।
एतन्ममाहमिति यो भूतद्रोहेण केवलम् ॥ 8 ॥
पुष्णाति प्रत्यहं स्वीयं कुटुम्बं कार्यलंपटः।
एतद्विहाय चात्रैव स्वाशुभेन पतेदिह ॥ 9 ॥

His state resembles that of a tree when its trunk is broken. For this reason the ancient sages called this Andha Tāmisra. He who being subject to 'My' and Mine quarrels with others and being very much attached, maintains his family, leaves his families here and goes with his bad tendencies to the Raurava hell, very horrible to all.

रौरवे नाम नरके सर्वसत्त्वभयावहे ।
इह लोकेऽमुना ये तु हिंसिता जंतवः पुरा ॥ 10 ॥
त एव रुरवो भूत्वा परत्र पीडयन्ति तम् ।
तस्माद्रौरवमित्याहुः पुराणज्ञा मनीषिणः ॥ 11 ॥
रुरुः सर्पादतिक्रूरो जंतुरुक्तः पुरातनैः ।
एवं महारौरवाख्यो नरको यत्र पूरुषः ॥ 12॥

The animals whom he injured and killed before in this world, assume the form of Ruru animal and torment him in the next. For this reason, the intelligent knowers of Purāṇa, call this Raurava. The ancients says, that Ruru is more cruel and ferocious than snakes. These animals live in that hell; hence it is termed Mahāraurava.

यातनां प्राप्यमाणे हि यः परं देहसम्भवः ।
क्रव्यादा नाम रुरवस्तं क्रव्ये घातयन्ति च ॥ 13 ॥
य उग्रः पुरुषः क्रूरः पशुपक्षिगणानपि ।
उपरंधयते मूढो याम्यास्तं रंधयन्ति च ॥ 14 ॥
कुंभीपाके तप्ततैले उपर्यपि च नारद ।
यावंति पशुरोमाणि तावद्वर्षसहस्रकम् ॥ 15 ॥

He who torments others, goes to this hell and these Rurus, the flesh-eaters, spring on his body and bite and eat his flesh. he who cooks other animals and birds, that cruel ferocious, thus deluded, is cooked in return on the hot oil in the Kumbhīpāka hell by the Yama Dūtas for thousand years.

पितृविप्रब्राह्मणध्रुक्कालसूत्रे स नारके ।
अग्न्यर्काभ्यां तप्यमाने नारकी विनिवेशितः ॥ 16 ॥
क्षुत्पिपासादह्यमानोऽन्तःशरीरस्तथा बहिः ।
आस्ते शेते चेष्टते चावतिष्ठति च धावति ॥ 17 ॥

He who quarrels with his Pitṛs and the Brāhmaṇas, is taken by the Yama Dūtas to the Kālasūtra hell and there be burnt by the fire and Sun. There that hellish person, being troubled very much, inside and outside by hunger and thirst, sometimes sits, sometimes sleeps, sometimes walks, and sometimes runs hither and thither.

निजवेदपथाद्यो वै पाखण्डं चोपयाति च ।
अनापद्यापि देवर्षे तं पापं पुरुषं भटाः ॥ 18 ॥
असिपत्रवनं नाम नरकं वेशयन्ति च ।

O Devarṣi! He who transgresses the path of the Vedas in times other than those of calamity and danger and follows other paths even to a trifling distance, that sinner is taken by Yamadūtas to Asipatra Kānana and there whipped severely.

कशया प्रहरंत्येव नारकी तद्गतस्तदा ॥ 19 ॥
इतस्ततो धावमान उत्तालमतिवेगितः ।
असिपत्रैश्छिद्यमान उभयत्र च धारभिः ॥ 20 ॥
संछिद्यमानसर्वांगो हा हतोऽस्मीति मूर्च्छितः ।
वेदनां परमां प्राप्तः पतत्येव पदे पदे ॥ 21 ॥
स्वधर्मानुगतं भुंक्ते पाखण्डफलमल्पधीः ।

Not being able to bear that, he runs wildly to and fro and is pierced by the sharpedged Asi leaves on both his sides. His whole body being cut asunder, he cries 'Oh! I am killed!' and faints away. Then feeling himself pained very much, he tumbles down at every step. Thus the sinner suffers for violating the path of the Vedas.

यो राजा राजपुरुषो दण्डयेद्वै त्वधर्मतः ॥ 22 ॥
द्विजे शरीरदण्डं च पापीयान्नारकी च सः ।
नरके सूकरमुखे पात्यते यमकिंकरैः ॥ 23 ॥
विनिष्पिष्टावयवको बलवद्भिस्तथेक्षुवत् ।

The King or that royal personage who gives orders of punishment, not approved by Dharma, and hurts or punishes the body of a Brāhmaṇa, the Yama's servants throw him down into the Śūkaramukha Hell and grind down his body with great force as a sugarcane is ground down.

आर्तस्वरेण स्वनयन्मूर्च्छितः कश्मलं गतः ॥ 24 ॥
स पीड्यमानो बहुधा वेदनां यात्यतीव हि ।
विविक्तपरपीडो योऽप्यविविक्तपरव्यथाम् ॥ 25 ॥
ईश्वरांकितवृत्तीनां व्यथामाचरते स्वयम् ।
स चांधकूपे पतति तदभिद्रोहयंत्रिते ॥ 26 ॥

He then crises aloud bitterly, he gets fainted and becomes stupefied. He is crushed by them and suffers all sorts of pains and miseries. Again he who knows the feelings of others when they are tormented, pains those insects who live on other's blood as bugs, etc., and who does not realise other's pains, goes, as a purnishment for that fault to the Andhakūpa Hell.

तत्रासौ जंतुभिः क्रूरैः पशुभिर्मृगपक्षिभिः ।
सरीसृपैश्च मशकैर्यूकामत्कुणजातिभिः ॥ 27 ॥

There he is pained by the beasts, birds, deers, reptiles, mosquitoes, bugs, louses, flies and Dandaśūkas and various other cruel animals.

मक्षिकाभिश्च तमसि दंदशूकैश्च पीड्यते ।
परिक्रामति चैवात्र कुशरीरे च जंतुवत् ॥ 28 ॥
यस्तु संविहितैः पञ्चयज्ञैः काकैश्च संस्तुतः ।
अश्नाति चासंविभज्य यत्किंचिदुपपद्यते ॥ 29 ॥
स पापपुरुषः क्रूरैर्याम्यैश्च कृमिभोजने ।
नरकाधमके दुष्टकर्मणा परिपात्यते ॥ 30 ॥

There he lives in his ugly body and roams like a beast. The man who, getting even a trifling wealth and food-stuff, does not perform the five Mahā Yajñas and gives not a share of that to the Devas and feeds his own belly with that like a crow, is taken by the ferocious Yamadūtas to the worst Kṛmibhojana Naraka for his sinful deeds.

लक्षयोजनविस्तीर्णे कृमिकुण्डे भयङ्करे ।
कृमिरूपं समासाद्य भक्ष्यमाणश्च तैः स्वयम् ॥ 31 ॥
अप्रत्ताऽप्रहुतादो यः पातःमाप्नोति तत्र वै ।
यस्तु स्तेयेन च बलाद्धिरण्यं रत्नमेव च ॥ 32 ॥

This hell is one lakh Yojanas wide and is the reservoir of worms. It causes terror to the inhabitants of the hell. That sinner assumes the form of an insect and is eaten up on return by the insects and thus passes his time there.

ब्राह्मणस्यापहरति अन्यस्यापि च कस्यचित् ।
अनापदि च देवर्षे तममुत्र यमानुगाः ॥ 33 ॥
अयस्मयैरग्निपिंडैः सदृशैर्निष्कुषंति च ।
योऽगम्यां योषितं गच्छेदगम्यं पुरुषं च या ॥ 34 ॥

तावमुत्रापि कशया ताण्डयन्तो यमानुगाः ।
तिग्मया लोहमय्या च सूर्म्याऽप्यालिंगयन्ति तम् ॥ 35 ॥

When a man does not give any share to the Atithis or the guests and does not offer oblations to the Fire and eats his food, he, too, goes to the above hell. When a man in times other than that of great danger and distress, follows the livelihood of a thief and robs gold and jewels forcibly of a Brāhmin or any other person, he is taken to this hell and the Yama's servants pierce and cut off his skin by a fiery hot iron cutter.

तां चापि योषितं सूर्म्याऽऽलिंगयन्ति यमानुगाः ।
यस्तु सर्वाभिगमनः पुरुषः पापसंचयी ॥ 36 ॥
निरयेऽमुत्र तं याम्याः शाल्मलीं रोषयंति तम् ।
वज्रकण्टकसंयुक्तां शाल्मलीं तामयस्मयीम् ॥ 37 ॥

When a man goes for an illicit cohabitation to one who is not fit to be approached and when a woman goes similarly to an unapproachable man, both of them are taken, being whipped, to this hell by the servants of Yama! Where the man is obliged to embrace a fiery hot iron figure of woman and *vice versa*. When a man goes to all sorts of wombs for unnatural crimes, he is taken to Vajra Kaṇṭaka Naraka and placed on the top of an iron Śālmalī wood.

राजन्या राजपुरुषा ये वा पाखंडवर्तिनः ।
धर्मसेतुं विभिंदन्ति ते परेत्य गताः नराः ॥ 38 ॥
वैतरण्यां पतन्त्येव भिन्नमर्यादपातकाः ।
नद्यां निरयदुर्गस्य परिखायां च नारद ॥ 39 ॥

When a King or any royal personage, subject to the Pāṣaṇḍa Dharma (*i.e.,* the unrighteous path) breaks the boundary of a law, he for that sin goes to Vaitaraṇī, the ditch round that hell.

यादोगणैः समंतात्तु भक्ष्यमाणा इतस्ततः ।
नात्मना वियुजंत्येव वासुभिश्चापि नारद ॥ 40 ॥
स्वीयेन कर्मपाकेनोपतपन्ति च सर्वतः ।
विण्मूत्रपूयरक्तैश्च केशास्थिनखमांसकैः ॥ 41 ॥

There the aquatic animals eat his body all around. O Nārada! Yet neither his life nor his body parts with him. He is thrown, for his Karma, into the rivers filled with faeces, urine, puss, blood, hairs, bones, nails, flesh, marrow, fat, etc., and he becomes very much troubled.

मेदोवसासंयुतायां नद्यामुपपतंति ते ।
वृषलीपतयो ये च नष्टशौचा गतत्रपाः ॥ 42 ॥
आचारनियमैस्त्यक्ताः पशुचर्यापरायणाः ।
तेऽत्रानुकृष्टगतयो विण्मूत्रश्लेष्मरक्तकैः ॥ 43 ॥
श्लेष्ममलसमापूर्णे निपतंति दुराग्रहाः ।
तदेव खादयन्त्येतन्यमानुचरवर्गकाः ॥ 44 ॥

Those who are the husbands of Vṛṣalīs (girls under twelve years of age, who have attained menstruation; or the barren women), void of any Śauca (cleanliness) or shame and without any Ācāra Vyavahāra (the following of one's natural customs and rites) and those who follow Paśvācāra (like beasts), they meet with a very hard fate and are thrown into this hell filled with faeces, urine, cough, blood and other impurities and when they feel hungry, are forced to eat the above things.

ये श्वानगर्दभादीनां पतयो वै द्विजातयः ।
मृगयारसिका नित्यमतीर्थे मृगघातकाः ॥ 45 ॥
परेतांस्तान्यमभटा लक्ष्यीभूतान्नराधमान् ।
इषुभिश्च विभिंदन्ति तांस्तान्दुर्नयमागतान् ॥ 46 ॥

When those persons that are twice born, maintain dogs and asses, etc, and when they are addicted to hunting, and kill daily, for nothing, beasts, birds and dear, those evil-doers are specially watched by the servants of Yama and when they retire, they tear them asunder by shooting bows at them.

ये दम्भा दम्भयज्ञेषु पशून्घ्नंति नराधमाः ।
तानमुष्मिभटा नरके वैशसे तदा ॥ 47 ॥
निपात्य पीडयंत्येव कशाघातैर्दुरासदैः ।
यो भार्यां च सवर्णां वै द्विजो मदनमोहितः ॥ 48 ॥

He who kills animals, engaged vainly in a sacrifice and addicted to haughty tempers and habits, is thrown into this hell by the Yama's servants and whipped very severely. The twice-born that co-pulates blindly with a savarṇā wife, is taken by the Yama's messengers into the hell filled with semen and he is made to drink that.

रेतः पातयते मूढोऽमुत्र तं यमकिंकराः ।
रेतः कुण्डे पातयन्ति रेतः संपाययन्ति च ॥ 49 ॥
ये दस्यवोऽग्निदाश्चैव गरदाः सार्थघातकाः ।
ग्रामान्सार्थान्विलुंपन्ति राजानो राजपूरुषाः ॥ 50 ॥

Those who are addicted to robbery, who put fire to other's houses, who make others drink poison, those that are treacherous, and who destroy the interest of the villagers and other persons, those kings or the royal personages are taken after their death by the Yamadūtas to the Sārameyādana hell.

तान्परेतान्यमभटा नयन्ति श्वानकादनम् ।
विंशत्यधिकसंख्याताः सारमेया महाद्भुताः ॥ 51 ॥
सप्तशत्या समाख्याता रभसं खादयन्ति ते ।
सारमेयादनं नाम नरकं दारुणं मुने ॥ 52 ॥
अतः परं प्रवक्ष्यामि अवीचिप्रमुखान्मुने ।

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे द्वाविंशोऽध्यायः ॥ 22 ॥

There seven hundred and twenty dogs, very wonderful to behold, come furiously and with great force and energy, over them and feed on them. O Nārada! This hell is denominated as Sārameyādana Naraka and it is very horrible. Now I will describe to you the other hells Avīci and others.

Here ends the Twenty-second Chapter of the Eighth Book on the narrative of the sins leading to hells in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIII

On the Remaining Hells

श्रीनारायण उवाच

ये नराः सर्वदा साक्ष्ये अनृतं भाषयन्ति च ।
दाने विनिमयेऽर्थस्य देवर्षे पापबुद्धयः ॥ 1 ॥
ते प्रेत्यामुत्र नरके अवीच्याख्येऽतिदारुणे ।
योजनानां शतोच्छ्रायाद्गिरिमूर्ध्नः पतंति हि ॥ 2 ॥

Nārāyaṇa said: O Nārada! When persons, impelled by sinful motives, always speak false at the time of giving evidence or at the time of taking or giving money, they, after their death, go to the terrible hell, named Avīci. There, from the summit of a mountain, one hundred Yojanas high! they are dropped at once down below with their heads inverted down.

अनाकाशेऽधःशिरस्तदवीचीतिनामके ।
यत्र स्थलं दृश्यते च जलवद्वीचिसंयुतम् ॥ 3 ॥
अवीचिमत्ततस्तत्र तिलशश्छिन्नविग्रहः ।
म्रियते नैव देवर्षे पुनरेवावरोप्यते ॥ 4 ॥

Here the solid ground looks like water and appears like waves. Therefore it is called Avīci, resembling like Avīci waves. Here if the sinners body be cut to small pieces, still he does not die; rather he gets a new body when his body is all cut to pieces.

यो वा द्विजो वा राजन्यो वैश्यो वा ब्रह्मसम्भव ।
सोमपीथस्तत्कलत्रं सुरां वा पिबतीव हि ॥ 5 ॥
प्रमादतस्तु तेषां वै निरये परिपातनम् ।
कुर्वन्ति यमदूतास्ते पानं कार्ष्णायसो मुने ॥ 6 ॥
वह्निना द्रवमाणस्य नितरां ब्रह्मसम्भव ।
सम्भावनेन स्वस्यैव योऽधमोपि नराधमः ॥ 7 ॥
विद्याजन्मतपोवर्णाश्रमाचारवतो नरान् ।
वरीयसोऽपि न बहु मन्यते पुरुषाधमः ॥ 8 ॥

O Son of Brahmā! When a man, be he a Brāhmin, Kṣattriya, or a Vaiśya, drinks the Soma (wine) or due to inadvertence drinks wine, he is thrown into this hell. O Muni! The Yama's servants make him drink the molten iron. When a vile person being maddened by the pride of his self-learning, birth. austerities or Varṇa and Āśrama, does not pay his respect duly to his superiors, he is thrown into the Kṣārakardama hell with his head downwards. He suffers a tremendous pain there.

स नीयते यमभटैः क्षारकर्दमनामके ।
निरयेऽर्वाक्शिरा घोरा दुरंतयातनाऽश्नुते ॥ 9 ॥

When a man or woman out of delusion, performs the human sacrifices (where men are immolated as victims), he or she has to eat the human flesh here.

ये वै नरा यजंत्यन्यं नरमेधेन मोहिताः ।
स्त्रियोऽपि वा नरपशुं खादंत्यत्र महामुने ॥ 10 ॥
पशवो निहतास्ते तु यमसद्मनि संगताः ।
सौनिका इव ते सर्वे विदार्य शितधारया ॥ 11 ॥

Those that killed before all sorts of beasts, come after their death into this abode of Yama, all united and like butchers, cut each others flesh by pickaxes, etc., and drink their blood and dance and sing repeatedly. They do, in fact, what the terrible Rākṣasas do.

असृक्पिबन्ति नृत्यन्ति गायन्ति बहुधा मुने ।
यथेह मांसभोक्तारः पुरुषादा दुरासदाः ॥ 12 ॥
अनागसोऽपि येऽरण्ये ग्रामे या ब्रह्मपुत्रक ।
वैश्रंभकैरुपसृतान्विश्रंभय्य जिजीविषून् ॥ 13 ॥
शूलसूत्रादिषु प्रोतान्क्रीडनोत्कारकानिव ।
पातयन्ति च ते प्रेत्य शूलपाते पतंति ह ॥ 14 ॥

When persons meet with the innocent persons, wishing to live in villages or forests and raise their confidence by various such means and make them attached and finally pierce them by pointed Śūlas (trident) or pointed swords and kill them as if they were ordinary play things, they are taken after their death by the Yama dūtas and thrown into Śūlādi Naraka (pierced by Śūlas).

शूलादिषु प्रोतदेहाः क्षुतृड्भ्यां चातिपीडिताः ।
तिग्मतुंडैः कंकबकैरितश्चेतश्च ताडिताः ॥ 15 ॥
पीडिता आत्मशमलं बहुधा संस्मरंति हि ।
ये भूतानुद्वेजयन्ति नरा उल्बणवृत्तयः ॥ 16 ॥

They are pierced there by Śūlas and become overpowered by hunger and thirst. Herons and cranes, with their sharp beaks hunt after them to and fro. Thus tormented, they remember all their sins done in their previous lives.

यथा सर्पादिकास्तेऽपि नरके निपतंति हि ।
दंदशूकाभिधाने च यत्रोत्तिष्ठन्ति सर्वतः ॥ 17 ॥
पंचाननाः सप्तमुखा ग्रसंति नरकागतान् ।
यथा बिलेशया विप्र क्रूरबुद्धिसमन्विताः ॥ 18 ॥

Those who follow stray paths and trouble the other beings as the serpents do, they fall into the Dandaśūka hell. Here worms with five face and seven faces come from all sides and eat them as a fierce serpent devours a mouse.

येऽवटेषु कुसूलादिगुहादिषु निरुन्धते ।
तानमुत्रोद्यतकराः कीनाशपरिसेवकाः ॥ 19 ॥
तेष्वेवोपविशित्वा च सगरेण च वह्निना ।
धूमेन च निरुन्धन्ति पापकर्मरतान्नरान् ॥ 20 ॥

Those who confine persons in dark holes, a dark room or a dark cave they are taken by the Death servants with their arms uplifted and confined to similar dark caves, filled with poison, fire and smoke.

योऽतिथीन्समयप्राप्तान्दिधक्षुरिव चक्षुषा ।
पापेनेहालोकयेच्च स्वयं गृहपतिर्द्विजः ॥ 21 ॥
तस्यापि पापदृष्टेर्हि निरये यमकिंकराः ।
अक्षिणी वज्रतुण्डा ये कंकाः काकवटादयः ॥ 22 ॥
गृध्राः क्रूरतराश्चापि प्रसह्योत्पाटयंति हि ।
य आढ्याभिमतिर्याति अहंकृत्यातिगर्वितः ॥ 23 ॥

When a Brāhmin householder, seeing a guest coming to his house in a reasonable (proper) time, casts a furious sinful glance at him as if to burn him, the Death's attendants, the herons with thounderbolt like beaks, the crows and the Vaṭas and other birds and very fierce vultures all come and forcibly take out the eyes of that person who committed the aforesaid sins.

तिर्यक्प्रेक्षण एवात्राभिविशंकी नराधमः ।
चिंतयाऽर्थस्य सर्वत्रायतिव्ययस्वरूपया ॥ 24 ॥
शुष्यद्धृदयवक्त्रश्च निर्वृतिं नैव गच्छति ।
ग्रहवद्रक्षते चार्थं स प्रेतो यमकिंकरैः ॥ 25 ॥
सूचीमुखे च नरके पात्यते निजकर्मणा ।
वित्तग्रहं च पुरुषं वायका इव याम्यकाः ॥ 26 ॥

When person elated with vanity of his riches become too haughty and doubt over their Gurus and when their hearts and faces wither withal away, as it were, with the thoughts of their income and expenditure, and being always unhappy, hoard up money always like the Brahma Piśācas, the Death's officers take them for these Karmas to Sūcimukha Narakas and pierce all over his body with pins, as a tailor does with his cloth.

किंकराः सर्वतोऽङ्गेषु सूत्रैः परिवर्यंति हि ।
एते बहुविधा वित्तनरकाः पापकर्मणाम् ॥ 27 ॥
नराणां शतशः सन्ति यातनास्थानभूमयः ।
सहस्रशोऽपि देवर्षे उत्क्रानुक्तास्तथापि हि ॥ 28 ॥

O Devarṣi! True, sinful persons thus suffer hundred thousand hells. All these are very painful and tormenting. Out of these the abovenamed twenty hells give the greatest sufferings.

विशंति नरकानेतान् यातनाबहुलान्मुने ।
तथा धर्मपराश्चापि लोकान् यान्ति सुखोद्गतान् ॥ 29 ॥
स्वधर्मो बहुधा गीतो यथा तव महामुने ।
देवीपूजनरूपो हि देव्याराधनलक्षणः ॥ 30 ॥

O Devarṣi! The sinners suffer various pains in hells and virtuous persons go to the several spheres where all sorts of happinesses and pleasures reign. O Maharṣi! I have described to you many forms of practising one's Sva Dharma; yet know this verily that the worship of the Devī's Gross Form and of Her Virāṭ Form is the Chief Dharma of all the persons. By worshipping the Devī, the persons have not to go to the hells.

येनानुष्ठितमात्रेण न नरो नरकं व्रजेत् ।
सा देवी भवपाथोधेरुद्धर्त्री पूजिता नृणाम् ॥ 31 ॥

इति श्रीमद्देवीभागवते महापुराणेऽष्टमस्कन्धे
त्रयोविंशोऽध्यायः ॥ 23 ॥

In fact, when the Devī Bhagavatī is worshipped, She Herself arrange for crossing the person to the other shore of this ocean of transmigration of existence.

Here ends the Twenty-third Chapter of the Eighth Book on the description of the remaining hells in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

CHAPTER XXIV

On the Devī Pūjā

नारद उवाच

धर्मश्च कीदृशस्तात देव्याराधनलक्षणः ।
कथमाराधिता देवी सा ददाति परं पदम् ॥ 1 ॥
आराधनविधिः को वा कथमाराधिता कदा ।
केन सा दुर्गनरकाद्दुर्गा त्राणप्रदा भवेत् ॥ 2 ॥

Nārada said: O Bhagavān! Of what sort is the Dharma, *i.e.*, the worship of the Devī? In what way shall we worship Her, so that She gives us the Highest Place? What are the methods and forms of Her Worship? Where and when shall we worship Her! So that the Durgā saves us from the above mentioned hells.

श्रीनारायण उवाच

देवर्षे शृणु चित्तैकाग्र्येण मे विदुषां वर ।
यथा प्रसीदते देवी धर्माराधनतः स्वयम् ॥ 3 ॥
स्वधर्मो यादृशः प्रोक्तस्तं च मे शृणु नारद ।
अनादाविह संसारे देवी सम्पूजिता स्वयम् ॥ 4 ॥

Nārāyaṇa said: O Devarṣi! You are the foremost of the Knowers of Truth. I will therefore tell you how the Devī gets pleased and how Her worship is conducted according to the Dharma. Hear attentively. O Nārada! I will also describe the nature of Sva Dharma. Hear that also. When one worships, with due rites and ceremonies, the Devī in this beginningless world, She Herself removes all the terrible dangers and difficulties.

परिपालयते घोरसङ्कटादिषु सा मुने ।
सा देवी पूज्यते लोकैर्यथावत्तद्विधिं शृणु ॥ 5 ॥
प्रतिपत्तिथिमासाद्य देवीमाज्येन पूजयेत् ।
घृतं दद्याद् ब्राह्मणाय रोगहीनो भवेत्सदा ॥ 6 ॥

Hear the rules how the people worship the Devī. When the Pratīpat Tithi (the first day after the Full or New Moon) comes, one should worship the Devī with a present of rice, etc., with ghee (clarified butter) and give that to the Brāhmins.

द्वितीयायां शर्करया पूजयेज्जगदंबिकाम् ।
शर्करां प्रददेद्विप्रे दीर्घायुर्जायते नरः ॥ 7 ॥

Then one becomes completely free from any disease. On the second day (Dvītiyā Tithi), one must serve the Mother of the Universe with sugar

and give that to the Brāhmins; he then becomes long-lived.

तृतीयादिवसे देव्यै दुग्धं पूजनकर्मणि ।
क्षीरं दत्त्वा द्विजाग्र्याय सर्वदुःखातिगो भवेत् ॥ 8 ॥
चतुर्थ्यां पूजनेऽपूपा देया देव्यै द्विजाय च ।
अपूपा एव दातव्या न विघ्नैरभिभूयते ॥ 9 ॥

On the third (tithi) on commencing with the Pūjā, the worshipper must give milk to the Devī and give that to a best Brāhmin; he is then freed from all his troubles and ailings. On the fourth (tithi) the worshipper is to offer a cake of flour to the Devī and then give that to a Brāhmin; no obstacles come to that man.

पञ्चम्यां कदलीजातफलं देव्यै निवेदयेत् ।
तदेव ब्रह्मणे देयं मेधावान्पुरुषो भवेत् ॥ 10 ॥
षष्ठीतिथौ मधु प्रोक्तं देवीपूजनकर्मणि ।
ब्राह्मणाय च दातव्यं मधुकांतिर्यतो भवेत् ॥ 11 ॥

On the fifth tithi, the worshipper is to offer plantains to the Devī and then to give that to the Brāhmins; he thus becomes intelligent. On the sixth tithi, the worshipper gives honey to the Devī and then that to a Brāhmin; he gets thus the beauty of his body.

सप्तम्यां गुडनैवेद्यं देव्यै दत्त्वा द्विजाय च ।
गुडं दत्त्वा शोकहीनो जायते द्विजसत्तम ॥ 12 ॥
नारिकेलमथाष्टम्यां देव्यै नैवेद्यमर्पयेत् ।
ब्राह्मणाय प्रदातव्यं तापहीनो भवेन्नरः ॥ 13 ॥
नवम्यां लाजमंबायै चार्पयित्वा द्विजाय च ।
दत्त्वा सुखाधिको भूयादिह लोके परत्र च ॥ 14 ॥

On the seventh tithi, the Brāhmin gives to the Devī the Naivedya (an offering of rice, etc.) with Guṛ (sugarcandy) and then that to the Brāhmins; he then becomes freed from his mental sorrows. On the eighth day, if one give cocoanut, one is freed of one's remorse, etc.; on the ninth, if anybody gives fried rice (Lāj), he will have his happiness increased both in this world and in the next.

दशम्यामर्पयित्वा तु देव्यै कृष्णतिलान्मुने ।
ब्रह्मणाय प्रदत्त्वा तु यमलोकाद्भयं न हि ॥ 15 ॥
एकादश्यां दधि तथा देव्यै चार्पयते तु यः ।
ददाति ब्राह्मणायैतद्देवीप्रियतमो भवेत् ॥ 16 ॥

O Muni! If on the tenth tithi, one offers to the Devī black Til (sesamun) and then to the Brāhmin, he becomes free from the fear of death. If, on the eleventh tithi, (ekādaśī) one gives the curd to the Devī and then to the Brāhmin, one becomes a great favourise of the Devī.

द्वादश्यां पृथुकान्देव्यै दत्त्वाऽऽचार्याय यो ददेत् ।
तानेव च मुनिश्रेष्ठ स देवीप्रियतां व्रजेत् ॥ 17 ॥
त्रयोदश्यां च दुर्गायै चणकान्प्रददाति च ।
तानेव दत्त्वा विप्राय प्रजासंततिमान्भवेत् ॥ 18 ॥

If on the twelfth day, one offers to the Devī and to the Brāhmin the Cipiṭaka rice or grain (well parched and flattened) one becomes a favourite of the Devī. If, on the thirteenth day one gives to the Bhagavatī grains and then that to a Brāhmin, one gets progeny.

चतुर्दश्यां च देवर्षे देव्यै सक्तून्प्रयच्छति ।
तानेव दद्याद्विप्राय शिवस्य दयितो भवेत् ॥ 19 ॥
पायसं पूर्णिमातिथ्यामपर्णायै प्रयच्छति ।
ददाति च द्विजाग्र्याय पितॄनुद्धरतेऽखिलान् ॥ 20 ॥

If, on the fourteenth day, one gives to the Devī the flour of fried barley or other grains (Śaktu) and then that to a Brāhmin, one becomes a favourite of Śiva. If on the Full Moon day, one offers to the Devī Pāyasa and then that to a Brāhmiṇ, then one's Pitṛs are uplifted to the higher regions.

तत्तिथौ हवनं प्रोक्तं देवीप्रीत्यै महामुने ।
तत्तत्तिथ्युक्तवस्तूनामशेषारिष्टनाशनम् ॥ 21 ॥

O Muni! On the above tithis, if one forms daily Homas, as stated in the Pūjā Chapter, the Devī becomes very pleased. The articles corresponding to the tithi as mentioned above destroy all the evils and inauspicious omens.

रविवारे पायसं च नैवेद्यं परिकीर्तितम् ।
सोमवारे पयः प्रोक्तं भौमे च कदलीफलम् ॥ 22 ॥
बुधवारे च संप्रोक्तं नवनीतं नवं द्विज ।
गुरवारे शर्करां च सितां भार्गववासरे ॥ 23 ॥
शनिवारे घृतं गव्यं नैवेद्यं परिकीर्तितम् ।

On Sunday, it is a rule to give an offering of Pāyasam (a food prepared of rice, milk, and sugar). On Monday, the milk; on Tuesday, the nice plantains; on Wednesday, the fresh butter; on Thursday, the gur or sagarcandy, Friday, the white sugar, and on Saturday, it is a rule to give the clarified butter of cows milk.

सप्तविंशतिनक्षत्रनैवेद्यं श्रूयतां मुने ॥ 24 ॥
घृतं तिलं शर्करां च दधि दुग्धं किलाटकम् ।
दधिकूर्चीं मोदकं च फेणिकां घृतमण्डकम् ॥ 25 ॥
कंसारं वटपत्रं च घृतपूरमतः परम् ।
वटकं कोकरसकं पूरणं मधु सूरणम् ॥ 26 ॥
गुडं पृथुकद्राक्षे च खर्जूरं चैव चारकम् ।
अपूपं नवनीतं च मुद्गं मोदकमेव च ॥ 27 ॥
मातुलुंगमिति प्रोक्तं भनैवेद्यं च नारद ।
विष्कंभादिषु योगेषु प्रवक्ष्यामि निवेदनम् ॥ 28 ॥

Now hear what should be offered on the Nakṣattras. The following are the the Naivedyas given to each of the Nakṣattras, in due order, from Aśvinī: Clarified butter (ghee), sesamum (Til), sugar, curd, milk, Kilāṭak (Mālāi, milk), Dadhikūrci (Mālāi curd), Modaka (a kind of sweetmeat, a confection) Pheṇikā, Ghṛta Maṇḍaka, a sort of sweet meat of wheaten flour and gur, Vaṭapattra, Ghṛtapura (Ghior), Vaṭaka, Kharjura juice (of the datepalm), a sort of sweet meat of Gur and gram, honey, Śūraṇa, Gur Pṛthuka, grapes, datepalms, Cārakās, Apūpa, Navanīta (fresh butter), mudga, modaka, and Mātuliṅga. Now hear what are given in the Viṣkambha and the other Yogas.

पदार्थानां कृतेष्वेषु प्रीणाति जगदम्बिका ।
गुडं मधु घृतं दुग्धं दधि तक्रं त्वपूपकम् ॥ 29 ॥
नवनीतं कर्कटीं च कूष्मांडं चापि मोदकम् ।
पनसं कदलीं जम्बुफलमाम्रफलं तिलम् ॥ 30 ॥
नारंगं दाडिमं चैव बदरीफलमेव च ।
धात्रीफलं पायसं च पृथुकं चणकं तथा ॥ 31 ॥
नारिकेलं जंभफलं कसेरुं सूरणं तथा ।

The World Mother becomes very much pleased when one offers to Her the following things: Gur, honey, ghee, milk, curd, Takra, Apūpa, fresh butter, Karkaṭī, Kuṣmāṇḍa, Modaka, Panasa, plantain, Jambu (rose-apple), mangoe, sesamum, oranges, Dāḍima, (pomegranate) Vadarī (Jujube) the Dhātrī (Āmalaki) fruit, Pāyasa, Pṛthuka, gram, cocoanut, Jambīra. Kaseru, and Śūraṇa.

एतानि क्रमशो विप्र नैवेद्यानि शुभानि च ॥ 32 ॥
विष्कंभादिषु योगेषु निर्णीतानि मनीषिभिः ।
अथ नैवेद्यामाख्यास्ये करणानां पृथङ्मुने ॥ 33 ॥
कंसारं मण्डकं फेणीं मोदकं वटपत्रकम् ।
लड्डुकं घृतपूरं च तिलं दधि घृतं मधु ॥ 34 ॥

The auspicious events occur when these are offered. The intelligent persons have thus decided to give the above on Viṣkambha and the other Yogas. Now hear: I will describe the things that are offered on the respective Karaṇas: Kamsāra, Maṇḍaka, Phenī, Modaka, Vaṭapattraka, Laḍḍuka, Ghṛtapūra, Til (sesamum), curd, ghee, and honey.

करणानामिदं प्रोक्तं देवीनैवेद्यमादरात् ।
अथान्यत्संप्रवक्ष्यामि देवीप्रीतिकरं परम् ॥ 35 ॥
विधानं नारद मुने शृणु तत्सर्वमादृतः ।
चैत्रशुद्धतृतीयायां नरो मधुकवृक्षकम् ॥ 36 ॥
पूजयेत्पंचखाद्यं च नैवेद्यमुपकल्पयेत् ।
एवं द्वादशमासेषु तृतीयातिथिषु क्रमात् ॥ 37 ॥
शुद्धपक्षे विधानेन नैवेद्यमभिदध्महे ।
वैशाखमासे नैवेद्यं गुडयुक्तं च नारद ॥ 38 ॥

These are to be offered devotedly to the Devī on the respective Karaṇas. Now I will describe to you the other offerings very pleasing to the Devī. Hear. O Nārada! Hear it with great attention and love. On the third tithi of the bright fortnight, in the month of Caitra, one is to worship duly the Madhuka tree and offer Pañca Khādya (the five sorts of food). So hear what articles are to be offered according to the rules that are laid down on the third day of the white fortnight of the other months.

ज्येष्ठमासे मधु प्रोक्तं देवीप्रीत्यर्थमेव तु ।
आषाढे नवनीतं च मधूकस्य निवेदनम् ॥ 39 ॥
श्रावणे दधि नैवेद्यं भाद्रमासे च शर्करा ।
आश्विने पायसं प्रोक्तं कार्तिके पय उत्तमम् ॥ 40 ॥
मार्गे फेण्युत्तमा प्रोक्ता पौषे च दधिकूर्चिका ।

माघे मासि च नैवेद्यं घृतं गव्यं समाहरेत् ॥ 41 ॥
नारिकेलं च नैवेद्यं फाल्गुने परिकीर्तितम् ।
एवं द्वादशनैवेद्यैर्मासे च क्रमतोऽर्चयेत् ॥ 42 ॥

The Guru, in the month of Vaiśākha; the honey, in Jyeṣṭha; the fresh butter, in Āṣāḍha; the curd, in Śrāvaṇa; the Śarkarā, in Bhādra; the Pāyasa, in Aśvin; the pure milk, in Kārtika; the Pheṇī, in Agrahāyaṇa; the Dadhi Kūrcīkā in Pauṣa; the clarified butter of cow's milk, in Māgha, and the cocoanut offerings, in the month of Phālguna Thus with these twelve sorts of offerings, one is to worship the Devī in the twelve months respectively.

मंगला वैष्णवी माया कालरात्रिर्दुरत्यया ।
महामाया मातंगी च काली कमलवासिनी ॥ 43 ॥
शिवा सहस्रचरणा सर्वमङ्गलरूपिणी ।

One should worship the Devī in the Madhuka tree with these names: Maṅgalā, Vaiṣṇavī, Māyā, Kāla-rātri, Duratyayā, Mahāmāyā, Mātaṅgī, Kālī, Kamalavāsinī, Śivā, Sahasracaraṇā, and Sarvamaṅgalarūpiṇī. (One name for each of the 12 months).

एभिर्नाममपदैर्देवीं मधूके परिपूजयेत् ॥ 44 ॥
ततः स्तुवीत देवेशीं मधूकस्थां महेश्वरीम् ।
सर्वकामसमृद्ध्यर्थं व्रतपूर्णत्वसिद्धये ॥ 45 ॥
नमः पुष्करनेत्रायै जगद्धात्र्यै नमोऽस्तु ते ।
माहेश्वर्यै महादेव्यै महामङ्गलमूर्तये ॥ 46 ॥

Finally, to bring the vow to a good issue and to have one's desires fulfilled with greater success, one is to sing stotras (hymns) to the Māheśvarī, the Controller of all the gods, in that Madhūka tree, thus: 'Thou art lotus-eyed; obeisance to Thee! Thou art Jagaddhātrī, the Upholdress of the Universe, I bow down to Thee; Thou art Maheśvarī, Mahā Devī, and Mahāmaṅgalarūpiṇī (Thou art the great Devī, and Thou dost great good to all).

परमा पापहन्त्री च परमार्गप्रदायिनी ।
परमेश्वरी प्रजोत्पत्तिः परब्रह्मस्वरूपिणी ॥ 47 ॥
मददात्री मदोन्मत्ता मानगम्या महोन्नता ।
मनस्विनी मुनिध्येया मार्तण्डसहचारिणी ॥ 48 ॥

Thou destroyest the sins, Thou givest Mokṣa or final liberation. Thou art Parameśvarī, Thou art the World Mother and Thou art of the nature of the Highest Brahma. Thou art Madadātrī (the giver of Mada, the Supreme Felicity and rapture or excessive delight), Thou art maddened with Mada the (Excessive Joy); Thou canst be reached When Thou art given proper veneration; Thou art the Most High. Thou art Intelligent; Thou art meditated upon by the Munis; and Thou dwellest in the Sun. Thou art the Lord of the several Lokas (worlds); Thou art endowed with the Highest Knowledge; and Thou art of the colour of water at the time of Pralaya (the Universal Dissolution).

जय लोकेश्वरि प्राज्ञे प्रलयांबुदसन्निभे ।
महामोहविनाशार्थं पूजिताऽसि सुरासुरैः ॥ 49 ॥
यमलोकाभावकर्त्री यमपूज्या यमाग्रजा ।
यमनिग्रहरूपा च यजनीये नमो नमः ॥ 50 ॥

Thou art worshipped by the Gods and the Asuras for the destruction of the Great Moha. So Great Victory to Thee! Thou art the Rescuer of one from the abode of Death; Thou art worshipped by Yama, Thou art the elder of Yama, Thou art the Controller of Yama and Thou art worshipped by all. Obeisance to Thee! Thou art impartial; Thou controllest all; Thou art perfectly unattached; Thou destroyest the people's worldly attachments; Thou art The one to whom all look for the fructification of their desires; and Thou art the Compassion Incarnate. Thou art, worshipped by the names: Kaṅkāla Krūra, Kāmākṣī; Mīnākṣī Marabhedinī, Mādhuryarūpaśālinī; and Thou art worshipped with the Praṇava Om prefixed to all the Stotras and the Mantras.

समस्वभावा सर्वेशी सर्वसंगविवर्जिता ।
संगनाशकारी काम्यरूपा कारुण्यविग्रहा ॥ 51 ॥
कंकालक्रूरा कामाक्षी मीनाक्षी मर्मभेदिनी ।
माधुर्यरूपशीला च मधुरस्वरपूजिता ॥ 52 ॥

Thou art of the nature of the Seed Māyā (māyābīja); Thou canst be realised by repeating

the mantra and Thou canst be pleased by the deep concentration (Nididyāsana) on Thee. Thou canst be reached by all men through their minds and Thou dost things that are pleasing to the Mahā Deva.

महामन्त्रवती मन्त्रगम्या मन्त्रप्रियंकरी ।
मनुष्यमानसगमा मन्मथारिप्रियङ्करी ॥ 53 ॥
अश्वत्थवटनिंबाम्रकपित्थबदरीगते ।
पनसाऽर्ककरीरादिक्षीरवृक्षस्वरूपिणि ॥ 54 ॥

Thou dwellest in the trees Aśvattha, Vaṭa, (Peepal tree) Neem, mangoe, Kapittha, (wood apple tree) and the tree Kul (Jujube) trees. Thou art the Panas (Jack) tree, Thou art Arka, Karīra and Kṣīra trees.

दुग्धवल्लीनिवासार्हे दयनीये दयाधिके ।
दाक्षिण्यकरुणारूपे जय सर्वज्ञवल्लभे ॥ 55 ॥
एवं स्तवेन देवेशीं पूजनांते स्तुवीत ताम् ।
व्रतस्य सकलं पुण्यं लभते सर्वदा नरः ॥ 56 ॥
नित्यं यः पठते स्तोत्रं देवीप्रतिकरं नरः ।
आधिव्याधिभयं नास्ति रिपुभीतिर्न तस्य हि ॥ 57 ॥

Thou residest in Dugdha vallī (the milky juice of plants); Thou art the Compassion Incarnate; and fit to shew mercy. Thou art sincerity and kindness and Thou art the Consort of the Omniscient. So Victory to Thee!' O Nārada! After the worship, if one performs the stotra above described, to the Devī, the worshipper derives all sorts of Puṇyams (merits) He who reads daily the Stotra, pleasing to the Devī, becomes freed of all sorts of diseases, pain and freed of his fear of passions, so hard to conquer!

अर्थार्थी चार्थमाप्नोति धर्मार्थी धर्ममाप्नुयात् ।
कामानवाप्नुया त्कामी मोक्षार्थी मोक्षमाप्नुयात् ॥ 58 ॥

What more than this that he who wants money, gets money; who wants Dharma, gets Dharma; he who wants Kāma, gets his Kāma (objects of desires); and he who wants Mokṣa, gets Mokṣa. The Devī is the Awarder of the Catur Varga fourfold fruits.

ब्राह्मणो वेदसम्पन्नो विजयी क्षत्रियो भवेत् ।
वैश्यश्च धनधान्याढ्यो भवेच्छूद्रः सुखाधिकः ॥ 59 ॥

If this Stotra be read, the Brāhmin becomes Vedavit, the knower of the Vedas; the Kṣattriya gets the victory; the Vaiśya gets wealth and the Śūdra gets happiness.

स्तोत्रमेतच्छ्राद्धकाले यः पठेत्प्रयतो नरः ।
पितॄणामक्षया तृप्तिर्जायते कल्पवर्तिनी ॥ 60 ॥
एवमाराधनं देव्याः समुक्तं सुरपूजितम् ।
यः करोति नरो भक्त्या स देवीलोकभाग्भवेत् ॥ 61 ॥
देवीपूजनतो विप्र सर्वे कामा भवन्ति हि ।
सर्वपापहतिः शुद्धा मतिरन्ते प्रजायते ॥ 62 ॥

If this Stotra be read with devotion and attention, the Pitṛs get undying satisfaction, lasting till Pralaya (the time of universal dissolution). Thus I have described to you the method of worshipping the Devī. The Devas consider it with great attention. He gets the Devī Loka, who performs the worship of the Devī, as above described, with devotion.

यत्र तत्र भवेत्पूज्यो मान्यो मानधनेषु च ।
जायते जगदम्बायाः प्रसादेन विरिञ्चिज ॥ 63 ॥

O Brāhmaṇa! When the Devī is thus worshipped, all the desires are fulfilled; all sins are destroyed; and, in the end, one's mind becomes pure and the worshipper is respected and worshipped everywhere.

नरकाणां न तस्यास्ति भयं स्वप्नेऽपि कुत्रचित् ।
महामायाप्रसादेन पुत्रपौत्रादिवर्धनः ॥ 64 ॥
देवीभक्तो भवत्येव नात्र कार्या विचारणा ।
इत्येव ते समाख्यातं नरकोद्धारलक्षणम् ॥ 65 ॥

O Son of Brahmā! His fear of going into hell is destroyed by the Grace of the Devī; even in dreams, he does not fear anything. By the Grace of Mahā Māyā, his sons and his grandsons, riches and grains multiply and multiply. He becomes a great and steadfast devotee of the Devī; there is no doubt in this. Now I have described to you completely the rules of worship of the Devī.

पूजनं हि महादेव्याः सर्वमंगलकारकम् ।
मधूकपूजनं तद्वन्मासानां क्रमतो मुने ॥ 66 ॥
सर्वं समाचरेद्यस्तु पूजनं मधुकाह्वयम् ।
न तस्य रोगबाधादिभयमुद्भवतेऽनघ ॥ 67 ॥

When one performs this, one becomes freed of

the Narakas; and all sorts of good things come to him. O Muni! The Madhūka worship and the monthly worship have been described also. He who performs this Madhūka worship fully, never meets with any disease or obstacles.

अथान्यदपि वक्ष्यामि प्रकृतेः पञ्चकं परम् ।
नाम्ना रूपेण चोत्पत्त्या जगदानन्ददायकम् ॥ 68 ॥

Now I will describe to you the other five aspects of the Great Devī of the nature of Prakṛti. Her Name, Form and Origin give pleasure to all the worlds.

साख्यानं च समाहात्म्यं प्रकृतेः पञ्चकं मुने ।
कुतूहलकरं चैव शृणु मुक्तिविधायकम् ॥ 69 ॥

O Muni! Now hear this Prakṛti Pañcaka, its narrative and the greatness thereof. Know that this is as curious as it gives liberation.

इति श्रीमद्देवीभागवते महापुराणेऽष्टादशसाहस्र्यां संहितायां वैयासिक्यां समाराधनविधानेऽष्टमस्कन्धे देवीपूजननिरूपणं नाम चतुर्विंशोऽध्यायः ॥ 24 ॥

*नंदाग्निवसुभिः (839) पद्यैर्द्वैपायनमुखच्युतैः ॥
देवीभागवतस्यास्याष्टमस्कन्ध उदीरितः ॥ 1 ॥*

Here ends the Twenty-fourth Chapter of the Eighth Book on the worship of the Devī in the Mahāpurāṇam Śrīmaddevībhāgavatam, of 18,000 verses, by Maharṣi Veda Vyāsa.

* * *

Śrīmaddevībhāgavatam

Ninth Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On the Description of Prakṛti

श्रीनारायण उवाच

गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती ।
सावित्री च सृष्टिविधौ प्रकृतिः पञ्चधा स्मृता ॥ 1 ॥

Śrī Nārāyaṇa said: This (Highest) Prakṛti is recognised as five-fold. When She is engaged in the work of Creation, She appears as:

(1) Durgā, the Mother of Gaṇeśa (2) Rādhā, (3) Lakṣmī, (4) Sarasvatī and (5) Sāvitrī.

नारद उवाच

आविर्बभूव सा केन का वा सा ज्ञानिनां वर ।
किं वा तल्लक्षणं साधो बभूव पञ्चधा कथम् ॥ 2 ॥
सर्वासां चरितं पूजाविधानं गुण ईप्सितः ।
अवतारः कुत्र कस्यास्तन्मे व्याख्यातुमर्हसि ॥ 3 ॥

Nārada replied: O Thou, the Best of Jñānins! Who is this Prakṛti? (Whether She is of the the nature of Intelligence or of matter?) Why did She manifest Herself and then again why did She reveal Herself in these five forms? And what are Her characteristics? Now Thou oughtest to describe the lives of all, the different modes of their worship, and the fruits that are accrued thereby. Please also inform me which Forms of them manifested themselves in which different places. Dost Thou please narrate to me all these.

प्रकृतेर्लक्षणं वत्स को वा वक्तुं क्षमो भवेत् ।
किंचित्तथापि वक्ष्यामि यच्छ्रुतं धर्मवक्त्रतः ॥ 4 ॥

Nārāyaṇa said: O Child! Who is there in this world that can describe fully the characteristics of Prakṛti! However I will describe to you that much which I heard from my own father, Dharma. Hear.

प्रकृष्टवाचकः प्रश्च कृतिश्च सृष्टिवाचकः ।
सृष्टौ प्रकृष्टा या देवी प्रकृतिः सा प्रकीर्तिता ॥ 5 ॥

The prefix 'Pra' in the word Prakṛti means exalted, superior, excellent; and the affix 'Kṛti' donotes creation. So the Goddess, the Devī Who is the most excellent in the work of creation is known as the Devī Prakṛti.

गुणे सत्त्वे प्रकृष्टे च प्रशब्दो वर्तते श्रुतः ।
मध्यमे रजसि कृश्च तिशब्दस्तमसि स्मृतः ॥ 6 ॥

To come closer: 'Pra' signifies the Sattva Guṇa, the most exalted quality, 'Kṛ' denotes the Rajo Guṇa and 'Ti' denotes the Tamo Guṇa. (The Sattva Guṇa is cosidered as the Highest as it is perfectly clear and free from any impurities whatsoever; the Rajo Guṇa is considered intermediate as it has this defect—that it spreads a veil over the reality of things, so as not to allow men to understand the True Reality, while the Tamo Guṇa is considered worst as it completely hides the Real Knowledge).

त्रिगुणात्मकस्वरूपा या सा चशक्तिसमन्विता ।
प्रधाना सृष्टिकरणे प्रकृतिस्तेन कथ्यते ॥ 7 ॥

So When this Intelligence of the nature of Brahma, beyond the three attributes, gets tinged with the above three Guṇas and becomes

omnipotent, then She is superior (Pradhānā) in the work of creation. Hence She is styled as Prakṛti.

प्रथमे वर्तते प्रश्च कृतिश्च सृष्टिवाचकः ।
सृष्टेरादौ च या देवी प्रकृतिः सा प्रकीर्तिता ॥ 8 ॥
योगेनात्मा सृष्टिविधौ द्विधारूपो बभूव सः ।
पुमांश्च दक्षिणार्धांगो वामार्धा प्रकृतिः स्मृता ॥ 9 ॥

O Child Nārada! The state just preceding that of creation is denoted by 'Pra'; and 'Kṛ' signifies creation. So the Great Devī that exists before creation is called Prakṛti after creation The Paramātmā by His Yoga (*i.e.*, Māyā Śakti, the Holy Ghost) divided Himself into two parts; the right side of which was male and the left side was the female Prakṛti.

Note: The Holy Ghost is the principal of Conception and Emanation, Creation). So the Prakṛti is of the nature of Brahma.

सा च ब्रह्मस्वरूपा च नित्या सा च सनातनी ।
यथाऽऽत्मा च तथा शक्तिर्यथाग्नौ दाहिका स्थिता ॥ 10 ॥

She is Eternal. As the fire and its burning power are not different, so there is no separate distinction between Ātman and His Śakti, between Puruṣa and Prakṛti.

अतएव हि योगीन्द्रैः स्त्रीपुंभेदो न मन्यते ।
सर्वं ब्रह्मणं ब्रह्मञ्छश्वत्सदपि नारद ॥ 11 ॥

Therefore those that are foremost and the highest of the Yogis do not recognise any difference between a male and a female. All is Brāhman. He is everywhere as male and female for ever. There is nothing in this world that can exist for a moment even without this Brahman consisting of male and female. (*i.e.* they are Brahman with Māyā manifested).

स्वेच्छामयस्येच्छया च श्रीकृष्णस्य सिसृक्षया ।
साऽऽविर्बभूव सहसा मूलप्रकृतिरीश्वरी ॥ 12 ॥

Out of the Will of Śrī Kṛṣṇa, to create the world Whose Will is all in all, came out at once the Mūlā Prakṛti, the Great Devī Īśvarī, (the Lady Controller of the Universe) Brahma with Māyā in a state of equilibriums).

तदाज्ञया पञ्चविधा सृष्टिकर्मविभेदिका ।
अथ भक्तानुरोधाद्वा भक्तानुग्रहविग्रहा ॥ 13 ॥

By Her Command came out five Forms from Her, either for the purpose of creation or for bestowing Favour and Grace to the Bhaktas (devotees).

गणेशमाता दुर्गा या शिवरूपा शिवप्रिया ।
नारायणी विष्णुमाया पूर्णब्रह्मस्वरूपिणी ॥ 14 ॥

Durgā the Mother of Gaṇeśa, comes, as the first, the most auspicious, loved by Śiva. She is Nārāyaṇī, Viṣṇu Māyā, and of the nature of Pūrṇa Brahma (the Supreme Brahma).

ब्रह्मादिदेवैर्मुनिभिर्मनुभिः पूजिता स्तुता ।
सर्वाधिष्ठात्री देवी सा शर्वरूपा सनातनी ॥ 15 ॥

This eternal, all auspicious Devī is the Presiding Deity of all the Devas and is, therefore, worshipped and praised by Brahmā and the other Devas, Munis, and Manus.

धर्मसत्यपुण्यकीर्तियशोमंगलदायिनी ।
सुखमोक्षहर्षदात्री शोकार्तिदुःखनाशिनी ॥ 16 ॥

This Bhagavatī Durgā Devī, (when She gets pleased) destroys all the sorrows, pains and troubles of the Bhaktas that have taken Her refuge, and gives them Dharma, everlasting name and fame, all auspicious things and bliss and all the happiness, nay, the Final Liberation!

शरणागतदीनार्तपरित्राणपरायणा ।
तेजःस्वरूपा परमा तदधिष्ठातृदेवता ॥ 17 ॥
सर्वशक्तिस्वरूपा च शक्तिरीशस्य संततम् ।

She is the Greatest Refuge of Bhaktas that come to Her wholly for protection and are in great distress, whom She saves from all their dangers and calamities. In fact, know this Durgā Devī as, verily, the Presiding Deity of the heart of Kṛṣṇa and as His Highest Śakti, of the nature of the Holy Fire and the Holy Light. She is Omnipotent and resides always Kṛṣṇa, the Great God.

सिद्धेश्वरी सिद्धिरूपा सिद्धिदा सिद्धरीश्वरी ॥ 18 ॥
बुद्धिर्निद्रा क्षुत्पिपासा छाया तंद्रा दया स्मृतिः ।
जातिः क्षांतिश्च भ्रांतिश्च शान्तिः कान्तिश्च चेतना ॥ 19 ॥

तुष्टिः पुष्टिस्तथा लक्ष्मीर्धृतिर्माया तथैव च ।
सर्वशक्तिस्वरूपा सा कृष्णस्य परमात्मनः ॥ २० ॥

She is worshipped by all the Siddha Puruṣas (those that have attained success); the (eighteen) Siddhis all go to Her and when pleased She gives whatever Siddhis (success) that Her Bhaktas want. This Great Devī is the intelligence, sleep, hunger, thirst, shadow, drowsiness, fatigue, kindness, memory, caste, forbearance, errors, peace, beauty, and consciousness, contentment, nourishment, prosperity, and fortitude, She is sung in the Vedas and in other Śāstras as the Mahā Māyā, of the nature of the Universe. In reality, She is the All Śakti of the Universe and She is the Śakti of Kṛṣṇa. All these qualities are also mentioned in the Vedas.

उक्तः श्रुतौ श्रुतगुणश्चातिस्वल्पो यथागमम् ।
गुणोऽस्त्यनन्तोऽनंताया अपरां च निशामय ॥ २१ ॥
शुद्धसत्त्वस्वरूपा य पद्मा सा परमात्मनः ।
सर्वसंपस्त्वरूपा सा तदधिष्ठातृदेवता ॥ २२ ॥

What is mentioned here is a tithe merely, in comparison to that of the Vedas. She has infinite qualities. Now hear of other Śaktis. The second Śakti of the Paramātman is named Padmā (Lakṣmī). She is of the nature of Śuddha Sattva (Higher than Sattva Guṇa) and is Kṛṣṇa's Presiding Deity of all wealth and prosperity.

कान्ताऽतिदांतां शांता च सुशीला सर्वमंगला ।
लोभमोहकामरोषमदाहंकारवर्जिता ॥ २३ ॥
भक्तानुरक्ता पत्युश्च सर्वाभ्यश्च पतिव्रता ।
प्राणतुल्या भगवतः प्रेमपात्रं प्रियंवदा ॥ २४ ॥

This very beautiful Lakṣmī Devī is the complete master of the senses; She is of a very peaceful temper, of good mood and all-auspicious. She is free from greed, delusion, lust, anger, vanity and egoism. She is devoted to Her husband and to Her Bhaktas; Her words are very sweet and She is very dear to Her husband, indeed, the Life and Soul of Him.

सर्वसस्यात्मिका देवी जीवनोपायरूपिणी ।
महालक्ष्मीश्च वैकुंठे पतिसेवारता सती ॥ २५ ॥
स्वर्गे च स्वर्गलक्ष्मीश्च राजलक्ष्मीश्च राजसु ।
गृहेषु गृहलक्ष्मीश्च मर्त्यानां गृहिणां तथा ॥ २६ ॥

This Devī is residing in all the grains and vegetables and so She is the Source of Life of all the things. She is residing in Vaikuṇṭha as Mahā Lakṣmī, chaste and always in the service of her husband. She is the Heavenly Lakṣmī, residing in the Heavens and the royal Lakṣmī in palaces and the Gṛha Lakṣmī in the several families of several householders.

सर्वप्राणिषु द्रव्येषु शोभारूपा मनोहरा ।
कीर्तिरूपा पुण्यवतां प्रभारूपा नृपेषु च ॥ २७ ॥
वाणिज्यरूपा वणिजां पापिनां कलहांकुरा ।
दयारूपा च कथिता वेदोक्ता सर्वसंमता ॥ २८ ॥

O Nārada! All the lovely beauty that you see in all the living beings and all the things, it is She; She is the glory and fame of those that have done good and pious works and it is She that is the prowess of the powerful Kings. She is the trade of merchants, the mercy of the saints, engaged in doing good to others and the seed of dissensions in those sinful and viscious persons as approved of in the Vedas.

सर्वपूज्या सर्ववंद्या चान्यां मत्तो निशामय ।
वाग्बुद्धिविद्याज्ञानाधिष्ठात्री च परमात्मनः ॥ २९ ॥
सर्वविद्यास्वरूपा या सा च देवी सरस्वती ।
सा बुद्धिः कविता मेधा प्रतिभा स्मृतिदा नृणाम् ॥ ३० ॥

She is worshipped by all, reverenced by all. Now I will describe to you about the third Śakti of the Great God who is the Presiding Deity of knowledge speech, intelligence, and learning. This third Śakti is named Sarasvatī. She is all the learning of this endless. Universe and She resides as medhā (intelligence) in the hearts of all the human beings; She is the power in composing poetry; She is the memory and She is the great wit, light, Splendor and inventive Genius.

नानाप्रकारसिद्धान्तभेदार्थकलना मता ।
व्याख्याबोधस्वरूपा च सर्वसंदेहभंजिनी ॥ ३१ ॥
विचारकारिणी ग्रन्थकारिणी शक्तिरूपिणी ।
स्वरसंगीतसंधानतालकारणरूपिणी ॥ ३२ ॥

She gives the power to understand the real meaning of the various difficult Siddhānta works; She explains and make us understand the difficult passages and She is the remover of all doubts and difficulties. She acts when we write books, when we argue and judge, when we sing songs of music; She is the time or measure in music; She holds balance and union in vocal and instrumental music.

विषयज्ञानवाग्रूपा प्रतिविश्वोपजीविनी ।
व्याख्यावादकरी शांता वीणापुस्तकधारिणी ॥ 33 ॥
शुद्धसत्त्वस्वरूपा च सुशीला श्रीहरिप्रिया ।
हिमचन्दनकुन्देंदुकुमुदांभोजसन्निभा ॥ 34 ॥

She is the Goddess of speech; She is Presiding Deity in the knowledge of various subjects; in argumentations and disputations. In fact all the beings earn their livelihood by taking recourse to Her. She is peaceful and holds in her hands Vīṇā (lute) and books. Her nature is purely Sāttvic (Śuddha Sattva); modest and very loving to Śrī Her. Her colour is white like ice clad mountains, like that of the white sandal, like that of the Kunda flower, like that of the Moon, or white lotus.

यजंती परमात्मानं श्रीकृष्णं रत्नमालया ।
तपःस्वरूपा तपसां फलदात्री तपस्विनाम् ॥ 35 ॥
सिद्धिविद्यास्वरूपा च सर्वसिद्धिप्रदा सदा ।
यथा विना तु विप्रौघौ मूको मृतसमः सदा ॥ 36 ॥

She always repeats the name of Paramātmā Śrī Kṛṣṇa while She turn Her bead composed of jewels. Her nature is ascetic; She is the bestower of the fruits of the asceticism of the ascetics; She is the Siddhi and Vidyā of all; She grants always success to all. Were She not here, the whole host of Brāhmins would always remain speechles like the dead cluster of persons.

देवी तृतीया गदिता श्रुत्युक्ता जगदम्बिका ।
यथागमं यथा किंचिदपरां त्वं निबोध मे ॥ 37 ॥
माता चतुर्णां वर्णानां वेदांगानां च छंदसाम् ।
संध्यावन्दनमन्त्राणां तन्त्राणां च विचक्षणा ॥ 38 ॥

What is recited in the Vedas as the Third Devī is the Holy Word, the Third Śakti, Sarasvatī. Thus I have described Her. Now hear the glories of the other Devīs in accordance with the Vedas. She is the mother of the four colour (castes), the origin of the (six) Vedāṅgas (the limbs of the Vedas and all the Chandas, the Seed of all the mantrams of Sandhyā vandanam and the Root, the Seed of the Tantras; She Herself is versed in all the subjects.

द्विजातिजातिरूपा च जपरूपा तपस्विनी ।
ब्रह्मण्यजेतोरूपा च सर्वसंस्काररूपिणी ॥ 39 ॥
पवित्ररूपा सावित्री गायत्री ब्राह्मणप्रिया ।
तीर्थानि यस्याः संस्पर्शं वांछंति ह्यात्मशुद्धये ॥ 40 ॥

Herself an ascetic, She is the Tapas of the Brāhmins; She is the Tejas (Fire) and the caste of the Brāhmin caste and embodies in Herself all sorts of Saṁskāras (tendencies; inclinations); She is the Japam. Pure, known by the name of Sāvitrī and Gāyatrī, She resides always in the Brahma Loka (the Sphere of Brahmā) and is such as all the sacred places of pilgrimages want Her touch for their purification.

शुद्धस्फटिकसंकाशा शुद्धसत्त्वस्वरूपिणी ।
परमानन्दरूपा च परमा च सनातनी ॥ 41 ॥
परब्रह्मस्वरूपा च निर्वाणपददायिनी ।
ब्रह्मतेजोमयी शक्तिस्तदधिष्ठातृदेवता ॥ 42 ॥

Her colour is perfectly white like the pure crystal. She is purely Śuddha Sattva, of the nature of the Highest Bliss; She is eternal and superior to all. She is of the nature of Para Brahma and is the bestower of Mokṣa. She is the Fiery Śakti and the Presiding Deity of the Brahma Teja (the fiery spirit of Brahma, and the Brāhmaṇas). The whole world is purified by the touch of Whose Feet, this Sāvitrī Devī is the Fourth Śakti.

यत्पादरजसा पूतं जगत्सर्वं च नारद ।
देवी चतुर्थी कथिता पञ्चमीं वर्णयामि ते ॥ 43 ॥
पञ्चप्राणाधिदेवी या पञ्चप्राणस्वरूपिणी ।
प्राणाधिकप्रियतमा सर्वाभ्यः सुन्दरी परा ॥ 44 ॥
सर्वयुक्ता च सौभाग्यमानिनी गौरवान्विता ।
वामांगार्धस्वरूपा च गुणेन तेजसा समा ॥ 45 ॥

O Child Nārada! Now I will describe to you

about the Fifth Śakti, the Devī Rādhikā. Hear. She is the Presiding Deity of the five Prāṇas; She Herself is the life of all; dearer than life even to Śrī Kṛṣṇa; and She is highly more beautiful and superior to all the other Prakṛti Devīs. She dwells in everything; She is very proud of Her good fortune (Saubhāgyam); Her glory is infinite; and She is the wife, the left body, as it were, of Śrī Kṛṣṇa and She is not in any way inferior to Him, either in quality or in the Tejas (fiery Spirit) or in any other thing.

परावरा सारभूता परमादया सनातनी ।
परमानन्दरूपा च धन्या मान्या च पूजिता ॥ 46 ॥
रासक्रीडाधिदेवी श्रीकृष्णस्य परमात्मनः ।
रासमण्डलसम्भूता रासमण्डलमण्डिता ॥ 47 ॥

She is Higher than the Highest; the Essence of all, infinitely superior, the First of all, Eternal, of all the nature of the Highest Bliss, fortunate, highly respected, and worshipped by all. She is, the Presiding Devī of the Rāsa Līlā of Śrī Kṛṣṇa. From Her has sprung the Rāsa maṇḍalam and She is the Grace and the Ornament of the Rāsa maṇḍalam (the dance in a circle in Rāsa).

Note: Extracts from a paper on Creation as explained by Hon'ble Justice Sir G. Woodroffe.

The Lecturer commenced by pointing out that an examination of any doctrine of creation reveals two fundamental concepts: Those of Being (Kuṭastha) and Becoming (Bhava); Changelessness and Change; the one and Many. The Brahman or Spirit in its own nature (Svarūpa) is and never becomes. It is the evolutes derived from the Principle of Becoming (Mūlā Prakṛti) which constitute what is called Nature. The latter principle is essentially Movement. The world is displayed by consciousness (cit) in association with Mūlā Prakṛti in cosmic vibration (spandana). Recent Western hypotheses have made scientific 'matter' into Māyā in the sense that it is but the varied appearances produced in our mind by vibration of and in the single substance ether. The doctrine of vibration (Spandana) is however in Indra an ancient inheritance. The whole world is born from the varied forms of the initial movement in Mūlā Prakṛti. The problem is how does such multiplicity exist without derogation to the essential unit of its efficient cause, the spirti? The lecturer then made a rapid survey of the Sāṅkhya philosophy on this point which assumed two real and independent principles of Being and Becoming which it calls Puruṣa and Prakṛti and passed from this the easiest dualistic answer to the pure monism of Śaṅkara which asserted that there was but one Principle of Being, the Sadvastu and Māyā, whether considered as a Śakti of Īśvara or as the product of such Śakti was Avastu or nothing. He then pointed out that the Tāntrik doctrine with which he dealt occupied a middle position between these two points of view. Śiva in the Kulārṇava Tantra says 'Some desire Monism (Advaitavāda), others Dualism (Dvaitavāda). Such, however, know not My Truth which is neither Monism nor Dualism (Dvaitādvaita vivarjita). Tantra is not Dvaitavāda for it does not recognise Prakṛti as an independent unconscious principle (Acit). It differs from Śaṅkara's Advaitavāda in holding that Prakṛti as a conscious principle of Becoming, that is as Śakti, is not not Avastu, though its displayed picture, the world is Māyā. It effects a synthesis of the Sāṅkhya dualism by the conversation of the twin principles of Puruṣa and Prakṛti into the unity which is the Ardhanārīśvara Śiva Śakti.

As regard other matters it adopts the notion of the Sāṅkhya such as the concepts of Mūlā Prakṛti with the three Guṇas, vibration (spandana), evalution (Pariṇāma) of the Vikṛtis and the order of emantion of the Tattvas. Śakti which effects this exists and is Herself never unconscious (Acit) though It has the power to make the Jīva think It is such. If this were understood one would not hear such nonsense as that the Śāktas (whose religion is one of the oldest in the world) worship material force or gross matter (Jaḍa).

The lecturer then shortly explained the nature of Śakti (Śakti Tattva), a term which derived from the rood 'Śak' meant the Divine Power whereby the world was created, manifested and destroyed. In Tantra the power and the Lord who wields it (Śakti is Brahman. The first is the transcendent, the second the immanent aspect of the one Brahman, Who is both Śiva and Śakti. The Mother creates (Kāryavibhāvinī). The Father wills what She

does (Kārya Vibhāvaka). From their union creation comes. Śakti is not like the diminutive female figure which is seen on the leap of some Indian images, to which is assigned the subordinate position which some persons consider a Hindu wife should occupy. She is not a handmaid of the Lord but the Lord Himself in Her aspect as Mother of the worlds. This Śakti is both Nirguṇa and Saguṇa that is Cit Śakti and Māyā Śakti.

After thus defining The nature of Śakti by which the world was created, the lecturer commenced an account of its manifestation as the universe, following in the main the Śāradā Tilaka written in the eleventh century by Lakṣmaṇācārya, the Guru of the celebrated Kashmirian Tāntrik, Abhinava Gupta. The following is a very abbreviated summary of this, the main portion of the paper. The lecturer first referred to the Aghanāvasthā state which was that Niṣkala Śiva and touching upon the question why Śiva became Sakala (associated with Kalā) and creative explained the term Kalā and the theory of Adṛṣṭasṛṣṭi taught by the Tantra as by other Śāstras. The former is according to Sāṅkhya, Mūlā Prakṛti; according to Vedānta, Avidyā and according to the Śiva Tantra, Śakti. The latter is the dectrine that the impulse to creation is proximately caused by the Karma of the Jīvas. It is the seed of Karma which contains the germ of Cosmic will to life. When Karma becomes ripe, there arises the state called Īkṣaṇa and other names indicative of creative desire and will. There then takes place a development which is peculiar to the Tantra called Sadṛśa Pariṇāma, which is a kind of Vivartta. The development is only apparent for there is no real change in the Ānandamaya Koṣa. Śakti which exists in Sakala Śiva in a purely potential state is said to issue from Him. This is the first Kinetic aspect of Śakti in which Sattaguṇa is displayed. This is the Paramākāṣāvasthā. Nāda (Sound, Word) then appears. Śakti becomes further Kinetic through the enlivening of the Rajo Guṇa. This the Akṣarāvasthā. Then under the influence of Tamas, Īśvara becomes Ghanibhūta and what is called the Parābindu. This is the Avyaktāvasthā. Thus the Supreme Bindu men call by different names, Mahā Viṣṇu, Brahma Puruṣa, or Devī. It is compared to a grain of gram which under its sheath contains two seeds in undivided union. These are Śiva Śakti and their encircling sheath is Māyā. This Bindu unfolds and displays itself, in the threefold aspect of Bindu, Bīja, Nāda; or Śiva, Śakti, and Śiva Śakti; the three Śaktis of will, knowledge and action. This is the mysterious Kāma Kalā which is the root of all Mantras. These seven: Sakala Śiva, Śakti, Nāda, Parābindu, Bindu, Bīja, Nāda are all aspects of Śakti which are the seven divisions of the Mantra Om and constitute what is called the creation of Parā sound in the Īśvara creation.

The lecturer having explained the nature of these Śaktis which formed part of the sound (Śabda), Sadṛṣa Pariṇāma, referred to the form or meaning (Artha) creation in the same development by the appearance of the six Śivas from Śambhu to Brahmā which were aggregate (Samaṣṭi) sound powers. It was he said, on the differentiation of the Parābindu that there existed the completed causal Śabda which is the Hidden Word. The causal body or Parā Śabda and Artha being complete, there then appeared the Displayed word or Śabdārtha. This is a composite like the Greek Logos. The Śabda Brahman or Brahman as cause of Śabda is the Caitanya in all beings. The Śabdārtha in the Vedantin Nāmarūpa or world of name and form of this Śabdārtha the subtle and gross bodies are constituted, the Śaktis of which are the Hiraṇyagarbha sound, called Madhyamā and the Virāṭ sound Vaikhārī. By Śada is not meant merely physical sound which as a quality of atomic ether is evolved from Tāmasik Ahaṅkāra.

The lecturer then pointed out that there had been Adṛṣṭa Sṛṣṭi up to the appearance of Śakti and Vivartta development up to the completion of the 'Word' or causal sound. There then takes place real evolution (Pariṇāma) in which the Tattvas (or elements discovered as a result of psychological analysis of our worldly experience) are said to emanate according to the Sāṅkhya and not the Vedāntic scheme, though there were some peculiarities in the Tāntrik exposition which the lecturer noted. Finally Yogika Sṛṣṭi was accepted in so far as it was the elements which in varied combinations made up the gross world.

In conclusion the lecturer pointed out that Indian Śāstra was a mutually connected whole. Such peculiarities as existed in any particular Śāstra were due to variey of standpoint or purpose in view. The main

point in this connection to be remembered was that the Tantra was practical Sādhanā Śāstra. Whilst Śaṅkara dealt with the subject from the standpoint of Jñānakāṇḍa, the Tantra treated it from the point of view of worship (Upāsanākāṇḍa) the Tāntrik doctrine is compounded of various elements some of which it shared with other Śāstras, some of which are its own, the whole being set forth according to a method and terminology which is peculiar to itself.

रासेश्वरी सुरसिका रासावासनिवासिनी ।
गोलोकवासिनी देवी गोपीवेषविधायिका ॥ 48 ॥
परमाह्लादरूपा च सन्तोषहर्षरूपिणी ।
निर्गुणा च निराकारा निर्लिप्ताऽऽत्मस्वरूपिणी ॥ 49 ॥

She is the Lady of the Rāsa Līlā, the Foremost of the Jovial, humourous (witty) persons and dwells always in Rāsa. Her abode is in Goloka and from Her have come out all the Gopikās. Rāsa—The circular dance of Kṛṣṇa and the cow-herdesses of Vṛndāvana. Her nature is the Highest Bliss, the Highest Contentment, and Excessive Joy; She transcends the three Sattva, Rajo and Tamo Guṇas and is Nirākāra (without any particular form); but She dwells everywhere but unconnected with any. She is the soul of all.

निरीहा निरहंकारा भक्तानुग्रहविग्रहा ।
वेदानुसारिध्यानेन विज्ञाता सा विचक्षणैः ॥ 50 ॥

She is without any effort to do anything and void of Ahaṅkāra. She assumes froms only os show Her favour to Her Bhaktas. The intelligent learned men (Paṇḍits) read Her Mahimā (glories) in meditating on Her according to the Vedas.

दृष्टिदृष्टा न सा केशैः सुरेन्द्रैर्मुनिपुंगवैः ।
वह्निशुद्धांशुकधरा नानालंकारभूषिता ॥ 51 ॥
कोटिचन्द्रप्रभापुष्टसर्वश्रीयुक्तविग्रहा ।
श्रीकृष्णभक्तिदास्यैककरा च सर्वसम्पदाम् ॥ 52 ॥

The chief of the Devas and the Munis could never see Her; Her clothings are fire proofs and She is decorated with many ornaments all over Her body. Her body looks as if the crores of moons have risen all at once; She is the Giver of Bhakti (devotion) towards Kṛṣṇa, service towards Kṛṣṇa; and She bestows all wealth and prosperity.

अवतारे च वाराहे वृषभानुसुता च या ।
यत्पादपद्मसंस्पर्शपवित्रा च वसुंधरा ॥ 53 ॥
ब्रह्मादिभिरदृष्टा या सर्वैर्दृष्टा च भारते ।
स्त्रीरत्नसारसम्भूता कृष्णवक्षःस्थले स्थिता ॥ 54 ॥
यथांबरे नवघने लोला सौदामिनी सुने ।
षष्टिवर्षसहस्राणि प्रतप्तं ब्रह्मणा पुरा ॥ 55 ॥

In Varāha Kalpa *i.e.,* when the Varāha incarnation took place, She incarnated Herself as the daughter of one Gopa (cowherd), named Vṛṣabhānu. And Earth was blessed by the touch of Her feet. She is such as Brahmā and the other Devas could never perceive Her by any of their senses, yet every one at Vṛndāvan saw Her very easily. She is the Gem amongst women. And when She is seen on the breast of Kṛṣṇa, it seems that lightenings flash in the blue mass of clouds in the sky.

यत्पादपद्मनखरदृष्टये चात्मशुद्धये ।
न च दृष्टं च स्वप्नेऽपि प्रत्यक्षस्यापि का कथा ॥ 56 ॥
तेनैव तपसा दृष्टा भुवि वृन्दावने वने ।
कथिता पञ्चमी देवी सा राधा च प्रकीर्तिता ॥ 57 ॥
अंशरूपाः कलारूपाः या कलांशांश सम्भवाः ।
प्रकृतेः प्रतिविश्वेषु देव्यश्च सर्वयोषितः ॥ 58 ॥

In days gone by, Brahmā practised several austerities for sixty thousand years to purify Himself by seeing the nails of Her toes; but far from seeing that, He could not have that even in His dreams. At last He succeeded in seeing Her at Vṛndāvana and became blessed. O child Nārada! This is the fifth Prakṛti and she is denominated as Rādhā. Every female in every Universe is sprung from a part of Śrī Rādhā or part of a part.

परिपूर्णतमाः पञ्च विद्यादेव्यः प्रकीर्तिताः ।
या याः प्रधानांशरूपा वर्णयामि निशामय ॥ 59 ॥
प्रधानांशस्वरूपा सा गंगा भुवनपावनी ।
विष्णुविग्रहसम्भूता द्रवरूपा सनातनी ॥ 60 ॥

O Nārada! Thus I have described to you the five Highest Prakṛtis Durgā and others. Now I am going to describe those that are parts of these Prakṛtis.

Hear. The Gānges, Gaṅgā has sprung from the lotus feet of Viṣṇu; Her form is fluidlike; She is eternal.

पापिपापेध्मदाहायज्वलदग्निस्वरूपिणी ।
सुखस्पर्शा स्नानपानैर्निर्वाणपददायिनी ॥ 61 ॥
गोलोस्थानप्रस्थानसुखसोपानरूपिणी ।
पवित्ररूपा तीर्थानां सरितां च परावरा ॥ 62 ॥

And She is the veritable burning Fire to burn away the sins of the sinner. She is sweet to touch in taking baths and in drinking; She gives final liberation to the Jīvas, and leads easily to the Goloka Abode. She is the holiest amongst the places of pilgrimages and is the first of the running rivers.

शम्भुमौलिजटामेरुमुक्तापंक्तिस्वरूपिणी ।
तपःसम्पादिनी सद्यो भारतेषु तपस्विनाम् ॥ 63 ॥
चन्द्रपद्मक्षीरनिभा शुद्धसत्त्वस्वरूपिणी ।
निर्मला निरहंकारा साध्वी नारायणप्रिया ॥ 64 ॥

She is the rows of pearls in the clotted haris of Mahādeva's head and She is the Tapasyā (asceticism) incarnate of the Tapasvīs (ascetics) of the Bhārata Varṣa. This Ganges purifies the three worlds and is the part of Mūlā Prakṛti; She shines like the Full Moon, is white like white lotus and like milk; She is pure Śuddha Sattva, clear, free from any Ahaṅkāra, chaste and beloved of Nārāyaṇa.

प्रधानांशस्वरूपा च तुलसी विष्णुकामिनी ।
विष्णुभूषणरूपा च विष्णुपादस्थिता सती ॥ 65 ॥
तपःसंकल्पपूजादिसंघसंपादिनी मुने ।
सारभूता च पुष्पणां पवित्रा पुण्यदा सदा ॥ 66 ॥

The Tulasī Devī is the consort of Viṣṇu. She is the ornaments of Nārāyaṇa, and dwells always at the lotus feet of Nārāyaṇa. By Her are performed all the acts of worship, all austerities, and all Saṅkalaps (resolves). She is the chief of all the flowers, holy and able Saṅkalaps (resolves). She is the chif of all the flowers, holy and able to give merits (Puṇyam) to others.

दर्शनस्पर्शनाभ्यां च सद्यो निर्वाणदायिनी ।
कलौ कलुषशुष्केध्मदहनायाग्निरूपिणी ॥ 67 ॥
यत्पादपद्मसंस्पर्शात्सद्यः पूता वसुंधरा ।
यत्स्पर्शदर्शने चैवेच्छन्ति तीर्थानि शुद्धये ॥ 68 ॥

At her sight and touch, Nirvāṇa can be obtained; and, were it not for Her, there could be no other fire in this Kali Yuga to burn the sins. She Herself is of the nature of Fire and at the touch of Whose lotus-feet, the earth is purified; all the Tīrthas desire to have Her sight and touch for purification and without Her all acts in this world become fruitless.

यया विना च विश्वेषु सर्वकर्म च निष्फलम् ।
मोक्षदा या मुमुक्षूणां कामिनी सर्वकामदा ॥ 69 ॥
कल्पवृक्षस्वरूपा या भारते वृक्षरूपिणी ।
भारतीनां प्रीणनाय जाता या परदेवता ॥ 70 ॥

She bestows Mokṣa (liberation) to those who want final liberation, grants all sorts of desires to several people, Who Herself is like a Kalpa Vṛkṣa, Who is the Presiding Deity of all the trees in Bhārata and Who has come here to grant satisfaction to the ladies of Bhārata Varṣa and She is considered very superior throughout all parts of India. This Tulasī Devī is the chief factor of Mūlā Prakṛti.

प्रधानांशस्वरूपा या मनसा कश्यपात्मजा ।
शंकरप्रियशिष्या च महाज्ञानविशारदा ॥ 71 ॥
नागेश्वरस्यानंतस्य भगिनी नागपूजिता ।
नागेश्वरी नागमाता सुन्दरी नागवाहिनी ॥ 72 ॥

Then comes the Manasā Devī, the daughter of Kaśyapa, She is the dear disciple of Śaṅkara and is therefore very learned in matters of Śāstras. She is the daughter of Ananta Deva, the Lord of Snakes and is respected very much by all the Nāgas. She Herself is very beautiful, the Lady of the Nāgas, the mother of the Nāgas and is carried by them.

नागेंद्रगणसंयुक्ता नागभूषणभूषिता ।
नागेंद्रवन्दिता सिद्धा योगिनी नागशायिनी ॥ 73 ॥
विष्णुरूपा विष्णुभक्ता विष्णुपूजापरायणा ।
तपस्वरूपा तपसां फलदात्री तपस्विनी ॥ 74 ॥

She is decorated with ornamets of the Snakes; She is respected by the Nāgendras and She sleeps on the bed of Snakes. She is Siddha Yoginī, the

devotee of Viṣṇu and always ready in the worship of Viṣṇu; She is the Tapas and the bestower of the fruits of Tapas.

दिव्यं त्रिलक्षवर्षं च तपस्तप्त्वा च या हरेः ।
तपस्विनीषु पूज्या च तपस्विषु च भारते ॥ 75 ॥
सर्वमन्त्राधिदेवी च ज्वलंती ब्रह्मतेजसा ।

Herself an ascetic, She spent three lakh years (according to the Devas measure) and has become the foremost of the ascetics in Bhāratvarṣa. She is the Presiding Deity of all the mantras; Her whole body shines with Brahmateja (the Holy Fire of Brahma).

ब्रह्मस्वरूपा परमा ब्रह्मभावनतत्परा ॥ 76 ॥
जरत्कारुमुनेः पत्नी कृष्णांशस्य पतिव्रता ।
आस्तीकस्य मुनेर्माता प्रवरस्य तपस्विनाम् ॥ 77 ॥
प्रधानांशस्वरूपा या देवसेना च नारद ।
मातृकासु पूज्यतमा सा षष्ठी च प्रकीर्तिता ॥ 78 ॥

Herself of the nature of Brahma, She again meditates on Brahman. She is sprung from a part of Śrī Kṛṣṇa and the chaste wife of Jarat Kāru Muni, the mother of Āstika, the great Muni; She is the part of Mūlā Prakṛti. O Child Nārada! Now comes the Saṣṭhī Devī, the Mother of Devasenā. She is the most superior amongst the Gaurī and the other sixteen Mātṛkās.

पुत्रपौत्रादिदात्री च धात्री त्रिजगतां सती ।
षष्ठांशरूपा प्रकृतेस्तेन षष्ठी प्रकीर्तिता ॥ 79 ॥
स्थाने शिशूनां परमा वृद्धरूपा च योगिनी ।
पूजा द्वादशमासेषु यस्या विश्वेषु संततम् ॥ 80 ॥

This chaste woman is the giver of sons and grandsons in the three worlds and the nurse, the foster mother of all. She is the sixth part of Mūlā and is hence known by thename of Śaṣṭhī. She lives near to every child as an aged Yoginī.

पूजा च सूतिकागारे पुरा षष्ठदिने शिशो ।
एकविंशतिमे चैव पूजा कल्याणहेतुकी ॥ 81 ॥
मुनिभिर्नमिता चैषा नित्यकामाऽप्यतः परा ।
मातृका च दयारूपा शश्वद्रक्षणकारिणी ॥ 82 ॥

Her worship is everywhere prevalent in the twelve months Vaiśākha, etc. When the child gets born, on the sixth day Her worship is done in the lying-in-chamber and agian on the 21st day (after twenty days have passed away) the most auspicious worshipful ceremony of Her is performed. The Munis bow down to Her with reverence and want to visit Her daily.

जले स्थले चान्तरिक्षे शिशूनां सद्मगोचरे ।
प्रधानांशस्वरूपा च देवीमण्डलचण्डिका ॥ 83 ॥
प्रकृतेर्मुखसम्भूता सर्वमंगलदा सदा ।
सृष्टौ मंगलरूपा च संहारे कोपरूपिणी ॥ 84 ॥

She protects all children always with a mother's affectionate heart. This Ṣaṣṭhī Devī is again the part of Mūlā Prakṛti. Then appears the Devī Maṅgala Caṇḍikā. She goes from one house to another, on land or through water or in air, doing great good to them; She has come out of the face of the Prakṛti Devī and is doing always all sorts of good to this world.

तेन मंगलचण्डी सा पण्डितैः परिकीर्तिता ।
प्रतिमंगलवारेषु प्रतिविश्वेषु पूजिता ॥ 85 ॥
पुत्रपौत्रधनैश्वर्ययशोमंगलदायिनी ।
परितुष्टा सर्ववांछाप्रदात्री सर्वयोषिताम् ॥ 86 ॥

Her name is Maṅgala Caṇḍī because She is all auspicious at the time of creation and assumes very furious angry appearance at the time of destruction. So the Paṇḍits say. On every Tuesday in all the worlds Her worship is done; and She, when pleased, gives to women sons, grandsons, wealth, prosperity, fame and good of all sorts and grants all desires.

रुष्टा क्षणेन संहर्तुं शक्ता विश्वं महेश्वरी ।
प्रधानांशस्वरूपा सा काली कमललोचना ॥ 87 ॥
दुर्गाललाटसम्भूता रणे शुम्भनिशुम्भयोः ।
दुर्गार्धांशस्वरूपा सा गुणेन तेजसा समा ॥ 88 ॥

This Maṅgala Caṇḍī is again the part of Mūlā Prakṛti. Now come the lotus-eyed Māheśvarī Kālī who when angry can destroy all this universe in a moment, who sprang from the forehead of the Mūlā Prakṛti, Durgā to slay the two Demons Śumbha and Niśumbha. She is the half-portion of Durgā and qualified like Her, fiery and energetic.

कोटिसूर्यसमाजुष्टपुष्टजाज्वलविग्रहा ।
प्रधाना सर्वशक्तीनां बला बलवती परा ॥ 89 ॥
सर्वसिद्धिप्रदा देवी परमा योगरूपिणी ।
कृष्णभक्ता कृष्णतुल्या तेजसा विक्रमैर्गुणैः ॥ 90 ॥
कृष्णभावनया शश्वत्कृष्णवर्णा सनातनी ।
संहर्तुं सर्वब्रह्माण्डं शक्ता निःश्वासमात्रतः ॥ 91 ॥
रणं दैत्यैः समं तस्याः क्रीडया लोकशिक्षया ।
धर्मार्थकाममोक्षांश्च दातुं शक्ता च पूजिता ॥ 92 ॥

The beauty and splendour of whose body make one think as if the millions of suns have arisen simultaneously. Who is the foremost of all the Śaktis and is more powerful than any of them, Who grants success to all the persons, Who is superior to all and is of Yogic nature, Who is exceedingly devoted to Kṛṣṇa and like Him fiery, well-qualified, and valorous, Whose body has become black by the constant meditation of Śrī Kṛṣṇa, Who can destroy in one breath this whole Brahmāṇḍa, Who was engaged in fighting with the Daityas simply for sport and instruction to the people and Who, when pleased in worship can grant the four fruits Dharma, Artha, Kāma and Mokṣa.

ब्रह्मादिभिः स्तूयमाना मुनिभिर्मनुभिर्नरैः ।
प्रधानांशस्वरूपा सा प्रकृतेश्च वसुंधरा ॥ 93 ॥
आधाररूपा सर्वेषां सर्वसस्या प्रकीर्तिता ।
रत्नाकरा रत्नगर्भा सर्वरत्नाकराश्रया ॥ 94 ॥

This Kālī is also the part of Prakṛti. The Devī Vasundharā (Earth) is agian the part of Mūlā Prakṛti. Brahmā and the other Devas, all the Muni maṇḍalams (the spheres of Munis), fourteen Manus and all men sing hymns to Her. She is the support of all and filled with all sorts of grains. She is the source of all gems and jewels, She bears in her womb all the precious metals. All sorts of best things issue from Her.

प्रजाभिश्च प्रजेशैश्च पूजिता वन्दिता सदा ।
सर्वोपजीव्यरूपा च सर्वसम्पद्विधायिनी ॥ 95 ॥

She is the Refuge of all. The subjects and kings worhip Her always and chant hymns to Her. All the Jīvas live through Her and She bestows all sorts of wealth and prosperity.

यया विना जगत्सर्वं निराधारं चराचरम् ।
प्रकृतेश्च कला या यास्ता निबोध मुनीश्वरः ॥ 96 ॥
यस्य यस्य च या पत्नी तत्सर्वं वर्णयामि ते।
स्वाहादेवी वह्निपत्नी प्रतिविश्वेषु पूजिता ॥ 97 ॥

Without Her, all this, moving or non moving, become void of any substratum. Where to rest on! O Child Nārada! Now hear about them who are issued again from the parts of Mūlā Prakṛti as well as the names of their wives. I will now narrate duly. The Devī 'Svāhā' is the wife of Agni (Fire), and the whole Universe worships Her.

यया विना हविर्दानं न ग्रहीतुं सुराः क्षमाः ।
दक्षिणा यज्ञपत्नी च दीक्षा सर्वत्र पूजिता ॥ 98 ॥
यया विना हि विश्वेषु सर्वकर्म हि निष्फलम् ।
स्वधा पितृणां पत्नी च मुनिभिर्मनुभिर्नरैः ॥ 99 ॥

Without Her, the Devī can never take any oblations. Dakṣiṇā and Dīkṣā are both the wives of Yajña (Sacrifice). They are honoured everwhere. So much so that without Dakṣiṇā (the fees given at the end of the Sacrifice) no sacrificial ceremonies can be complete and fructifying. The Devī 'Svadhā' is the wife of the Pitṛs. All worship this Devī 'Svadhā' whether they are Munis, Manus, or men.

पूजिता पितृदानं हि निष्फलं च यया विना ।
स्वस्तिदेवी वायुपत्नी प्रतिविश्वेषु पूजिता ॥ 100 ॥
आदानं च प्रदानं च निष्फलं च यया विना ।
पुष्टिर्गणपतेः पत्नी पूजिता जगतीतले ॥ 101 ॥

If this mantra 'Svadhā' be not uttered while making an offering to the Pitṛs, all turn out useless. The Devī 'Svasti' is the wife of the Vāyu Deva; She is honoured everywhere in the Universe. Without this 'Svasti' Devī no giving nor taking nor any action can be fructifying and useful. 'Puṣṭi' (nourishment) is the wife of Gaṇapati. All in this world worship this Puṣṭi Devī. Without this 'Puṣṭi'. women or men alike all become weaker and weaker.

यया विना परिक्षीणाः पुमांसो योषितोऽपि च ।
अनंतपत्नी तुष्टिश्च पूजिता वन्दिता भवेत् ॥ 102 ॥

यया विना न सन्तुष्टाः सर्वलोकाश्च सर्वतः ।
ईशानपत्नी सम्पत्तिः पूजिता च सुरैर्नरैः ॥ 103 ॥

Tuṣṭi (satisfaction, contentment) is the wife of Ananta Deva. She is praised and worshipped everywhere in this world. Without Her no one anywhere in the world can be happy. 'Sampatti' is the wife of Īśāna Deva. The Suras, the men all alike worship Her.

सर्वे लोका दरिद्राश्च विश्वेषु च यया विना ।
धृतिः कपिलपत्नी च सर्वैः सर्वत्र पूजिता ॥ 104 ॥
सर्वे लोका अधैर्याश्च जगत्सु च यया विना ।
सत्यपत्नी सती मुक्तैः पूजिता च जगत्प्रिया ॥ 105 ॥

Were it not for Her, all in this world would be oppressed with dire poverty. The Devī 'Dhṛti' is the wife of Kapila Deva. She is honoured equally in all places. Were it not for Her, all the people in this world would have become impatient. The 'Satī' Devī is the wife of Satya Deva (Truth.) She is endearing to the whole world.

यया विना भवेल्लोको बन्धुतारहितः सदा ।
मोहपत्नी दया साध्वी पूजिता च जगत्प्रिया ॥ 106 ॥
सर्वे लोकाश्च सर्वत्र निष्फलाश्च यया विना ।
पुण्यपत्नी प्रतिष्ठा सा पूजिता पुण्यदा सदा ॥ 107 ॥
यया विना जगत्सर्वं जीवन्मृतसमं मुने ।
सुकर्मपत्नी संसिद्धा कीर्तिर्धन्यैश्चपूजिता ॥ 108 ॥

The liberated ones worship Her always. Were it not for the truth loving Satī, the whole world would have lost the treasure in friendship. Dayā 'Mercy' endearing to the whole world is the chaste wife of 'Moha Deva'. She is liked by all. Were it not for Her, all the world would have become hopeless. The Devī 'Pratiṣṭhā' (fame, celebrity) is the wife of Puṇya Deva (merit). She gives merits to persons according as they worship Her. Were it not for Her, all the persons would remain dead while living. The Devī 'Kīrti' (fame) is the wife of Sukarma (good works).

यया विना जगत्सर्वं यशोहीनं मृतं यथा ।
क्रिया तूद्योगपत्नी च पूजिता सर्वसंमता ॥ 109 ॥

Herself a Siddha (one who has acquired the result of one's success), all the blessed people honour Her with great reverence. Were it not for Her, all the persons in this world would have been dead, devoid of any fame. Kṛyā (workefforts, action, doing) is the wife of 'Udyoga' (enthusiasm). All honour Her greatly.

यया विना जगत्सर्वं विधिहीनं च नारद ।
अधर्मपत्नी मिथ्या सा सर्वधूर्तैश्च पूजिता ॥ 110 ॥
यया विना जगत्सर्वमुच्छिन्नं दिधिनिर्मितम् ।
सत्ये अदर्शना या च त्रेतायां सूक्ष्मरूपिणी ॥ 111 ॥

O Muni Nārada! Were it not for Her, the whole people would be void of any rules and regulations. Falsehood is the wife of Adharma (unrighteousness) She is honoured greatly by all the cheats that are extant in this world. Were she not liked by them, then all the cheats would become extinct. She did not fall in the sight of any body in the Satya Yuga. Her subtle form became visible in the Tretā Yuga.

अर्धावयवरूपा च द्वापरे चैव संवृता ।
कलौ महाप्रगल्भा च सर्वत्र व्यापिका बलात् ॥ 112 ॥

When the Dvāpara Yuga came, She became half developed. And at last when the Kali Yuga has come, She is fully developed and there is no second to Her whether in bold confidence and shamelessness or in talking much and pervading everywhere.

कपटेन समं भ्रात्रा भ्रमते च गृहे गृहे ।
शान्तिर्लज्जा च भार्ये द्वे सुशीलस्य च पूजिते ॥ 113 ॥
याभ्यां बिना जगत्सर्वमुन्मत्तमिव नारद ।
ज्ञानस्य तिस्रो भार्याश्च बुद्धिर्मेधाधृतिस्तथा ॥ 114 ॥
याभिर्विना जगत्सर्वं मूढं मत्तसमं सदा ।

With her brother Deceitfulness She roams from one house to another. Peace and modesty and (shame) are both the wives of good behaviour. Were they not existent, all in this woild would have turned out deluded and mad. Intelligence, genius and fortitude, these three are the wives of Jñāna (knowledge). Had they not lived, every one would become stupid an insane.

मूर्तिश्च धर्मपत्नी सा कान्तिरूपा मनोहरा ॥ 115 ॥

परमात्मा च विश्वौघो निराधारो यया विना ।
सर्वत्र शोभारूपा च लक्ष्मीर्मूर्तिमती सती ॥ 116 ॥

Mūrti is the wife of Dharma Deva. She is the nature of Beauty to all and very charming. Were it not for Her, Paramātman would not get any resting place; and the whole universe would have become Nirālamba (without anything to rest). This Chaste Mūrti Devī is of the nature of splendour, loveliness and Lakṣmī.

श्रीरूपा मूर्तिरूपा च मान्या धन्याऽतिपूजिता ।
कालाग्नी रुद्रपत्नी च निद्रा सा सिद्धयोगिनी ॥ 117 ॥
सर्वे लोकाः समाच्छन्ना यया योगेन रात्रिषु ।
कालस्य तिस्रो भार्याश्च संध्यारात्रिर्दिनानि च ॥ 118 ॥

She is every where respected, worshipped and reverenced. 'Sleep', the Siddha Yoginī, is the wife of Rudra Deva, who is of the nature of Kālāgni (the universal conflagration at the break-up of the world). All the Jīvas spend their nights with Her. The twilights, night and day are the wives of Kāla (Time)

याभिर्विना विधात्रा च संख्यां कर्तुं न शक्यते ।
क्षुत्पिपासे लोभभार्ये धन्ये मान्ये च पूजिते ॥ 119 ॥
याभ्यां व्याप्तं जगत्सर्वं नित्यं चिन्तातुरं भवेत् ।
प्रभा च दाहिका चैव द्वे भार्ये तेजसस्तथा ॥ 120 ॥

If they were not, the Creator even would not be able to reckon time. Hunger and thirst are the wives of Lobha (covetuousness). They are thanked, respected and worshipped by the whole world. Had they not lived, the whole world would have merged ever in an ocean of anxities. Splendour and burning capacity are the wives of Tejas (fire). Without these, the Lord of the world could never have created and established order in this universe.

याभ्यां विना जगत्स्रष्टुं विधातुं च न हीश्वरः ।
कालकन्ये मृत्युजरे प्रज्वारस्य प्रियाप्रिये ॥ 121 ॥
याभ्यां जगत्समुच्छिन्नं विधात्रा निर्मितं विधौ ।
निद्रा कन्या च तन्द्रा सा प्रीतिरन्या सुखप्रिये ॥ 122 ॥

Death and old age are the daughters of the Kāla, and the dear wives of Jvara (the disease). Without these, all the creation would come to an end. The Tandrā (drowsiness, lassitude) and Prīti (satisfaction) are the daughters of Nidrā (sleep). And they are the dear wives of Sukha (pleasure).

याभ्यां व्याप्तं जगत्सर्वं विधिपुत्र विधेर्विधौ ।
वैराग्यस्य च द्वे भार्ये श्रद्धा भक्तिश्च पूजिते ॥ 123 ॥

They are present everywhere in this world. O Best of Munis! Śraddhā (faith) and Bhakti (devotion) are the wives of Vairāgyam (dispassion). For then all the persons can become liberated while living (Jīvanmuktas).

याभ्यां शश्वज्जगत्सर्वं यज्जीवन्मुक्तिमन्मुने ।
अदितिर्देवमाता च सुरभी च गवां प्रसूः ॥ 124 ॥
दितिश्च दैत्यजननी कद्रूश्च विनता दनुः ।
उपयुक्ता सृष्टिविधौ एतास्तु कीर्तिताः कलाः ॥ 125 ॥

Besides these there is Aditi, the Mother of the Gods, Surabhi, mother of cows; Diti, the mother of the Daityas; Kadru, the mother of the Nāgas (serpents); Vinatā, the mother of Garuḍa, the prince of birds; and Danu, the mother of the Dānavas. All are very useful for the purpose of creation. But these all are parts of Mūlā Prakṛti.

कला अन्याः संति बह्व्यस्तासु काश्चिन्निबोध मे ।
रोहिणी चन्द्रपत्नी च संज्ञा सूर्यस्य कामिनी ॥ 126 ॥
शतरूपा मनोर्भार्या शचींद्रस्य च गेहिनी ।
तारा बृहस्पतेर्भार्या वसिष्ठस्याप्यरुन्धती ॥ 127 ॥
अहल्या गौतमस्त्री साऽप्यनसूयाऽत्रिकामिनी ।
देवहूतिः कर्दमस्य प्रसूतिर्दक्षकामिनी ॥ 128 ॥
पितृणां मानसी कन्या मेनका साऽम्बिकाप्रसूः ।
लोपामुद्रा तथा कुन्ती कुबेरकामिनी तथा ॥ 129 ॥
वरुणानी प्रसिद्धा च बलेर्विन्ध्यावलिस्तथा ।
कान्ता च दमयन्ती च यशोदा देवकी तथा ॥ 130 ॥
गांधारी द्रौपदी शैव्या सा च सत्यवती प्रिया ।
वृषभानुप्रिया साध्वी राधामाता कुलोद्वहा ॥ 131 ॥
मन्दोदरी च कौसल्या सुभद्रा कौरवी तथा ।
रेवती सत्यभामा च कालिंदी लक्ष्मणा तथा ॥ 132 ॥
जाम्बवती नाग्नजितिर्मित्रविन्दा तथाऽपरा ।
लक्ष्मणा रुक्मिणी सीता स्वयं लक्ष्मीः प्रकार्तिता । 133।
काली योजनगन्धा च व्यासमाता महासती ।
बाणपुत्री तथोषा च चित्रलेखा च तत्सखी ॥ 134 ॥
प्रभावती भानुमती तथा मायावती सती ।

रेणुका च भृगोर्माता राममाता च रोहिणी ॥ 135 ॥
एकानन्दा च दुर्गा सा श्रीकृष्णभगिनी सती ।
बह्वयः सत्यः कलाश्चैव प्रकृतेरेव भारते ॥ 136 ॥

Now I will mention some of the other parts of Prakṛti. Hear. Rohiṇī, the wife of the Moon, Saṁjñā, the wife of the Sun; Śatarūpā, the wife of Manu; Śacī, the wife of Indra; Tārā, the wife of Bṛhaspati; Arundhatī, the wife of Vasiṣṭha; Anasūyā, the wife of Atri; Devahūtī, the wife of Kardama; Prasūti, the wife of Dakṣa; Menakā, the mind born daughter of the Pitṛs and the mother of Ambikā, Lopāmudrā, Kuntī, the wife of Kubera, the wife of Varuṇa, Vindhyāvalī, the wife of the King Bali; Damayantī, Yaśodā, Devakī, Gāndhārī, Draupadī, Śaivyā, Satyavatī, the chaste and noble wife of Vṛṣabhānu and the mother of Rādhā; Mandodarī; Kauśalyā, Kauravī; Subhadrā; Revatī, Satyabhāmā, Kālindī, Lakṣmaṇā; Jāmbavatī; Nāgnajiti, Mitrabindā, Lakṣaṇā, Rukmiṇī, Sītā, the Lakṣmī; Kālī, Yojana-gandhā, the chaste mother of Vyāsa, Ūṣā, the daughter of Vāṇa, her companion Citralekhā; Prabhāvatī, Bhānumatī, the Satī Māyāvatī, Reṇukā, the mother of Paraśurāma; Rohiṇī, the mother of Balarāma, Ekanandā and the sister of Śrī Kṛṣṇa, Satī Durgā and many other ladies are the parts of Prakṛti.

या याश्च ग्रामदेव्यः स्युस्ताः सर्वाः प्रकृतेः कलाः ।
कलांशांशसमुद्भूताः प्रतिविश्वेषु योषितः ॥ 137 ॥
योषितामवमानेन प्रकतेश्च पराभवः ।
ब्राह्मणी पूजिता येन पतिपुत्रवती सती ॥ 138 ॥

The village Deities are also the parts of Prakṛti and all the female sexes, everywhere in the Universe are all come from the parts of Prakṛti. So to insult any woman is to insult the Prakṛti. If one worships a chaste Brāhmin woman, who has her husband and son living, with clothing, ornaments, and sandal paste, etc., one worships, as it were, Prakṛti.

प्रकृतिः पूजिता तेन वस्त्रालङ्कारचन्दनैः ।
कुमारी चाष्टवर्षा या वस्त्रालंकारचन्दनैः ॥ 139 ॥

If any Vipra worships a virgin girl, eight years old, with clothings, ornaments and sandalpaste, know that he has worshipped the Prakṛti Devī. The best, middling, and worst are all sprung from Prakṛti.

पूजिता येन विप्रस्य प्रकृतिस्तेन पूजिता ।
सर्वाः प्रकृतिसम्भूता उत्तमाधममध्यमाः ॥ 140 ॥
सत्त्वांशाश्चोत्तमा ज्ञेयाः सुशीलाश्च पतिव्रताः ।
मध्यमा रजसश्चांशास्ताश्च भोग्याः प्रकीर्तिताः ॥ 141 ॥

Those women that are sprung from Sattva Guṇa are all very good natured and chaste; those that are sprung from Rajo Guṇa are middling and very much attached to worldly enjoyments and do their selfish ends and those that are sprung from Tamo Guṇas are recognised as worst and belonging to the unknown families.

सुखसम्भोगवश्याश्च स्वकार्ये तत्पराः सदा ।
अधमास्तमसश्चांशा अज्ञातकुलसम्भवाः ॥ 142 ॥
दुर्मुखाः कुलहा धूर्ताः स्वतन्त्राः कलहप्रियाः ।
पृथिव्यां कुलटा याश्च स्वर्गे चाप्सरसां गणाः ॥ 143 ॥
प्रकतेस्तमसश्चांशा पुंश्चल्यः परिकीर्तिताः ।
एवं निगदितं सर्वं प्रकृते रूपवर्णनम् ॥ 144 ॥

They are very scurrilours, cheats, ruining their families, fond of their own free ways, quarrelsome and no seconds are found equal to them. Such women become prostitutes in this world and Apsarās in the Heavens. The Hermaphrodites are parts of Prakṛti but they are of the nature of Tamo Guṇas.

ताः सर्वाः पूजिताः पृथ्व्यां पुण्यक्षेत्रे च भारते ।
पूजिता सुरथेनादौ दुर्गा दुर्गार्तिनाशिनी ॥ 145 ॥
ततः श्रीरामचन्द्रेण रावणस्य वधार्थिना ।
तत्पश्चाज्जगतां माता त्रिषु लोकेषु पूजिता ॥ 146 ॥

Thus I have described to you the nature of Prakṛti. So in this Puṇyabhūmi Bhārata Varṣa, to worship the Devī is by all means desirable. In days past by, the King Suratha worshipped the Mūlā Prakṛti Durgā, the Destructrix of all evils. Then again Śrī Rāma Candra worshipped Her when he wanted to kill Rāvaṇa. Since then Her worship is

extant in the three worlds. She was first born as the honourable daughter of Dakṣa.

जाताऽदौ दक्षकन्या या निहत्य दैत्यदानवान् ।
ततो देहं परित्यज्य यज्ञे भर्तुश्च निंदया ॥ 147 ॥
जज्ञे हिमवत पत्न्यां लेभे पशुपतिं पतिम् ।

She destroyed the whole hosts of Daityas and Dānavas. It was She who, hearing the abusive words uttered against Her husband at the Yajña by Dakṣa, Her father, gave up Her body and took up again Her birth. She took Her birth in the womb of Menakā and got again Paśupati as Her husband.

गणेशश्च स्वयं कृष्णः स्कन्दो विष्णुकलोद्भवः ॥ 148 ॥
बभूवतुस्तौ तनयो पश्चात्तस्याश्च नारद ।
लक्ष्मीर्मंगलभूपेन प्रथमं परिपूजिता ॥ 149 ॥

And of the two sons, Kārtika and Gaṇeśa, born to Her, Kārtika was the Aṁśa (part) of Nārāyaṇa and Gaṇapati was Śrī Kṛṣṇa Himself, the Lord of Rādhā. O Devarṣi! After the two sons, Lakṣmī Devī came out of Durgā. Maṅgala Rāja, the King Mars first worshipped Her.

त्रिषु लोकेषु तत्पश्चाद्देवतामुनिमानवैः ।
सावित्री चाश्वपतिना प्रथमं परिपूजिता ॥ 150 ॥
तत्पश्चात्त्रिषु लोकेषु देवतामुनिपुंगवैः ।
आदौ सरस्वती देवी ब्रह्मणा परिपूजिता ॥ 151 ॥
तत्पश्चात्त्रिषु लोकेषु देवतामुनिपुङ्गवैः ।
प्रथमं पूजिता राधा गोलोके रासमण्डले ॥ 152 ॥

Since then, all in the three worlds began to worship Her, whether they are Devas or men. The King Aśvapati first worshipped Sāvitrī Devī; and since then the Devas, Munis, all began to worship Her. When the Devī Sarasvatī was born, the Bhagavān Brahmā first worshipped Her; next the greatest Munis, Devas all began to worship Her. On the full moon night of the month of Kārtika, it was Bhagavān Śrī, Kṛṣṇa, the Highest Spirit, that worshipped, first of all, the Devī Rādhā within the Rāsa Maṇḍalam the enclosure, within which the Rāsa-līlā was performed (the circular dance) in the region Goloka.

पौर्णमास्यां कार्तिकस्य कृष्णेन परमात्मना ।
गोपिकाभिश्च गोपैश्च बालिकाभिश्च बालकैः ॥ 153 ॥
गवां गणैः सुरभ्या च तत्पश्चादाज्ञया हरेः ।
तदा ब्रह्मादिभिर्देवैर्मुनिभिः परया मुदा ॥ 154 ॥
पुष्पधूपादिभिर्भक्त्या पूजिता वन्दिता सदा ।
पृथिव्यां प्रथमं देवी सुयज्ञेनैव पूजिता ॥ 155 ॥

Then under the command of Śrī Kṛṣṇa, all the Gopas (cow-heards), Gopīs, all the boys, girls, Surabhi, the queen of the race of the cows, and the other cows worshipped Her. So since Her worship by the inhabitants of Goloka, by Brahmā and the the other Devas and the Munis, all began to worship ever Śrī Rādhā with devotion and incense, light and various other offerings.

शङ्करेणोपदिष्टेन पुण्यक्षेत्रे च भारते ।
त्रिषु लोकेषु तत्पश्चादाज्ञया परमात्मनः ॥ 156 ॥
पुष्पधूपादिभिर्भक्त्या पूजिता मुनिभिः सदा ।
कलाया याः समुद्भूताः पूजितास्ताश्च भारते ॥ 157 ॥

On earth She was first worshipped by Suyajña, in the the sacred field of Bhāratvarṣa, under the direction of Bhagavān Mahādeva. Subsequently, under the command of the Bhagavān Śrī Kṛṣṇa, the Highest Spirit, the inhabitants of the three worlds began to worship Her. The Munis with great devotion, with incense, flowers and various other offerings worship always the Devī Radhā. O Child Nārada! Besides these, all the other Devīs that have issued from Prakṛti Devī are all worshipped.

पूजिता ग्रामदेव्यश्च ग्रामे च नगरे मुने ।
एवं ते कथितं सर्वं प्रकृतेश्चरितं शुभम् ॥ 158 ॥
यथागमं लक्षणं च किं भूयः श्रोतुमिच्छसि ॥ 159 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे प्रथमोऽध्यायः ॥ 1 ॥

So much so that in the villages, the village Deities, in the forests, the forests Deities and in the cities, the city Deities are worshipped. Thus I have described to you all according to the Śāstras the glorious lives of the Devī Prakṛti and Her parts. What more do you want to hear?

Here ends the First Chapter on the Description of Prakṛti in the Ninth Book of the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II

On the Origin of Prakṛti and Puruṣa

नारद उवाच

समासेन श्रुतं सर्वं देवीनां चरितं प्रभो ।
विबोधनाय बोधस्य व्यासेन वक्तुमर्हसि ॥ 1 ॥
सृष्टेराद्या सृष्टिविधौ कथमाविर्बभूव ह ।
कथं वा पञ्चधा भूता वद वेदविदाम्बर ॥ 2 ॥

Nārada said: O Lord! I have heard all that you said in brief about the Prakṛti Devī. Now describe in detail. Why the Mūlā Prakṛti Ādyā Śakti (the Prime Force) was created at the very beginning before the creation of this world of five elements.

भूता ययांशकलया तथा त्रिगुणया भवे ।
व्यासेन तासां चरितं श्रोतुमिच्छामि सांप्रतम् ॥ 3 ॥
तासां जन्मानुकथंन पूजाध्यानविधिं बुध ।
स्तोत्रं कवचमेष्वर्यं शौर्यं वर्णय मङ्गलम् ॥ 4 ॥

How did She, being of the nature of the three Guṇas, come to be divided into five parts? I desire to hear all this in detail. Now kindly describe their auspicious births, methods of worship, their meditation, their stotras, (praises) Kavacas (the mystic syllables considered as a preservation like armour) glory and power in detail.

श्रीनारायण उवाच

नित्य आत्मा नभो नित्यं कालो नित्यो दिशो यथा ।
विश्वानां गोलकं नित्यं नित्यो गोलोक एव च ॥ 5 ॥
तदेकदेशो वैकुण्ठो नम्रभागानुसारकः ।
तथैव प्रकृतिर्नित्या ब्रह्मलीला सनातनी ॥ 6 ॥

Nārāyaṇa spoke: O Devarṣi! The Mūlā Prakṛti, of the nature of Māyā of Para Brahman is an eternal entity (Nitya padārtha) just as the Ātman, the celestial space (the nabho maṇḍala); Time (Kāla), the ten quarters, the Universe Egg, the Goloka and, lower than this, the Vaikuṇṭha dhāma all are eternal things.

यथाऽग्नौ दाहिका चन्द्रे पद्मे शोभा प्रभा रवौ।
शश्वद्युक्ता न भिन्ना सा यथा प्रकृतिरात्मनि ॥ 7 ॥
विना स्वर्गं स्वर्णकारः कुण्डलं कर्तुमक्षमः ।
विना मृदा घटं कर्तुं कुलालो हि न हीश्वरः ॥ 8 ॥
न हि क्षमस्तथाऽऽत्मा च सृष्टिं स्त्रष्टुं तया विना ।

Ātman and Prakṛti are in inseparable union with each other as Fire and its burning capacity, the Moon and her beauty, the lotus and its splendour, the Sun and his rays are inseparably united with each other. As the goldsmith cannot prepare golden ornaments without gold and as the potter cannot make earthen pots without earth, so the Ātman cannot do any work without the help of this omnipotent Prakṛti.

सर्वशक्तिस्वरूपा सा यया च शक्तिमान्सदा ॥ 9 ॥
ऐश्वर्यवचनः शश्च क्तिः पराक्रम एव च ।
तत्स्वरूपा तयोर्दात्री सा शक्तिः परिकीर्तिता ॥ 10 ॥
ज्ञानं समृद्धिः सम्पत्तिर्यशश्चैव बलं भगः ।
तेन शक्तिर्भगवती भगरूपा च सा सदा ॥ 11 ॥

The letter 'Śa' indicates 'Aiśyaryam' prosperity, the divine powers; and 'Kti', denotes might, strength; and in as much as She is the Bestower of the above two, the Mūlā Prakṛti is named 'Śakti'. 'Bhaga' is indicative of knowledge, prosperity, wealth, fame; and in as much as Mūlā Prakṛti has all these powers, She is also called 'Bhagavatī.'

तया युक्तः सदाऽऽत्मा च भगवांस्तेन कथ्यते ।
स च स्वेच्छामयो देवः साकारश्च निराकृतिः ॥ 12 ॥

And Ātman 'is always in union with this Bhagavatī Who is all powers, so He is called 'Bhagavān.' The Bhagavān is therefore sometimes with form; and sometimes He is without form.

Note: When Prakṛti becomes latent, God is without form; with Prakṛti manifest, God is with form.)

तेजोरूपं निराकारं ध्यायन्ते योगिनः सदा ।
वदन्ति च परं ब्रह्म परमानन्दमीश्वरम् ॥ 13 ॥
अदृश्यं सर्वद्रष्टारं सर्वज्ञं सर्वकारणम् ।
सर्वदं सर्वरूपं तं वैष्णवास्तन्न मन्वते ॥ 14 ॥

The Yogis always think of the Luminous Form of the Formless Bhagavān and declare Him to be

all blissful Para Brahma, the God. Though He is invisible, the Witness of all, Omniscient, the Cause of all, the Giver of everything and of every form, yet the Vaiṣṇavas do not say so. The Vaiṣṇavas declare how can fire, strength and energy come when there is no fiery, strong, energetic Person behind it?

वदन्ति चैव ते कस्य तेजस्तेजस्विना विना ।
तेजोमण्डलमध्यस्थं ब्रह्म तेजस्विनं परम् ॥ 15 ॥
स्वेच्छामयं सर्वरूपं सर्वकारणकारणम् ।
अतीव सुन्दरं रूपं बिभ्रतं सुमनोहरम् ॥ 16 ॥
किशोरवयसं शान्तं सर्वकान्तं परात्परम् ।

Therefore He who shines in the centre of this fiery sphere is the Para Brahma; He is the Fiery Person; He is Higher than the Highest. He is All Will; He is All-Form, the Cause of all cause and His Form is Very Beautiful. He is Young; He looks very peaceful and loved by all.

नवीननीरदाभासधामैकं श्यामविग्रहम् ॥ 17 ॥
शरन्मध्याह्नपद्मौघशोभामोचनलोचनम् ।
मुक्ताच्छविविनिंद्यैकदन्तपंक्तिमनोरमम् ॥ 18 ॥

He is the Highest; and His Blue Body shines like new rain-clouds. His two eyes defy the beauty of the autumn lotuses in the mid-day; His exquisitely nice rows of teeth put all the series of pearls in the dark back-ground.

मयूरपिच्छचूडं च मालतीमाल्यमण्डितम् ।
सुनसं सस्मितं कान्तं भक्तानुग्रहकारणम् ॥ 19 ॥
ज्वलदग्निविशुद्धैकपीतांशुकसुशोभितम् ।
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम् ॥ 20 ॥

The peacok's feather is seen on His crown; the garland of Mālatī flowers is suspended from His neck; His nose is exceedingly beautiful; the sweet smile is always seen on His lips. There is no second like Him in showing favour to the Bhaktas. He wears yellow clothings, as if the burning fire is emanating all round; the flute is seen on both His hands, reaching to the knees. His body is decorated all over with jewels.

सर्वाधारं च सर्वेशं सर्वशक्तियुतं विभुम् ।
सर्वैश्वर्यप्रदं सर्वस्वतन्त्रं सर्वमङ्गलम् ॥ 21 ॥
परिपूर्णतमं सिद्धं सिद्धेशं सिद्धिकारकम् ।
ध्यायन्ते वैष्णवाः शश्वद्देवदेवं सनातनम् ॥ 22 ॥

He is the Sole Refuge of this Universe; the Lord of all, omnipotent and omnipresent. No trace of deficiency can be seen in Him; He is Himself a Siddha (perfect) Puruṣa; and the foremost of all Siddha Puruṣas; bestows Siddhis to all. The Vaiṣṇavas meditate always That Eternal Śrī Kṛṣṇa, the Deva of the Devas.

जन्ममृत्युजराव्याधिशोकभीतिहरं परम् ।
ब्रह्मणो वयसा यस्य निमेष उपचर्यते ॥ 23 ॥
स चात्मा स परं ब्रह्म कृष्ण इत्यभिधीयते ।
कृषिस्तद्भक्तिवचनो नश्च तद्दास्यवाचकः ॥ 24 ॥

He takes always fully all the fears of birth, old age, and all ills and sorrows. The age of Brahmā is the twinkling of His eye. That Highest Self, the Para Brahma is denominated as Kṛṣṇa. The word 'Kṛṣ' denotes Bhakti to Śrī Kṛṣṇa and the letter 'ṇa' signifies devotion to His service. So He is the Bestower of Bhakti and devotion to His Service.

भक्तिदास्यप्रदाता यः स च कृष्णः प्रकीर्तितः ।
कृषिश्च सर्ववचनो नकारो बीजमेव च ॥ 25 ॥
स कृष्णः सर्वस्त्रष्टाऽऽदौ सिसृक्षन्नेक एव च।
सृष्ट्युन्मुखस्तदंशेन कालेन प्रेरितः प्रभुः ॥ 26 ॥

Again 'Kṛṣ' denotes all; everything; and 'ṇa' signifies the root. So He Who is the Root and Creator of all, is Śrī Kṛṣṇa. When He desired, in the very beginning, to create this Universe, there was nothing then except Śrī Kṛṣṇa; and at last, impelled by Kāla, (His Own Creation) He became ready, in His part, to do the work of creation.

स्वेच्छामयः स्वेच्छया च द्विधारूपो बभूव ह ।
स्त्रीरूपो वामभागांशो दक्षिणांशः पुमान्स्मृतः ॥ 27 ॥
तां ददर्श महाकामी कामाधारां सनातनः ।
अजीव कमनीयां च चारुपंकजसन्निभाम् ॥ 28 ॥

The Lord, who is All Will, willed and divided Himself into two parts, His Left part becoming female and His Right part becoming male. Then that Eternal One, Who is greatly loving, looked at the female, His left part, the Sole Receptacle to

hold all the contents of love, very lovely to the eyes, and looking like the beautiful lotus.

चन्द्रबिम्बविनिंद्यैकनितंबयुगलां पराम् ।
सुचारुकदलीस्तम्भनिंदितश्रोणिसुन्दरीम् ॥ 29 ॥
युक्तश्रीफलाकारस्तनयुग्ममनोरमाम् ।
पुष्पजुष्टां सुवलितां मध्यक्षीणां मनोहराम् ॥ 30 ॥
अतीव सुन्दरी शान्तां सस्मितां वक्रलोचनाम् ।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम् ॥ 31 ॥

The loins of this woman defy the Moon; Her thighs put the plantain trees quite in the background; Her breasts are mistaken for the beautiful Bel fruits; flowers are scattered as Her Hairs on the head; Her middle part is very slender, very beautiful to behold! Exceedingly lovely; appearance very calm; sweet smile reigning in Her lips; side long glances with Her; Her clothing is purified by fire; all over Her body decorated with gems.

शश्वच्चक्षुश्चकोराभ्यां पिबंती सततं मुदा ।
कृष्णस्य मुखचन्द्रं च चन्द्रकोटिविनिंदितम् ॥ 32 ॥
कस्तूरीं बिंदुना सार्धमधश्चन्दनबिन्दुना ।
समं सिन्दूरबिन्दुं च भालमध्ये च बिभ्रतीम् ॥ 33 ॥

Her eyes, also, like the Cakora bird (Greek partridge) began to drink incessantly with joy the moon beam from the face of Śrī Kṛṣṇa, defying, as it were, the ten millions of moons. On Her forehead there was the dot of vermilion (red-lead); over that the dot of of white sandal paste and over that was placed the musk.

वक्रिमं कबरीभारं मालतीमाल्यभूषितम् ।
रत्नेंद्रसारहारं च दधतीं कान्तकामुकीम् ॥ 34 ॥
कोटिचन्द्रप्रभामृष्टपुष्टशोभासमन्विताम् ।
गमनेन राजहंसगजगर्वविनाशिनीम् ॥ 35 ॥

The fillets or braids of hair on Her head are slightly curved; this was decorated with Mālatī garlands; on Her neck was suspended the necklace of gems and jewels and She is always very amorous towards Her husband. On looking at Her face, it seems that ten millions of moons have arisen at once; when She walks, her gait puts (humiliates) those of ganders and elephants in shade.

दृष्ट्वा तां तु तया सार्धं रासेशो रासमण्डले ।
रासोल्लासे सुरसिको रासक्रीडां चकार ह ॥ 36 ॥

O Muni! Śrī Kṛṣṇa, the Lord of the Rāsa Dance, and the Person of Taste in the Rāsa Sport, looked askance at Her for a while and then catching hold of Her by Her hand went to the Rāsamaṇḍalam and began to play the Rāsa sport, (the amorous pastime).

नानाप्रकारशृंगारं शृंगारो मूर्तिमानिव ।
चकार सुखसंभोगं यावद्वै ब्रह्मणो दिनम् ॥ 37 ॥
ततः स च परिश्रान्तस्तस्या योनौ जगत्पिता ।
चकार वीर्याधानं च नित्यानन्दे शुभलक्षणे ॥ 38 ॥
गायत्री योषितस्तस्याः सुरतांते च सुव्रत ।
निःससार श्रमजलं श्रांतायास्तेजसा हरेः ॥ 39 ॥

It seemed then the Lord of amorous pastimes had become incarnate there and had been enjoying the various pleasures of amorous passions and desires. So much, that Brahma's one day passed away in that sport. The Father of the Universe, then becoming tired, impregnated in an auspicious moment in Her womb who was born of His left portion.

महाक्रमणक्लिष्टाया निःश्वासश्च बभूव ह ।
तदा वव्रे श्रमजलं तत्सर्वं विश्वगोलकम् ॥ 40 ॥
स च निश्वासवायुश्च सर्वाधारो बभूव ह ।
निःश्वासवायुः सर्वेषां जीविनां च भवेषु च ॥ 41 ॥

The Prakṛti Devī was also tired of the embraces of Śrī Kṛṣṇa; so after the intercourse, she began to perspire and breathe frequently. Her perspiration turned into water and deluged the whole universe, with water; and Her breath turned into air and became the life of all the beings.

बभूव मूर्तिमद्वायोर्वामांगात्प्राणवल्लभा ।
तत्पत्नीं सा च तत्पुत्राः प्राणाः पञ्च च जीविनाम् ॥ 42 ॥
प्राणोऽपानः समानश्चोदानव्यानौ च वायवः ।
बभूवुरेव तत्पुत्रा अधः प्राणाश्च पञ्च च ॥ 43 ॥

The female that sprung from the left side of Vāyu became his wife and out of their contact orginated Prāṇa, Apāna, Samāna, Udāna and Vyāna, the five sons. These are the five vital Vāyus of all the beings.

Besides these from the womb of the Vāyu's wife came out Nāga and the other four lower Vāyus.

धर्मतोयाधिदेवश्च बभूव वरुणो महान् ।
तद्वामाङ्गाच्च तत्पत्नी वरुणानी बभूव सा ॥ 44 ॥
अथ सा कृष्णचिच्छक्तिः कृष्णगर्भं दधार ह ।
शतमन्वन्तरं यावज्ज्वलंती ब्रह्मतेजसा ॥ 45 ॥

The water that came out from perspiration, Varuṇa Deva became the presiding Deity of that; and the female, sprung out of the left side of Varuṇa Deva, became the wife of Varuṇa, called Varuṇānī. On the other hand, the Śakti, of the nature of knowledge of Śrī Kṛṣṇa, remained pregnant for one hundred manvantaras. Her body became effulgent with Brahma-teja (the fire of Brahma).

कृष्णप्राणाधिदेवी सा कृष्णप्राणाधिकप्रिया ।
कृष्णस्य संगिनी शश्वत्कृष्णवक्षःस्थलस्थिता ॥ 46 ॥
शतमन्वन्तरांते च कालेऽतीते तु सुन्दरी ।
सुषाव डिम्भं स्वर्णाभं विश्वाधारालयं परम् ॥ 47 ॥

Kṛṣṇa was her life and She again was dearer to Kṛṣṇa than his life even. She remained always with Śrī Kṛṣṇa; so much so that She constantly rested on His breast. When one hundred Manvantaras passed away, that Beautiful One gave birth to a Golden Egg. That egg was the repository of the whole universe.

दृष्ट्वा डिंभं च सा देवी हृदयेन व्यदूयत ।
उत्ससर्ज च कोपेन ब्रह्मांडगोलके जले ॥ 48 ॥
दृष्ट्वा कृष्णश्च तत्त्यागं हाहाकारं चकार ह ।
शशाप देवीं देवेशस्तत्क्षणं च यथोचितम् ॥ 49 ॥

The Beloved of Kṛṣṇa became very sorry to see the egg and out of anger, threw that within the water collected in the centre the Universe. Seeing this, Śrī Kṛṣṇa raised a great cry and immediately cursed Her duly and said:

यतोऽपत्यं त्वया त्यक्तं कोपशीले च निष्ठुरे ।
भव त्वमनपत्याऽपि चाद्यप्रभृति निश्चितम् ॥ 50 ॥
या यास्त्वदंशरूपाश्च भविष्यन्ति सुरस्त्रियः ।
अनपत्याश्च ताः सर्वास्त्वत्समा नित्ययौवनाः ॥ 51 ॥

"O Angry One! O Cruel One! When you have forsaken out of anger this son just born of you, I say then that you become from to-day bereft of any issue. Besides, let all those godly women that will spring out of your parts, they also be deprived of having any issue or sons and they will remain ever constant in their youth."

एतस्मिन्नन्तरे देवी जिह्वाग्रात्सहसा ततः ।
आविर्बभूव कन्यैका शुक्लवर्णा मनोहरा ॥ 52 ॥
श्वेतवस्त्रपरीधाना वीणापुस्तकधारिणी ।
रत्नभूषणभूषाढ्या सर्वशास्त्राधिदेवता ॥ 53 ॥

O Muni! While Śrī Kṛṣṇa was thus cursing, suddenly came out from the tongue of the beloved of Kṛṣṇa, a beautiful daughter, of a white colour. Her clothings were all white, in her hands there were lute and book and all Her body was decorated with ornaments made of gems and jewels. She was the presiding Deity of all the Śāstras.

अथ कालांतरे सा च द्विधारूपा बभूव ह ।
वामार्धांगाच्च कमला दक्षिणार्धाच्च राधिका ॥ 54 ॥
एतस्मिन्नंतरे कृष्णो द्विधारूपो बभूव सः ।
दक्षिणार्धश्च द्विभुजो वामार्धश्च चतुर्भुजः ॥ 55 ॥

Some timer later the Mūla Prakṛti, the Beloved of Kṛṣṇa divided into two parts. Out of Her left portion came Kamalā and out of her right portion came Rādhikā. In the meantime Śrī Kṛṣṇa divided himself into two parts. From his right side appeared a form two-handed; and from left side appeared a form four-handed.

उवाच वाणीं कृष्णस्तां त्वमस्य कामिनी भव ।
अत्रैव मानिनी राधा तव भद्रं भविष्यति ॥ 56 ॥
एवं लक्ष्मी च प्रददौ तुष्टो नारायणाय च ।
स जगाम च वैकुंठे ताभ्यां सार्धं जगत्पतिः ॥ 57 ॥

The Śrī Kṛṣṇa addressed the Goddess Speech, holding flute in her hand, 'O Devī! You follow this four-handed Person as his wife' and then spoke to Rādhā: O, Rādhe! You are a sensitive, proud lady; let you be My wife; so it will do you good' Śrī Kṛṣṇa also told Lakṣmī gladly to become the wife of the four-handed Nārāyaṇa. Then Nārāyaṇa, the Lord of the world, took both Lakṣmī and Sarasvatī to the abode Vaikuṇṭha.

अनपत्ये च ते द्वे च जाते राधांशसंभवे ।
भूता नारायणांगाच्च पार्षदाश्च चतुर्भुजाः ॥ 58 ॥
तेजसा वयसा रूपगुणाभ्यां च समा हरेः ।
बभूवुः कमलांगाच्च दासीकोट्यश्च तत्समाः ॥ 59 ॥

O Muni! Both Lakṣmī and Sarasvatī became issueless, being born of Rādhā. From the body of Nārāyaṇa arose his attendants, all four-handed. They were all equal to him in appearance, in qualifications; in spirit and in age. On the other hand, from the body of Kamalā arose millions and millions of female attandants all equal to Her in form and qualifications.

अथ गोलोकनाथस्य लोम्नां विवरतो मुने ।
भूतश्चासंख्यगोपाश्च वयसा तेजसा समाः ॥ 60 ॥
रूपेण च गुणेनैव बलेन विक्रमेण च ।
प्राणतुल्यप्रियाः सर्वे बभूवुः पार्षदा विभोः ॥ 61 ॥

Then arose innumerable Gopas (cow-herds) from the pores of Śrī Kṛṣṇa. They were all equal to the Lord of Goloka in form, Guṇas, power and age; they were all dear to Him as if they were His life.

राधांगलोमकूपेभ्यो बभूवुर्गोपकन्यकाः ।
राधातुल्याश्च ताः सर्वा राधादास्यः प्रियंवदाः ॥ 62 ॥
रत्नाभूषणभूषाढ्याः शश्वत्सुस्थिरयौवनाः।
अनपत्याश्च ताः सर्वाः पुंसः शापेन संततम् ॥ 63 ॥

From the pores of Rādhikā came out the Gopa Kanyās (cow-herdesses). They were all equal to Rādhā and all were Her attendants and were sweet-speaking. Their bodies were all decorated with ornaments of jewels, and their youth was constant, they were all issueless as Śrī Kṛṣṇa cursed them thus.

एतस्मिन्नंतरे विप्र सहसा कृष्णदेवता ।
आविर्बभूव दुर्गा सा विष्णुमाया सनातनी ॥ 64 ॥

O Best of Brāhmaṇas! On the other hand, suddenly arose Durgā, the Māyā of Viṣṇu (The Highest Self) eternal and whose Deity was Kṛṣṇa.

Note: Durgā was the Avatāra of Mūla Prakṛti not the Avatāra of Rādhā as Lakṣmī and Sarasvatī were.

देवी नारायणीशाना सर्वशक्तिस्वरूपिणी ।
बुद्ध्यधिष्ठात्री देवी सा कृष्णस्य परमात्मनः ॥ 65 ॥
देवीनां बीजरूपा च मूलप्रकृतिरीश्वरी ।
परिपूर्णतमा तेजःस्वरूपा त्रिगुणात्मिका ॥ 66 ॥

She is Nārāyanī; She is Īśānī; She is the Śakti of all and She is the Presiding Deity of the intelligence of Śrī Kṛṣṇa. From Her have come out many other Devīs; She is Mūla Prakṛti and she is Īśvarī; no failings or insufficiencies are seen in Her. She is the Tejas (of the nature of Fire) and She is of the nature of the three Guṇas.

तप्तकांचनवर्णाभा कोटिसूर्यसमप्रभा ।
ईषद्धास्यप्रसन्नास्या सहस्रभुजसंयुता ॥ 67 ॥
नानाशस्त्रास्त्रनिकरं बिभ्रती सा त्रिलोचना ।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषिता ॥ 68 ॥

Her colour is bright like the molten gold; Her lustre looks as if ten millions of Suns have simultaneously arisen. She looks gracious always with sweet smile on Her lips, Her hands are one thousand in number.

यस्याश्चांशांशकलया बभूवुः सर्वयोषितः ।
सर्वे विश्वस्थिता लोका मोहिताः स्युश्च मायया ॥ 69 ॥
सर्वैश्वर्यप्रदात्री च कामिनां गृहवासिनाम् ।
कृष्णभक्तिप्रदा या च वैष्णवानां च वैष्णवी ॥ 70 ॥
मुमुक्षूणां मोक्षदात्री सुखिनां सुखदायिनी ।
स्वर्गेषु स्वर्गलक्ष्मीश्च गृहलक्ष्मीर्गृहेषु च ॥ 71 ॥

Various weapons are in all Her hands. The clothings of the three-eyed one are bright and purified by Fire She is decorated with ornaments all of jewels. All the women who are the jewels are sprung from Her parts and parts and by the power of Her Māyā, all the people of the world are enchanted. She bestows all the wealth that a householder wants; She bestows on Kṛṣṇa's devotees, the devotion towards Kṛṣṇa; nay, She is the Vaiṣṇavī Śakti of the Vaiṣṇavas.

तपस्विषु तपस्या च श्रीरूपा तु नृपेषु च ।
या वह्नौ दाहिकारूपा प्रभारूपा च भास्करे ॥ 72 ॥
शोभारूपा च चंद्रे च सा पद्मेषु च शोभना ।
सर्वशक्तिस्वरूपा या श्रीकृष्णे परमात्मनि ॥ 73 ॥

She gives final liberation to those that want such and gives happiness to those that want happiness.

She is the Lakṣmī to the Heavens; as well She is the Lakṣmī of every household.

यया च शक्तिमानात्मा यमा च शक्तिमज्जगत् ।
यया विना जगत्सर्वं जीवन्मृतमिव स्थितम् ॥ 74 ॥
या च संसारवृक्षस्य बीजरूपा सनातनी ।
स्थितिरूपा बुद्धिरूपा फलरूपा च नारद ॥ 75 ॥

She is the Tapas of the ascetics, the beauty of the kingdoms of the kings, the burning power of fire, the brilliancy of the Sun, the tender beauty of the Moon, the lovely beauty of the lotus and the Śakti of Śrī Kṛṣṇa the Highest Self. The Self, the world all are powerful by Her Śakti; without Her everything would be a dreary dead mass.

क्षुत्पिपासादयारूपा निद्रा तंद्रा क्षमा मतिः ।
शांतिलज्जातुष्टिपुष्टिभ्रांतिकांत्यादिरूपिणी ॥ 76 ॥
सा च संस्तूय सर्वेशं तत्परः समुवास ह ।
रत्नसिंहासनं तस्यै प्रददौ राधिकेश्वरः ॥ 77 ॥
एतस्मिन्नंतरे तत्र सस्त्रीकश्च चतुर्मुखः ।
पद्मनाभेर्नाभिपद्मान्निःससार महामुने ॥ 78 ॥

O Nārada! She is the seed of this Tree of World; She is eternal; She is the Stay, She is Intelligence fruits, hunger, thirst, mercy, sleep, drowsiness, forgiveness, fortitude, peace, bashfulness, nourishment, contentment and lustre. The Mūla Prakṛti praising Śrī Kṛṣṇa stood before Him. The Lord of Rādhikā then gave Her a throne to sit. O Great Muni! At this moment sprang from the navel lotus the four-faced Brahmā, with his wife Sāvitrī, an exceedingly woman.

कमंडलुधरः श्रीमांस्तपस्वी ज्ञानिनां वरः ।
चतुर्मुखैस्तं तुष्टाव प्रज्वलन्ब्रह्मतेजसा ॥ 79 ॥
सा तदा सुंदरी सृष्टा शतचंद्रसमप्रभा ।
वह्निशुद्धांशुकाधाना रत्नभूषणभूषणा ॥ 80 ॥
रत्नसिंहासने रमये संस्तूय सर्वकारणम् ।
उवास स्वामिना सार्धं कृष्णस्य पुरतो मुदा ॥ 81 ॥

No sooner the fourfaced Brahmā, the foremost of the Jñānins, fond of asceticism and holding Kamaṇḍalu in His hand came into being than He began to praise Śrī Kṛṣṇa by His four mouths. On the other hand the Devī Sāvitrī, with a beauty of one hundred moons, born with great ease, wearing apparel purified by fire and decorated with various ornaments praised Kṛṣṇa, the One and Only Cause of the Universe and then took Her seat gladly with Her husband in the throne made of jewels.

एतस्मिन्नंतरे कृष्णो द्विधारूपो बभूव सः ।
वामार्धांगो महादेवो दक्षिणे गोपिकापतिः ॥ 82 ॥
शुद्धस्फटिकसंकाशः शतकोटिरविप्रभः ।

At that time Kṛṣṇa divided Himself into two parts; His left side turned into the form of Mahādeva; and his right side turned into the Lord of Gopikās (cow-herdesses). The colour and splendour of the body of Mahādeva is pure white like white crystal; as if one hundred suns have arisen simultaneously.

त्रिशूलपट्टिशधरो व्याघ्रचर्मांबरो हरः ॥ 83 ॥
तप्तकांचनवर्णाभो जटाभारधरः परः ।
भस्मभूषितगात्रश्च सस्मितश्चंद्रशेखरः ॥ 84 ॥
दिगंबरो नीलकंठः सर्पभूषणभूषितः ।
बिभ्रद्दक्षिणहस्तेन रत्नमालां सुसंस्कृताम् ॥ 85 ॥

In His hands there are the trident. (Triśūla) and sharp-edged spear (Pattiṣa); His wearing is a tiger skin; on His heads matted hair (Jaṭā) of a tawny hue like molten gold; His body was besmeared all over with ashes, smile reigning in His face and on His forehead, the semi-moon He has no wearing on his loins; so He is called Digambara (the quarters of the Sky being His clothing); His neck is of a blue colour; the serpent being the ornaments on His body and on His right hand the nice bead of jewels well purified.

प्रजपन्पंचवक्त्रेण ब्रह्मज्योतिः सनातनम् ।
सत्यस्वरूपं श्रीकृष्णं परमात्मानमीश्वरम् ॥ 86 ॥
कारणं कारणानां च सर्वमंगलमंगलम् ।
जन्ममृत्युराजव्याधिशोकभीतिहरं परम् ॥ 87 ॥
संस्तूय मृत्योर्मृत्युं तं यतो मृत्युंजयाभिधः ।
रत्नसिंहासने रम्ये समुवास हरेः पुरः ॥ 88 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे द्वितीयोध्यायः ॥ 2 ॥

Who is always repeating with His five faces the Eternal Light of Brahmā, and Who was has

conquerred Death by praising Śrī Kṛṣṇa, Who is of the nature of Truth, the Highest Self, the God Incarnate, the material cause of all things and the All auspicious of all that is good and favourable, and the Destroyer of the fear of birth, death, old age and disease and Who has been named Mṛtyuñjaya (the conqueror of Death). This Mahādeva took His seat on a throne made of jewels (diamonds, emeralds, etc.)

Here ends the Second Chapter of the Ninth Book on the origin of Prakṛti and Puruṣa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa

CHAPTER III

On the Origin of Brahmā, Viṣṇu, Maheśa and others

श्रीनारायण उवाच

अथ डिंभो जले तिष्ठन्यावद्वै ब्रह्मणो वयः ।
ततः से काले सहसा द्विधाभूता बभूव ह ॥ 1 ॥
तन्मध्ये शिशुरेकश्च शतकोटिरविप्रभः ।
क्षणं रोरूयमाणश्च स्तनांधः पीडितः क्षुधा ॥ 2 ॥

Nārāyaṇa said: O Devarṣi! The egg (born of Mūla Prakṛti) that was floating in the waters for a period equal to the life period of Brahmā, now in the fulness of time, separated into two parts. Within that egg there was a powerful Child, lustrous like one thousand millions of suns. This child could not suck mother's milk, as it was forsaken by Her.

पित्रा मात्रा परित्यक्तो जलमध्ये निराश्रयः ।
ब्रह्मांडासंख्यनाथो यो ददर्शोर्ध्वमनाथवत् ॥ 3 ॥
स्थूलात्स्थूलतमः सोऽपि नाम्ना देवी महाविराट् ।
परमाणुर्यथा सूक्ष्मात्परः स्थूलात्तथाऽप्यसौ ॥ 4 ॥

So being tired of hunger, the child for a moment cried repeatedly. The child that will become the Lord of countless Brahmāṇḍas (universes), now an orphan having no father nor mother began to looks upwards from the waters. This body came to be denominated afterwards by the name of Mahā Virāṭ, when he became gross and grosser. As there is nothing finer than radium so there is nothing grosser than Mahā Virāṭ.

तेजसा षोडशांशोऽयं कृष्णस्य परमात्मनः ।
आधारः सर्वविश्वानां महाविष्णुश्च प्राकृतः ॥ 5 ॥
प्रत्येकं लोमकूपेषु विश्वानि निखिलानि च ।
अस्थापि तेषां संख्यां च कृष्णो वक्तुं न हि क्षमः ॥ 6 ॥

The power of this Mahā Virāṭ one-sixteenth of that of Śrī Kṛṣṇa, the Highes Self. But this boy, (born of the Prakṛti Rādhā) is the Sole Stay of all this Universe and he is denominated by the name 'Mahā-Viṣṇu'. In his every pore countless universe are existing. So much so that even Śrī Kṛṣṇa could not count them.

संख्या चेद्रजसामस्ति विश्वानां न कदाचन ।
ब्रह्मविष्णुशिवादीनां तथा संख्या न विद्यते ॥ 7 ॥
प्रतिविश्वेषु संत्येवं ब्रह्मविष्णुशिवादयः ।
पातालाद्ब्रह्मलोकांतं ब्रह्मांडं परिकीर्तितम् ॥ 8 ॥

If it were possible to count the number of the dust particles, it is impossible to count the number of the Universe. So there are endless Brahmās, Viṣṇus, and Maheśvaras. In every Brahmāṇḍa, there is Brahmā Viṣṇu, and Maheśa. Each Brahmāṇḍa extends from Pātāla to the Brahmaloka.

तत ऊर्ध्वं च वैकुंठो ब्रह्मांडाद्बहिरेव सः ।
तत ऊर्ध्वं च गोलोकः पंचाशत्कोटियोजनः ॥ 9 ॥
नित्यः सत्यस्वरूपश्च यथा कृष्णस्तथाप्ययम् ।
सप्तद्वीपमिता पृथ्वी सप्तसागरसंयुता ॥ 10 ॥

The abode of Vaikuṇṭha is higher than that (*i.e.* it is situated outside of Brahmāṇḍa), again the abode of Goloka is fifty koṭi yojanas (50×10×4 ×2 million miles) higher than Vaikuṇṭha. This Goloka Dhāma is eternal and real as Śrī Kṛṣṇa is eternal and real. This world composed of the seven islands is surrounded by the seven oceans.

ऊनपंचाशदुपद्वीपासंख्यशैलवनान्विता ।
ऊर्ध्वं सप्त स्वर्गलोका ब्रह्मलोकसमन्विताः ॥ 11 ॥

पातालानि च सप्ताधश्चैवं ब्रह्मांडमेव च ।

Forty-nine Upa-Dvīpa (smaller islands adjacent to then) are existing here. Besides there are countless mountains, and forests. Higher than this earth is the Brahmaloka with seven heavens and below this are the seven Pātālas. This is the bounding limit of Brahmāṇḍa.

ऊर्ध्वं धराया भूर्लोको भुवर्लोकस्ततः परम् ॥ 12 ॥
ततः परश्च स्वर्लोको जनलोकस्तथापरः ।
ततः परस्तपोलोकः सत्यलोकस्ततः परः ॥ 13 ॥
ततः परं ब्रह्मलोकस्तप्तकांचनसन्निभः ।
एवं सर्वं कृत्रिमं च बाह्याभ्यंतरमेव च ॥ 14 ॥

Just above this earth there is the Bhūrloka; above is Bhuvarloka; then Svarloka, then Janarloka, then Taparloka, then Satyaloka, and above that is Brahmaloka. The splendour of Brahmaloka is like that of molten gold. But all the substances whether outside or inside this Brahmaloka, are transient.

तद्विनाशे विनाशश्च सर्वेषामेव नारद ।
जलबुद्बुदवत्सर्वं विश्वसंयमनित्यकम् ॥ 15 ॥
नित्यौ गोलोकवैकुंठौ प्रोक्तौ शश्वदकृत्रिमौ ।
प्रत्येकं लोमकूपेषु ब्रह्मांडं परिनिश्चितम् ॥ 16 ॥

When this Brahmāṇḍa (cosmos) dissolves, everything dissolves and is destroyed. All are temporary like bubbles of water. Only Goloka and Vaikuṇṭha are eternal. In every pore of this Mahā Virāṭ is existing one Brahmāṇḍa (cosmos).

एषां संख्यां न जानाति कृष्णोऽन्यस्यापि का कथा ।
प्रत्येकं प्रतिब्रह्मांडं ब्रह्मविष्णुशिवादयः ॥ 17 ॥
तिस्त्रः कोट्यः सुराणां च संख्या सर्वत्र पुत्रक ।
दिगीशाश्चैव दिक्पाला नक्षत्राणि ग्रहादयः ॥ 18 ॥

What to speak of others even Kṛṣṇa cannot count the number of these Brahmāṇḍas. In every Brahmāṇḍa there is Brahmā, Viṣṇu and Maheśa. O Child Nārada! In every Brahmāṇḍa, the number of the gods is three koṭis or 30 millions. Some of them are the Dikpatis (the Regents of the quarters); some are the Dikpālas (the Rulers of the Quarters), some are asterisms, and some planets.

भुवि वर्णाश्च चत्वारोऽप्यधो नागाश्चराचराः ।
अथ कालेन स विराडूर्ध्वं दृष्ट्वा पुनः पुनः ॥ 19 ॥
डिंभांतरे च शून्यं हि द्वितीयं च न किंचन ।
चिंतामवाप क्षुद्युक्तो रुरोद च पुनः पुनः ॥ 20 ॥

In the Bhūrloka, there are four Varṇas (Brāhmins etc.,) and in the Pātālas there are Nāgas. Thus the Universe exists composed of moveable and non-moveable things (this is Brahmāṇḍa Vivṛti). O Nārada! Now the Virāṭ Puruṣa began to look up to the skies again and again but He could not see anything within that egg except the void.

ज्ञानं प्राप्य तदा दध्यौ कृष्णं परमपूरुषम् ।
ततो ददर्श तत्रैव ब्रह्मज्योतिः सनातनम् ॥ 21 ॥
नवीनजलदश्यामं द्विभुजं पीतवाससम् ।
सस्मितं मुरलीहस्तं भक्तानुग्रहकातरम् ॥ 22 ॥

Then distressed with hunger he cried out repeatedly and became merged in anxiety. Next moment getting back his consciousness, he began to think of Kṛṣṇa, the Highest Person and saw there at once the eternal light of Brahma. He saw there His form as deep blue like new rain-cloud; with two hands, garment of a yellow colour, sweet smile on His face, flute in His hand and He seemed to be very anxious to show His Grace to Devotees.

जहास बालकस्तुष्टो दृष्ट्वा जनकमीश्वरम् ।
वरं तदा ददौ तस्मै वरेशः समयोचितम् ॥ 23 ॥
मत्समो ज्ञानयुक्तश्च क्षुत्पिपासादिवर्जितः ।
ब्रह्मांडासंख्यनिलयो भव वत्स लयावधि ॥ 24 ॥

Looking at the Lord, His Father, the boy became glad and smiled. The Lord, the Bestower of boon granted him boons appropriate for that moment 'O Child! Let you possess knowledge like Me; let your hunger and thirst vanish; let you be the holder innumerable Brahmāṇḍas till the time of Pralaya (the universal dissolution).

निष्कामो निर्भयश्चैव सर्वेषां वरदो भव ।
जरामृत्युरोगशोकपीडादिवर्जितो भव ॥ 25 ॥
इत्युक्त्वा तस्य कर्णे स महामंत्रं षडक्षरम् ।
त्रिःकृत्वश्च प्रजजाप वेदांगप्रवरं परम् ॥ 26 ॥

Be without any selfishness, be fearless and the bestower of boons to all. Let not old age, death, disease, sorrow nor any other ailings afflict thee.

Thus saying He repeated thrice on his ear the six-lettered great Mantra 'Om Kṛṣṇāya Svāhā' worshipped by the Vedas with their Aṅgas, the Giver of desires and the destrover of all troubles and calamities.

प्रणवादिचतुर्थ्यंतं कृष्ण इत्यक्षरद्वयम् ।
वह्निजां यांतमिष्टं च सर्वविघ्नहरं परम् ॥ 27 ॥
मंत्रं दत्त्वा तदाहारं कल्पयामास वै विभुः ।
श्रूयतां तद्ब्रह्मपुत्र निबोध कथयामि ते ॥ 28 ॥
प्रतिविश्वं यन्नैवेद्यं ददाति वैष्णवो जनः ।
तत्षोडशांशो विषयो विष्णोः पंचदशास्य वै ॥ 29 ॥

O Brahmā's Son! Thus giving the mantra, Śrī Kṛṣṇa arranged for his fooding thus: In every universe, whatever offerings will be given to Śrī Kṛṣṇa, one sixteenth of that will go to Nārāyaṇa, the Lord of Vaikuṇṭha and fifteen-sixteenth is to go to this boy, the Virāṭ.

निर्गुणस्यात्मनश्चैव परिपूर्णतमस्य च ।
नैवेद्ये चैव कृष्णस्य न हि किंचित्प्रयोजनम् ॥ 30 ॥
यद्यद्ददाति नैवेद्यं तस्मै देवाय यो जनः ।
स च खादति तत्सर्वं लक्ष्मीनाथो विराट् तथा ॥ 31 ॥

Śrī Kṛṣṇa did not allot any share for Himself. Himself transcending all the Guṇas, and Full, He is always satisfied with Himself.

तं च मंत्रवरं दत्त्वा तमुवाच पुनर्विभुः ।
वरमन्य किमिष्टं ते तन्मे ब्रूहि ददामि च ॥ 32 ॥
कृष्णस्य वचनं श्रुत्वा तमुवाच विराड् विभुः ।
कृष्णं तं बालकस्तावद्वचनं समयोचितम् ॥ 33 ॥

What necessity is there for any further offerings? Whatever the people offer with devotion, the Lord of Lakṣmī, the Virāṭ eats all these. Bhagavān Śrī Kṛṣṇa giving thus to the Virāṭ the boon and the Mantra said: 'O Child! Say what more you desire; I will give you that instantly.'

बालक उवाच

वरो मे त्वत्पदांभोजे भक्तिर्भवतु निश्चला ।
सततं यावदायुर्मे क्षणं वा सुचिरं च वा ॥ 34 ॥

The Virāṭ boy, hearing thus the words of Śrī Kṛṣṇa, spoke: 'O Thou Omnipresent! I have got no desires whatsoever, save this that as long as I live, whether for a short time or for a long time, let me have pure Bhakti towards Thy lotus feet.

त्वद्भक्तियुक्तलोकेऽस्मिञ्जीवन्मुक्तश्च संततम् ।
त्वद्भक्तिहीनो मूर्खश्च जीवन्नपि मृतो हि सः ॥ 35 ॥
किं तज्जपेन तपसा यज्ञेन पूजनेन च ।
व्रतेन चोपवासेन पुण्येन तीर्थसेवया ॥ 36 ॥
कृष्णभक्तिविहीनस्य मूर्खस्य जीवनं वृथा ।
येनात्मना जीवितश्च तमेव न हि मन्यते ॥ 37 ॥

In this world he is Jīvanmukta (liberated whilst living) who is your Bhakta; and that bewildered fool is dead while living who is devoid of any Bhakti to Thee. What needs he to perform Japam, asceticism, sacrifice, worship, holding fasts and observances, going to sacred places of pilgrimages and other virtuous acts if he be without any bhakti to Śrī Kṛṣṇa? Vain is his life who is devoid of any devotion to Śrī Kṛṣṇa, under Whose Grace he has obtained his life and Whom he does not now pay homage and worship.

यावदात्मा शरीरेऽस्ति तावत्स शक्तिसंयुतः ।
पश्चाद्यांति गते तस्मिन्स्वतंत्राः सर्वशक्तयः ॥ 38 ॥

He is endowed with Śakti as long as Ātmā (Self) resides in his body; no sooner the Ātma departs from his body all the Śaktis accompany him.

स च त्वं च महाभाग सर्वात्मा प्रकृतेः परः ।
स्वेच्छामयश्च सर्वाद्यो ब्रह्मज्योतिः सनातनः ॥ 39 ॥
इत्युक्त्वा बालकस्तत्र विरराम च नारद ।
उवाच कृष्णः प्रत्युक्तिं मधुरां श्रुतिसुन्दरीम् ॥ 40 ॥

O Great One! And Thou art the Universal Ātman (soul) who transcends Prakṛti, Who is All will, Primeval Person and of the nature of the Highest Light. O Child! Thus saying, the Virāt boy remained silent.

श्रीकृष्ण उवाच

सुचिरं सुस्थिरं तिष्ठ यथाऽहं त्वं तथा भव ।
ब्रह्मणोऽसंख्यपाते च पातस्ते न भविष्यति ॥ 41 ॥

Śrī Kṛṣṇa then, spoke in sweet words: 'O Child! Let you remain as fresh as ever like Me. You will not have any fall even if innmerable Brahmās pass away.

अंशेन प्रतिब्रह्मांडे त्वं च क्षुद्रविराड् भव ।
त्वन्नाभिपद्माद्ब्रह्मा च विश्वस्रष्टा भविष्यति ॥ 42 ॥
ललाटे ब्रह्मणश्चैव रुद्राश्चैकादशैव ते ।
शिवांशेन भविष्यंति सृष्टिसंहरणाय वै ॥ 43 ॥

Let you divide youself in parts and turn into smaller Virāṭs in every universe. Brahmā will spring from your navel and will create the cosmos. From the forehead of that Brahmā will spring eleven Rudras for the destruction of the creation. But they will all be parts of Śiva.

कालाग्निरुद्रस्तेष्वेको विश्वसंहारकारकः ।
पाता विष्णुश्च विषयी रुद्रांशेन भविष्यति ॥ 44 ॥
मद्भक्तियुक्तः सततं भविष्यति वरेण मे ।
ध्यानेन कमनीयं मां नित्यं द्रक्ष्यसि निश्चितम् ॥ 45 ॥

The Ruler named Kālāgni, of these eleven Rudras, will be the destroyer of all this Viśvas (cosmos). Besides, from each of your sub-divisions, the Viṣṇu will orginate and that Bhagavān Viṣṇu will be Preserver of this Viśva world.

मातरं कमनीयां च मम वक्षःस्थलस्थिताम् ।
यामि लोकं तिष्ठ वत्सेत्युक्त्वा सोंतरधीयत ॥ 46 ॥
गत्वा स्वलोकं ब्रह्माणं शंकरं समुवाच ह ।
स्रष्टारं स्रष्टुमीशं च संहर्तुं चैव तत्क्षणम् ॥ 47 ॥

I say that under my favour you will always be full of Bhakti towards Me and so sooner you meditate on Me, you will be able to see My lovely form. There is no doubt in this; and your Mother, Who resides in My breast, will not be difficult for you to see. Let you remain here in ease and comfort. I now go to Goloka.

श्रीभगवानुवाच

सृष्टिं स्रष्टुं गच्छ वत्स नाभिपद्मोद्भवो भव ।
महाविराड् लोमकूपे क्षुद्रस्य च विधे शृणु ॥ 48 ॥
गच्छ वत्स महादेव ब्रह्मभालोद्भवो भव ।

Saying thus Śrī Kṛṣṇa, the Lord of world disappeared. Going to His own abode He spoke instantly to Brahmā and Śaṅkara, skilled in the works of creation and destruction: 'O Child Brahmā! Go quickly and be born in parts from the navels of each of the smaller Virāṭs that will arise from the pores of the Great Virāṭ.

अंशेन च महाभाग स्वयं च सुचिरं तप ॥ 49 ॥
इत्युक्त्वा जगतां नाथो विरराम विधेः सुतः ।
जगाम ब्रह्मा तं नत्वा शिवश्च शिवदायकः ॥ 50 ॥

O Child Mahādeva! Go and be born in parts from the forehead of each Brahmā in every universe for the destruction of the creation; (but be careful that you not forget) and perform austerities for a long, long time. O Son of the Creator Brahmā!' Thus saying, the Lord of the Universe remained silent. Brahmā and Śiva, the auspicious, bowing to the Lord went to their own duties.

महाविराड् लोमकूपे ब्रह्मांडगोलके जले ।
बभूव च विराट्क्षुद्रो विराडंशेन सांप्रतम् ॥ 51 ॥
श्यामो युवा पीतवासाः शयानो जलतल्पके ।
ईषद्धास्यः प्रसन्नास्यो विश्वव्यापी जनार्दनः ॥ 52 ॥

On the other hand, the Great Virāṭ that lay floating in the waters of the Brahmāṇḍa sphere, created from his every pore each smaller Virāṭ. That youth Janārdana of the form of the Great Cosmos, wearing yellow garment of the bluish-green colour of the Durba grass, lay sleeping pervading everywhere.

तन्नाभिकमले ब्रह्मा बभूव कमलोद्भवः ।
संभूय पद्मदंडे च बभ्राम युगलक्षकम् ॥ 53 ॥
नांतं जगाम दंडस्य पद्मनालस्य पद्मजः ।
नाभिजस्य च पद्मस्य चिंतामाप पिता तव ॥ 54 ॥
स्वस्थानं पुनरागत्य दध्यौ कृष्णपदांबुजम् ।

Brahmā took his birth in His navel. He, then, after his birth, began to travel in that navel-lotus and in the stem of the lotus for one lakh yugas. But he could not find out the place whence the lotus or its stem had sprung up. O Nārada! Then your father became very anxious and came back to his former place and began to meditate the lotus feet of Śrī Kṛṣṇa.

ततो ददर्श क्षुद्रं तं ध्यानेन दिव्यचक्षुषा ॥ 55 ॥
शयानं जलतल्पे च ब्रह्माण्डगोलकाप्लुते ।
यल्लोमकूपे ब्रह्मांडं तत्कृतं परमीश्वरम् ॥ 56 ॥
श्रीकृष्णं चापि गोलोकं गोपगोपीसमन्वितम् ।
तं संस्तूय वरं प्राप ततः सृष्टिं चकार सः ॥ 57 ॥

Then, in meditation, with his intropective eye, he first saw the small Virāṭ, then the endless great Viraṭ lying on the watery bed, in whose pores the universes are existing and then he saw the God Śrī Kṛṣṇa in Goloka with Gopas and Gopīs. He then began to praise the Lord of Goloka when He granted boons to your father, and he began to do the work of creation.

वभूवुर्ब्रह्मणः पुत्रा मानसाः सनकादयः ।
ततो रुद्रकलाश्चापि शिवस्यैकादश स्मृताः ॥ 58 ॥
बभूव पाता विष्णुश्च क्षुद्रस्य वामपार्श्वतः ।
चतुर्भुजश्च भगवान् श्वेतद्वीपे स चावसत् ॥ 59 ॥

From the mind of your father, were born first Sanaka and other brothers and then from forehead eleven Rudras sprang. Then from the left side of that small Virāṭ lying on the bed of waters, the four-handed Viṣṇu Bhagavān, the Preserver of the Universe, came. He went to Śvetadvīpa, where he remained.

क्षुद्रस्य नाभिपद्मे च ब्रह्मा विश्वं ससर्ज ह।
स्वर्गं मर्त्यं च पातालं त्रिलोकीं सचराचरम् ॥ 60 ॥
एवं सर्वलोमकूपे विश्वं प्रत्येकमेव च ।
प्रतिविश्वे क्षुद्रविराड्ब्रह्मविष्णुशिवादयः ॥ 61 ॥

Then your father became engaged in creating this Universe, move able and non-moveable, composed of three worlds, heaven, earth and Pātāla, in the navel of that small Virāṭ Puruṣa. O Nārada! Thus from the pores of that great Virāṭ each universe has sprung and in every universe there is one small Virāṭ, one Brahmā, one Viṣṇu and one Śiva and others.

इत्येवं कथितं ब्रह्मन्कृष्णसंकीर्तनं शुभम् ।
सुखदं मोक्षदं ब्रह्मन्किं भूयः श्रोतुमिच्छसि ॥ 62 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे तृतीयोऽध्यायः ॥ 3 ॥

O Best of twice born! Thus I have described the glories of Kṛṣṇa, that give exceeding pleasure and Mokṣa. Now say what more you want to hear?

Here ends the Third Chapter of the Nineth Book on the Origin of Brahmā, Viṣṇu and Maheśa and others in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa

CHAPTER IV

On the Hymn, Worship and Kavaca of Sarasvatī

नारद उवाच

श्रुतं सर्वं मया पूर्वं त्वत्प्रसादात्सुधोपमम् ।
अधुना प्रकृतीनां च व्यस्तं वर्णय पूजनम् ॥ 1 ॥
कस्याः पूजा कृता केन कथं मर्त्ये प्रचारिता ।
केन वा पूजिता का वा केन का वा स्तुता प्रभो ॥ 2 ॥
तासां स्तोत्रं च ध्यानं च प्रभावं चरितं शुभम्।
काभिः केभ्यो वरो दत्तस्तन्मे व्याख्यातुमर्हसि ॥ 3 ॥

Nārada said: By your Grace I have heard everything very sweet like nectar, of the origin of things. Now may I ask you which Devī of these five Prakṛti has been worshipped by what Mantra? and by whom? How has each of them been praised? and by whom? How has the worship of their Mūrtis (from) become prevalent in this world? What are the Stotram (hymn of praise), the Dhyāna (meditation) glory and life of these? Also what sort of boon do each of the Devīs grant? and to whom? Kindly describe all those in detail.

श्रीनारायण उवाच

गणेशजननी दुर्गा राधा लक्ष्मीः सरस्वती ।
सावित्री च सृष्टिविधौ प्रकृतिः पञ्चधा स्मृता ॥ 4 ॥
आसां पूजा प्रसिद्धा च प्रभावः परमाद्भुतः ।
सुधोपमं च चरितं सर्वमङ्गलकारणम् ॥ 5 ॥

Nārāyaṇa said: O Child! Durgā, the mother of Gaṇeśa, Rādhā, Lakṣmī, Sarsavatī and Sāvitrī, these are the five Prakṛtis sprung directly from Mūla Prakṛti. The methods of their worship, wonderful glorious acts, excellent stotrams, and their lives, inculcating good to all, and sweet like nectar are all widely written in the Vedas,

Purāṇas, Tantras and other Śāstras. So there is no need to described them here again.

प्रकृत्यंशाः कलाश्च तासां च चरितं शुभम् ।
सर्वं वक्ष्यामि ते ब्रह्मन्सावधानो निशामय ॥ 6 ॥
काली वसुन्धरा गङ्गा षष्ठी मङ्गलचण्डिका ।
तुलसी मनसा निद्रा स्वधा स्वाहा च दक्षिणा ॥ 7 ॥

Now I am describing in detail the auspicious characters of these that are sprung from the parts and Kalās of the Prakṛti. Hear attentively. Kālī, Vasundharā, Gaṅgā, Ṣaṣṭhī, Maṅgala Caṇḍikā, Tulasī, Manasā, Nidrā, Svāhā, and Dakṣiṇā, these are the parts of Prakṛti.

संक्षिप्तमासां चरितं पुण्यदं श्रुतिसुंदरम् ।
जीवकर्मविपाकं च तच्च वक्ष्यामि सुंदरम् ॥ 8 ॥
दुर्गायाश्चैव राधाया विस्तीर्णं चरितं महत् ।

By and by I will describe, briefly, the merit-giving characters, and pleasant to hear. Along with these I will describe the Karmas of the Jīvas, and the great exalted lives of Durgā and Rādhā. I am now describing Sarasvatī's character.

तद्वत्पश्चात्प्रवक्ष्यामि संक्षेपक्रमतः शृणु ॥ 9 ॥
आदौ सरस्वतीपूजा श्रीकृष्णेन विनिर्मिता ।
यत्प्रसादान्मुनिश्रेष्ठ मूर्खो भवति पंडितः ॥ 10 ॥

Hear, O Muni! Śrī Kṛṣṇa introduced first in this Bhārata, the worship of the Devī Sarasvatī, the holder of Vīṇā in Her hands, under whose influence, the hearts of illiterate stupid persons become illumined with knowledge.

आविर्भूता यथा देवी वक्त्रतः कृष्णयोषितः ।
इयेष कृष्णं कामेन कामुकी कामरूपिणी ॥ 11 ॥
स च विज्ञाय तद्भावं सर्वज्ञः सर्वमातरम् ।
तामुवाच हितं सत्यं परिणामे सुखवहम् ॥ 12 ॥

The amorous Devī Sarasvatī sprang from the end of the lips of Rādhā and so she desired to marry Kṛṣṇa out of amorous feelings. Śrī Kṛṣṇa, the controller of the hearts of all, know it instantly and addressed the Mother of the people in true words proper to Her and beneficial to Her in the end.

श्रीकृष्ण उवाच

भज नारायणं साध्वि मदंशं च चतुर्भुजम् ।
युवानं सुंदरं सर्वगुणयुक्तं च मत्समम् ॥ 13 ॥
कामज्ञं कामिनीनां च तासां च कामपूरकम् ।
कोटिकंदर्पलावण्यं लीलालंकृतमीश्वरम् ॥ 14 ॥

O Chaste One! The four-armed Nārāyaṇa is born from My parts; He is young, of good features and endowed with all qualifications; so much so, he is like Me. He is a Knower of amorous sentiments of women and He fulfils those desires; what to speak of His beauty, ten millions of the God of love are playing in His body.

कांते कांतं च मां कृत्वा यदि स्थातुमिहेच्छसि ।
त्वत्तो बलवती राधा न भद्रं ते भविष्यति ॥ 15 ॥
यो यस्माद् बलवान्वाणि ततोऽन्यं रक्षितुं क्षमः ।
कथं परान्साधयति यदि स्वयमनीश्वरः ॥ 16 ॥

O Beloved! And if you desire to marry and remain with Me, that will not be of any good to you. For Rādhā is near to Me; She is more powerful than you. If a man be stronger than another, be can rescue one who takes his shelter; but if he be weaker, how can he then, himself weak, protect his dependant from others.

सर्वेशः सर्वशास्ताऽहं राधां बाधितुमक्षमः ।
तेजसा मत्समा सा च रूपेण च गुणेन च ॥ 17 ॥
प्राणाधिष्ठातृदेवी सा प्राणांस्त्यक्तुं च कःक्षमः ।
प्राणतोपि प्रियः पुत्रः केषां वास्ति च कश्चन ॥ 18 ॥

Though I am the Lord of all, and rule all, yet I cannot control Rādhā. For She is equal to me in power, in beauty, in qualifications, equal to Me in every respect. Again it is impossible for Me to quit Rādhā for She is the presiding Deity of My life. Who can relinquish life? Though a son is very dear to his father, still it may be questioned, is he dearer than his father's life?

त्वं भद्रे गच्छ वैकुंठं तव भद्रं भविष्यति ।
पतिं तमीश्वरं कृत्वा मोदस्व सुचिरं सुखम् ॥ 19 ॥
लोभमोहकामक्रोधमानहिंसाविवर्जिता ।
तेजसा त्वत्समा लक्ष्मी रूपेण च गुणेन च ॥ 20 ॥

So, O Auspicious One! Go to the abode Vaikuṇṭha; you will get your desires fulfilled there. You will get for your husband the Lord of Vaikuṇṭha and you will live ever in peace and enjoy

happiness Though Lakṣmī is residing there yet like you she is not under the control of lust, anger, greed, delusion and vanity.

तया सार्धं तव प्रीत्या शश्वत्कालं प्रयास्यति ।
गौरवं च हरिस्तुल्यं करिष्यति द्वयोरपि ॥ 21 ॥
प्रतिविश्वेषु तां पूजां महतीं गौरवन्विताम् ।
माघस्य शुक्लपञ्चम्यां विद्यारंभे च सुंदरि ॥ 22 ॥
मानवा मनवो देवा मुनींद्राश्च मुमुक्षवः ।

She is also equal to you in beauty; qualities, and power. So you will live with her in great delight and Hari, the Lord of Vaikuṇṭha, will treat both of you equally. Moreover, I say this in particular that in every universe, on the fifth day of the bright fortnight of the month of Māgha, every year, the day when the learning is commenced, a great festival will be held and men, Manus, Devas, and the Munis desirous of liberation.

वसवो योगिनः सिद्धा नागा गंधर्वराक्षसाः ॥ 23 ॥
मद्वरेण करिष्यन्ति कल्पे कल्पे लयावधि ।
भक्तियुक्ताश्च दत्त्वा वै चोपचाराणि षोडश ॥ 24 ॥
कण्वशाखोक्तविधिना ध्यानेन स्तवनेन च ।

Vasus, Yogīs, Nāgas, Siddhas, Gandharvas, Rākṣasas all will perform your worship with devotion in every Kalpa till the time of Mahā Pralaya comes. All are required to be Jitendriya (having their senses under control) and Samyamī (concentrating his mind, and with a religious vow) and they will invoke Thee on a jar or on books and then meditate according to what is stated in the Kaṇva Śākhā of Yajurveda and then worship and sing hymns to Thee.

जितेन्द्रियाः संयताश्च घटे च पुस्तकेऽपि च ॥ 25 ॥
कृत्वा सुवर्णगुटिकां गंधचंदनचर्चिताम् ।
कवचं ते ग्रहीष्यन्ति कंठे वा दक्षिणे भुजे ॥ 26 ॥

Thy Kava (an armour; a mystical syllable हुं हुं considered as a presevative like armour) is written on the bark of the Bhūrja tree and then with eight kinds of scenls mingled with it is placed within a golden nut or ring named Māduli) and then hold on the neck or on the right arm.

पठिष्यंति च विद्वांसः पूजाकाले च पूजिते ।
इत्युक्त्वा पूजयामास तां देवी सर्वपूजिताम् ॥ 27 ॥
ततस्तत्पूजनं चक्रुर्ब्रह्मविष्णुशिवादयः ।
अनंतश्चापि धर्मश्च मुनींद्राः सनकादयः ॥ 28 ॥
सर्वे देवाश्च मुनयो नृपाश्च मानवादयः ।
बभूव पूजिता नित्यं सर्वलोकैः सरस्वती ॥ 29 ॥

The learned should recite Thy Stotras during worship. Thus saying, the Param Brahma Śrī Kṛṣṇa Himself worshipped the Devī Sarasvatī. Since then, Brahmā, Viṣṇu, Maheśa, Ananta Deva, Dharma, Sanaka and other Munīndras, all the Devas, Munis, all the kings and all the human beings are worshipping the Devī Sarasvatī. O Nārada! Thus the worship of the Eternal Devī is made extant in the three worlds.

नारद उवाच

पूजाविधानं कवचं ध्यानं चापि निरंतरम् ।
पूजोपयुक्तं नैवेद्यं पुष्पं च चंदनादिकम् ॥ 30 ॥
वद वेदविदां श्रेष्ठ श्रोतुं कौतूहलं मम ।
वर्तते हृदये शश्वत्किमिदं श्रुतिसुंदरम् ॥ 31 ॥

Nārada said: O Chief of the Knowers of the Vedas! Now describe to me the methods of worship, Dhyāna, Kavacam, hymns, the appropriate offerings of the Pūjā flowers, sandalpaste and other good things necessary in these worships and which are so sweet to hear. I am ever very eager and anxious to hear these.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि कण्वशाखोक्तपद्धतिम् ।
जगन्मातुः सरस्वत्याः पूजाविधिसमन्वितम् ॥ 32 ॥
माघस्य शुक्लपञ्चम्यां विद्यारंभदिनेऽपि च ।
पूर्वेह्नि समयं कृत्वा तत्रापि संयतः शुचिः ॥ 33 ॥

Nārāyaṇa said: O Nārada! I am now stating the method of worship of the Devī Sarasvatī, the Mother of the Worlds, according to Kaṇva Śākhā of the Yajurveda. Hear. On the day previous to the fifth day of the bright fortnight of the month of Māgha or the day of commencement of education, the devotee should control his senses, concentrate his mind and take his bath.

स्नात्वा नित्यक्रियाः कृत्वा घटं संस्थाप्य भक्तितः ।
स्वशाखोक्तविधानेन तांत्रिकेणाथवा पुनः ॥ 34 ॥
गणेशं पूर्वमभ्यर्च्य ततोऽभीष्टां प्रपूजयेत् ।
ध्यानेन वक्ष्यमाणेन ध्यात्वा बाह्यघटे ध्रुवम् ॥ 35 ॥
ध्यात्वा पुनः षोडशोपचारेण पूजयेद्व्रती ।

Then he is to perform his daily duties and instal the jar (Ghaṭa) with devotion and according to the Mantras of the Kaṇva Śākhā or the Tantra, as the case may be. He is to worship first on that Ghaṭa (jar) Gaṇapati (Gaṇeśa), then meditate the Devī Sarasvatī as described below, invoke Her and again read the Dhyāna and then worship with Ṣoḍaśopacāra (sixteen good articles offered in the worship).

पूजोपयुक्तनैवेद्यं यच्च वेदनिरूपितम् ॥ 36 ॥
वक्ष्यामि सौम्य तत्किंचिद्यथाधीतं यथागमम् ।

O Good One! Now I am speaking, according to my knowledge, about the offerings as ordained in the Vedas or Tantras.

नवनीतं दधि क्षीरं लाजांश्च तिललड्डुकम् ॥ 37 ॥
इक्षुमिक्षुरसं शुक्लवर्णं पक्वगुडं मधु ।
स्वस्तिकं शर्करां शुक्लधान्यस्याक्षतमक्षतम् ॥ 38 ॥
अच्छिन्नशुक्लधान्यस्य पृथुकं शुक्लमोदकम् ।
घृतसैंधवसंयुक्तं हविष्यान्नं यथोदितम् ॥ 39 ॥
यवगोधूमचूर्णानां पिष्टकं घृतसंयुतम् ।
पिष्टकं स्वस्तिकस्यापि पक्वरंभाफलस्य च ॥ 40 ॥
परमान्नं च सघृतं मिष्ठान्नं च सुधोपमम् ।
नारिकेलं तदुदकं कसेरुं मूलमार्द्रकम् ॥ 41 ॥
पक्वरंभाफलं चारु श्रीफलं बदरीफलम् ।
कालदेशोद्भवं चारुफलं शुक्लं च संस्कृतम् ॥ 42 ॥

Hear. Fresh butter, curd, thickened milk, rice freed from the husk by frying, sweetmeats (Til Laḍḍu) prepared of Til, sugar cane, sugarcane juice, nice Guḍ (molasses), honey, svastik, sugar, rice (not broken) out of white Dhāna, cipiṭak of table rice (Ālocāl), white Modaka, Harviṣyānna prepared of boiled rice with clarified butter and salt, Piṣṭaka of wheaten flour, Paramānna with ghee, nectar like sweetmeats, cocoanut, cocoanut water, Svastik Piṣṭaka, Svastik and ripe plantain Piṣṭaka, Kaseru (root), Mūlā, ginger, ripe plantains, excellent Bel fruit, the jujube fruit, and other appropriate white purified fruits of the season and peculiar to the place are to be offered in the Pūjā.

सुगंधं शुक्लपुष्पं च सुगंधं शुक्लचन्दनम् ।
नवीनं शुक्लवस्त्रं च शंखं च सुन्दरं मुने ॥ 43 ॥
माल्यं च शुक्लपुष्पाणां शुक्लहारं च भूषणम् ।
यादृशं च श्रुतौ ध्यानं प्रशस्यं श्रुतिसुंदरम् ॥ 44 ॥

O Nārada! White flowers of good scent, white sandalpaste of good scent, new white clothes, nice conchshell, nice garlands of white flowers, nice white necklaces, and beautiful ornaments are to be given to the Devī. I say now the Dhyānam sweet to hear, of the Devī Sarasvatī according to the Vedas, capable to remove errors! Hear.

तन्निबोध महाभाग भ्रमभंजनकारणम् ।
सरस्वतीं शुक्लवर्णां सस्मितां सुमनोहराम् ॥ 45 ॥
कोटिचन्द्रप्रभामुष्टपुष्टश्रीयुक्तविग्रहाम् ।
वह्निशुद्धांशुकाधानां वीणापुस्तकधारिणीम् ॥ 46 ॥
रत्नसारेंद्रनिर्माणनवभूषणभूषिताम् ।
सुपूजितां सुरगणैर्ब्रह्मविष्णुशिवादिभिः ॥ 47 ॥
बंदे भक्त्या वंदितां च मुनींद्रमनुमानवैः ।
एवं ध्यात्वा च मूलेन सर्वं दत्त्वा विचक्षणः ॥ 48 ॥

I hereby bow down to the Devī Sarasvatī, of a white colour, of a smiling countenence and exceedingly beautiful, the lustre of whose body overpowers that of the ten millions of Moons, whose garment is purified by fire, in whose hands there are Vīṇa and books, who is decorated with new excellent ornaments of jewels and pearls and whom Brahmā, Viṣṇu, Maheśvara and the other Devas Munis, Manus and men constantly worship. Thus meditating the Devī, the intelligent persons should offer all articles, after pronouncing the root Mantra.

संस्तूय कवचं धृत्वा प्रणमेद्दंडवद्भुवि ।
येषां चेयमिष्टदेवी तेषां नित्यक्रिया मुने ॥ 49 ॥
विद्यारंभे च वर्षान्ते सर्वेषां पञ्चमीदिने ।
सर्वोपयुक्तं मूलं च वैदिकाष्टाक्षरः ॥ 50 ॥

Then he is to hymn and hold Kavaca and make

Sāṣṭāṅga praṇāmas before the Devī. O Muni! Those whose Devī Sarasvatī is the presiding Deity, are not to be spoken of at all (*i.e.*, they will naturally do all these things and with a greater fervour). Besides all should worship the Devī Sarasvatī on the day of commencement of education and every year on the Śukla Pañcamī day of the month of Māgha. The eight-lettered Mantra, as mentioned in the Vedas is the root Mantra of Sarasvatī. (Aim Klīm Sarasvatyai namaḥ).

येषां येनोपदेशो वा तेषां स मूल एव च ।
सरस्वती चतुर्थ्यंतं वह्निजायांतमेव च ॥ 51 ॥
लक्ष्मीमायादिकं चैव मंत्रोऽयं कल्पपादपः ।

Or the Mantra to which each worshipper is initiated is his Mūlamantra (not Mantra). Or uttering the Mantra 'Śrīm Hrīm Sarasvatyai Svāhā,' one is to offer everything to the Devī Sarasvatī. This Mantra is the Kalpa Vṛkṣa (*i.e.*, the tree yields all desires).

पुरा नारायणश्चेमं वाल्मीकये कृपानिधिः ॥ 52 ॥
प्रददौ जाह्नवीतीरे पुण्यक्षेत्रे च भारते ।
भृगुर्ददौ च शुक्राय पुष्करे सूर्यपर्वणि ॥ 53 ॥
चंद्रपर्वणि मारीचो ददौ वाक्पतये मुदा ।
भृगोश्चैव ददौ तुष्टो ब्रह्मा बदरिकाश्रमे ॥ 54 ॥
आस्तीकस्य जरत्कारुर्ददौ क्षीरोदसन्निधौ ।
विभांडाको ददौ मेरौ ऋष्यश्रृङ्गाय धीमते ॥ 55 ॥

Nārāyaṇa, the ocean of mercy, gave in ancient times, this very Mantra to Vālmīki in the holy land Bhārata Varṣa on the banks of the Ganges; next Bhṛgu gave this Mantra on the occasion of solar eclipse to Maharṣi Śukrācārya on the Puṣkara Tīrtha; Mārīca gave to Bṛhaspati on a lunar eclipse; Brahmā gave to Bhṛgu in the Badarikā Āśrama; Jaratkāru gave to Āstika on the shore of the Kṣiroda ocean; Vibhāṇḍaka gave this to the intelligent Ṛsyaśṛṅga on the Sumeru mountain.

शिवः कणादमुनये गौतमाय ददौ मुदा ।
सूर्यश्च याज्ञवल्क्याय तथा कात्यायनाय च ॥ 56 ॥
शेषः पाणिनये चैव भारद्वाजाय धीमते ।
ददौ शाकटायनाय सुतले बलिसंसदि ॥ 57 ॥

Śiva gave this to Kaṇāda and Gautama, Sūrya gave to Yājñavalkya and Kātyāyana, Ananta Deva gave to Pāṇini, to the intelligent Bhāradvāja and to Śākaṭāyana in Bali's assembly in the Pātāla.

चतुर्लक्षजपेनैव मंत्रः सिद्धो भवेन्नृणाम् ।
यदि स्यान्मंत्रसिद्धो हि बृहस्पतिसमो भवेत् ॥ 58 ॥
कवचं शृणु विप्रेंद्र यद्दत्तं ब्रह्मणा पुरा ।
विश्वस्रष्टा विश्वजयं भृगवे गंधमादने ॥ 59 ॥

If this Mantra be repeated four lakhs of times, all men attain success. And when they become Siddhas with this Mantra, they become powerful like Bṛhaspati. In past times, the Creator Brahmā gave a Kavaca named Viśvajaya to Bhṛgu on the Gandhamādana Mountain. I now speak of that. Hear.

भृगुरुवाच

ब्रह्मन्ब्रह्मविदां श्रेष्ठ ब्रह्मज्ञानविशारद ।
सर्वज्ञ सर्वजनक सर्वेश, सर्वपूजित ॥ 60 ॥
सरस्वत्याश्च कवचं ब्रूहि विश्वजयं प्रभो ।
अयातयामं मंत्राणां समूहसंयुतं परम् ॥ 61 ॥

Once on a time Bhṛgu asked Brahmā the Lord of all, and adored by all, thus: 'O Brahman! Thou art the foremost of those that know the Vedas; there is none equal to thee in matters regarding the knowledge of the Vedas; (so much so that there is nothing that is not known to thee; for all these have sprung from thee). Now say about the Viśvajaya Kavaca of the Devī Sarasvatī, that is excellent, without any faults and embodying in it all the properties of all the Mantras.

ब्रह्मोवाच

शृणु वत्स प्रवक्ष्यामि कवचं सर्वकामदम् ।
श्रुतिसारं श्रुतिमुखं श्रुत्युक्तं श्रुतिपूजितम् ॥ 62 ॥
उक्तं कृष्णेन गोलोके मह्यं वृन्दावने वने ।
रासेश्वरेण विभुना रासे वै रासमंडले ॥ 63 ॥

Brahmā said: O Child What you have asked about the Kavaca of Sarasvatī that is sweet to hear, ordained and worshipped by the Vedas, and the giver of all desired fruits, now hear of that. In the

very beginning, the all-pervading Śrī Kṛṣṇa, the Lord of the Rāsa circle, mentioned this Kavaca to me in the holy Bṛndāvana forest in the abode Goloka at the time of Rāsa in Rāsa Maṇḍala.

अतीव गोपनीयं च कल्पवृक्षसमं परम् ।
अश्रुताद्भुतमंत्राणां समूहैश्च समन्वितम् ॥ 64 ॥
यद्धृत्वा भगवाञ्छुक्रः सर्वदैत्येषु पूजितः ।
यद्धृत्वा पठनाद्ब्रह्मन्बुद्धिमांश्च बृहस्पतिः ॥ 65 ॥
पठनाद्धारणाद्वाग्मी कवींद्रो वाल्मिको मुनिः ।
स्वायंभुवो मनुश्चैव यद्धृत्वा सर्वपूजितः ॥ 66 ॥

This is very secret; it is full of holy unheard, wonderful Mantras. Reading this Kavaca and holding it (on one's arm) Bṛhaspati has become foremotst in matters of intelligence; by the force of this Kavaca Śukrācārya has got his ascendancy over the Daityas; te foremost Muni Vālmīki has become eloquent and skilled in language and has become Kavīndra and Svāyambhuva Manu; holding this Kavaca he has become honoured everywhere.

कणादो गौतमः कण्वः पाणिनिः शाकटायनः ।
ग्रंथं चकार यद्धृत्वा दक्षः कात्यायनः स्वयम् ॥ 67 ॥
धृत्वा वेदविभागं च पुराणान्यखिलानि च ।
चकार लीलामात्रेण कृष्णद्वैपायनः स्वयम् ॥ 68 ॥

Kaṇāda, Gatama, Kaṇva, Pāṇini, Śākaṭāyana, Dakṣa, and Kātyāyana all have become great authors by virtue of this Kavaca; Kṛṣṇa Dvaipāyana Veda Vyāsa made the classification of the Vedas and composed the eighteen Purāṇas.

शातातपश्च संवर्तो वसिष्ठश्च पराशरः ।
यद्धृत्वा पठनाद्ग्रन्थं याज्ञवल्क्यश्चकार सः ॥ 69 ॥
ऋष्यशृंगो भरद्वाजश्चास्तिको देवलस्तथा ।
जैगीषव्यो ययातिश्च धृत्वा सर्वत्र पूजितः ॥ 70 ॥

Śātātapa, Samvarta, Vasiṣṭha, Parāśara nd Yājñavalkya had become authors by holding and reading this Sarasvatī Kavaca. Ṛṣyaśṛṅga, Bhāradvāja, Āstika, Devala, Jaigīṣavya, and Yayāti all were honoured everywhere by virtue of this Kavaca.

कवचस्यास्य विप्रेन्द्र ऋषिरेव प्रजापतिः ।
स्वयं छंदश्च बृहती देवता शारदांबिका ॥ 71 ॥
सर्वतत्त्वपरिज्ञानसर्वार्थसाधनेषु च ।
कवितासु च सर्वासु विनियोगः प्रकीर्तितः ॥ 72 ॥

O Dvija! The Prajāpati Himself is the Ṛṣi of this Kavaca; Bṛhatī is its Chanda; and Śāradā Ambikā is its presiding Deity. Its application (Viniyoga) is in the acquisition of spiritual knowledge, in the fruition of any desires or necessities, in composing poems or anywhere wheresoever success is required.

श्रीं ह्रीं सरस्वत्यै स्वाहा शिरो मे पातु सर्वतः ।
श्रीवाग्देवतायै स्वाहा भालं मे सर्वदाऽवस्तु ॥ 73 ॥
ॐ ह्रीं सरस्वत्यै स्वाहेति श्रोत्रे पातु निरंतरम् ।
ॐ श्रीं ह्रीं भगवत्यै सरस्वत्यै स्वाहा नेत्रयुग्मं सदाऽवतु ॥ 74 ॥
ऐं ह्रीं वाग्वादिन्यै स्वाहा नासां मे सर्वदावतु ।
ह्रीं विद्याधिष्ठातृदेव्यै स्वाहा चोष्ठं सदाऽवतु ॥ 75 ॥
ॐ श्रीं ह्रीं ब्राह्मयै स्वाहेति दंतपंक्तिं सदाऽवतु ।
ऐमित्येकाक्षरो मंत्रो मम कंठं सदाऽवतु ॥ 76 ॥
ॐ श्रीं ह्रीं पातु मे ग्रीवां स्कंधौ मे श्रीं सदावतु ।
ॐ ह्रीं विद्याधिष्ठातृदेव्यै स्वाहा वक्षःसदावतु ॥ 77 ॥
ॐ ह्रीं विद्याधिस्वरूपा स्वाहा मे पातु नाभिकाम् ।
ॐ ह्रीं क्लीं वाण्यै स्वाहेति मम हस्तौ सदाऽवतु ॥ 78 ॥
ॐ सर्ववर्णात्मिकायै पादयुग्मं सदाऽवतु ।
ॐ वागधिष्ठातृदेव्यै स्वाहा सर्वं सदाऽवतु ॥ 79 ॥

May Śrīm Hrīm Sarasvatyai Svāhā protect fully my head; Śrīm Vāgdevatāyai Svāhā, my forehead; On Hrīm Sarasvatyai Svāhā, my ears always Om Śrīm Hrīm Bhāgavatyai Sarasvatyai Svāhā always my eyes; Aim Hrīm Vāgvādinyai Svāhā, always my nose; Om Hrīm Vidyādhiṣṭhātrī Devyai Svāhā, my lips always; Om Śrīm Hrīm Brāhmyai Svāhā my rows of teeth; Aim, this single letter protect my neck; Om Śrīm Hrīm my throat; Śrīm, my shoulders, Om Hrīm Vidyādhiṣṭhātrī Devyai Svāhā, always my chest; Om Hrīm Vidyādhi Svarūpāyai Svāhā my navel; Om Hrīm Klīm Vaṇyai Svāhā my hands; Om Svarvavārnatmī Kāyai Svāhā my feet; and let Om Vāgadhiṣṭhātridevyai Svāhā protect all my body.

ॐ सर्वकंठवासिन्यै स्वाहा प्राच्यां सदाऽवतु ।
ॐ सर्वजिह्वाग्रवासिन्यै स्वाहाग्निदिशि रक्षतु ॥ 80 ॥

ॐ ऐं ह्रीं क्लीं सरस्वत्यै बुधजनन्यै स्वाहा ।
सततं मंत्रराजोऽयं दक्षिणे मां सदाऽवतु ॥ 81 ॥
ऐं ह्रीं श्रीं त्र्यक्षरो मंत्रो नैर्ऋत्यां सर्वदाऽवतु ।
ॐ ऐं जिह्वाग्रवासिन्यै स्वाहा मां वरुणेऽवतु ॥ 82 ॥
ॐ सर्वाम्बिकायै स्वाहा वायव्ये मां सदाऽवतु ।
ॐ ऐं श्रीं क्लीं गद्यवासिन्यै स्वाहा मामुत्तरेऽवतु ॥ 83 ॥
ऐं सर्वशास्त्रवासिन्यै स्वाहैशान्यां सदाऽवतु ।
ॐ ह्रीं सर्वपूजितायै स्वाहा चोर्ध्वं सदाऽवतु ॥ 84 ॥
ह्रीं पुस्तकवासिन्यै स्वाहाऽधो मां सदाऽवतु ।
ॐ ग्रंथबीजस्वरूपायै स्वाहा मां सर्वतोऽवतु ॥ 85 ॥

Let 'Om Sarvakaṇṭhavāsinyai Svāhā protect my East; Let Om Svarvajihvāgravāsinyai Svāhā, the South-east; Om Aim Hrīm Śrīm Klīm Sarasvatyai budhajananyai Svāhā, my South; Aim Hrīm Śrīm, this three-lettered Mantra my South-west; Om Aim Jihvāgravāsinyai Svāhā, my West; Om Svarvāmbikāyai Svāhā, my North west; Om Aim Śrīn Klīn Gadyavāsinyai Svāhā my North; Aim Sarvaśāstra vāsinyai Svāhā, my North-east; Om Hrīm Sarvapūjitāyai Svāhā, my top; Hrīm Pustakavāsinyai Svāhā my below and let 'Om Grantha bījasvarupāyai Svāhā protect all my sides.

इति ते कथितं विप्र ब्रह्ममंत्रौघविग्रहम् ।
इदं विश्वजयं नाम कवचं ब्रह्मरूपकम् ॥ 86 ॥
पुरा श्रुतं धर्मवक्त्रात्पर्वते गंधमादने ।
तव स्नेहान्मयाख्यातं प्रवक्तव्यं न कस्यचित् ॥ 87 ॥

O Nārada! This Viśvajaya Kavaca of the nature of Brahma and its embodied Mantra I have now spoken to you. I heard this before from the mouth of Dharma Deva in the Gandhamādana mountain. Now I speak this to you out of my great affection for you.

गुरुमभ्यर्च्य विधिवद्वस्त्रालंकारचन्दनैः ।
प्रणम्य दंडवद्भूमौ कवचं धारयेत्सुधीः ॥ 88 ॥
पञ्चलक्षजपेनैव सिद्धं तु कवचं भवेत् ।
यदि स्यात्सिद्धकवचो बृहस्पतिसमो भवेत् ॥ 89 ॥

But never divulge divulge this to anybody. One is to worship one's spiritual Teacher (Guru Deva) according to due rites and ceremonies with clothings, ornaments, and sandalpaste and then fall down prostrate to him and then hold this Kavaca . Repeating this five lakhs of times, one gets success and becomes a Siddha.

महावाग्मी कवींद्रश्च त्रैलोक्यविजयी भवेत् ।
शक्नोति सर्वं जेतुं च कवचस्य प्रसादतः ॥ 90 ॥
इदं च कण्वशाखोक्तं कवचं कथितं मुने ।
स्तोत्रपूजाविधानं च ध्यानं च वंदनं शृणु ॥ 91 ॥

इति महेवीभागवते महापुराणे नवमस्कन्धे चतुर्थोऽध्यायः ॥ 4 ॥

The holder of this Kavaca becomes intelligent like Bṛhaspati, eloquent, Kavīndras, and the conqueror of the three worlds, no sooner one becomes a Siddha in this. In fact, he can conquer everything by virtue of this Kavaca . O Muni! Thus I have described to you this Kavaca according to Kāṇva Śākhā. Now I am speaking about the method of worship, Dhyāna and the praise of this Kavaca . Hear.

Here ends the Fourth Chapter of the Ninth Book on the hymn, worship and Kavaca of Sarasvatī Devī in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER V

On Sarasvatī Stotra

श्रीनारायण उवाच

वाग्देवतायाः स्तवनं श्रूयतां सर्वकामदम् ।
महामुनिर्याज्ञवल्क्यो येन तुष्टाव तां पुरा ॥ 1 ॥
गुरुशापाच्च स मुनिर्हतविद्यो बभूव ह ।
तदा जगाम दुःखार्तो रविस्थानं सुपुण्यदम् ॥ 2 ॥

Nārāyana said: O Nārada! I now describe the Stotra (hymn) of Sarasvatī Devī, yielding all desires that Yājñavalkya, the best of the Ṛṣis recited in days of yore to Her. The Munis Yājñavalkya forgot all the Vedas out of the curse of Guru and with a sad heart went to the Sun, the great merit-giving place.

संप्राप्य तपसा सूर्यं लोलार्के दृष्टिगोचरे ।
तुष्टाव सूर्यं शोकेन रुरोद च मुहुर्मुहुः ॥ 3 ॥
सूर्यस्तं पाठयामास वेदं वेदांगमीश्वरः ।
उवाच स्तौहि वाग्देवीं भक्त्या च स्मृतिहेतवे ॥ 4 ॥
तमित्युक्त्वा दीननाथोऽप्यंतर्धानं चकार सः ।
मुनिः स्नात्वा च तुष्टाव भक्तिनम्रात्मकंधरः ॥ 5 ॥

There he practised austerities for a time when the Lolākhya Sun became visible to him, when, being overpowered by great sorrow, he began to cry repeatedly; and then he sang hymns to him. Then Bhagavān Sūrya Deva became pleased and taught him all the Vedas with their Aṅgas (limbs) and said: "O Child! Now sing hymns to Sarasvatī Devī that you get back your memory." Thus saying, the Sun disappeared. The Muni Yājñavalkya finished his both and with his heart full of devotion began to sing hymns to the Vāg Devī, the Goddess of Speech.

याज्ञवल्क्य उवाच

कृपां कुरु जगन्मातर्मामेवं हततेजसम् ।
गुरुशापात्स्मृतिभ्रष्टं विद्याहीनं च दुःखितम् ॥ 6 ॥
ज्ञानं देहि स्तुतिं विद्यां शक्तिं शिष्यप्रबोधिनीम् ।
ग्रंथकर्तृत्वशक्तिं च सुशिष्यं सुप्रतिष्ठितम् ॥ 7 ॥
प्रतिभां सत्सभायां च विचारक्षमतां शुभाम् ।
लुप्तं सर्वं दैवयोगान्नवीभूतं पुनः कुरु ॥ 8 ॥

Yājñavalkya said: "Mother! Have mercy on me. By Guru's curse, my memory is lost; I am now void of learning and have become powerless; my sorrow knows no bounds. Give me knowledge, learning, memory, power to impart knowledge to disciples, power to compose books, and also good disciples endowed with genious and Pratibhā (ready wit). So that in the council of good and learned men my intelligence and power of argument and judgment be fully known.

यथांकुरं भस्मनि च करोति देवता पुनः ।
ब्रह्मस्वरूपा परमा ज्योतिरूपा सनातनी ॥ 9 ॥
सर्वविद्याधिदेवी या तस्यै वाण्यै नमो नमः ।
विसर्गबिंदुमात्रासु यदधिष्ठानमेव च ॥ 10 ॥

Whatever I lost by my bad luck, let all that come back to my heart and be renewed as if the sprouts come again out of the heaps of ashes. O Mother! Thou art of the nature of Brahma, superior to all; Thou art of the nature of Light, Eternal; Thou art the presiding Deity of all the branches of learning. So I bow down again and again to Thee. O Mother! The letters Anusvāra, Visarga; and Candrabindu that are affixed, Thou art those letters.

तदधिष्ठात्री या देवी तस्यै नीत्यै नमो नमः ।
व्याख्यास्वरूपा सा देवी व्याख्याधिष्ठातृरूपिणी ॥ 11 ॥
यया विना प्रसंख्यावान्संख्यां कर्तुं न शक्यते ।
कालसंख्यास्वरूपा या तस्यै देव्यै नमो नमः ॥ 12 ॥

So obeisance to Thee! O Mother! Thou art the exposition (Vyākhyā) of the Śāstras; Thou art the Presiding Deity of all the expositions and annotations. Without Thee no mathematician can count anything. So Thou art the numbers to count time; Thou art the Śakti by which Siddhāntas (definite conclusions) are arrived at; Thus Thou dost remove the errors of men.

भ्रमसिद्धांतरूपा या तस्यै देव्यै नमोनमः ।
स्मृतिशक्तिज्ञानशक्तिबुद्धिशक्तिस्वरूपिणी ॥ 13 ॥
प्रतिभाकल्पनाशक्तिर्या च तस्यै नमोनमः ।
सनत्कुमारो ब्रह्माणं ज्ञानं पप्रच्छ यत्र वै ॥ 14 ॥

So again and again obeisance to Thee. O Mother! Thou art the Śakti, memory, knowledge, intelligence, Pratibhā, and imagination (Kalpanā). So I bow down again and again to Thee. Sanatkumāra fell into error and asked Brahmā for solution.

बभूव मूकवत्सोऽपि सिद्धांतं कर्तुमक्षमः ।
तदाजगाम भगवानात्मा श्रीकृष्ण ईश्वरः ॥ 15 ॥

He became unable to solve the difficulties and remained speechless like a dumb person. Then Śrī Kṛṣṇa, the Highest Self arriving there, said: 'O Prajāpati! Better praise and sing hymns to the Goddess of speech; then your desires will be fulfilled.'

उवाच स च तां स्तौहि वाणीमिष्ठां प्रजापते ।
स च तुष्टाव तां ब्रह्मा चाज्ञया परमात्मनः ॥ 16 ॥

चकार तत्प्रसादेन तदा सिद्धांतमुत्तमम् ।
यदाप्यनंतं पप्रच्छ ज्ञानमेकं वसुंधरा ॥ 17 ॥

Then the four-faced Brahmā advised by the Lord, praised the Devī Sarasvatī; and, by Her grace, arrived at a very nice Siddhānta (conclusion). One day the goddess Earth questioned one doubt of Her to Ananta Deva, when He being unable to answer, remained silent like a dumb persons.

बभूव मूकवत्सोऽपि सिद्धांतं कर्तुमक्षमः ।
तदा तां स च तुष्टाव संत्रस्तः कश्यपाज्ञया ॥ 18 ॥
ततश्चकार सिद्धान्तं निर्मलं भ्रमभंजनम् ।
व्यासः पुराणसूत्रं च पप्रच्छ वाल्मिकिं यदा ॥ 19 ॥
मौनीभूतश्च सस्मार तामेव जगदंबिकाम् ।
तदा चकार सिद्धांतं तद्वरेण मुनीश्वरः ॥ 20 ॥
संप्राप्य निर्मलं ज्ञानं भ्रमांधध्वंसदीपकम् ।
पुराणसूत्रं श्रुत्वा च व्यासः कृष्णकलोद्भवः ॥ 21 ॥

At last He became afraid; and advised by Kaśyapa, praised Thee when He resolved the doubt and came to a definite conclusion. Veda Vyāsa once went to Vālmīki and asked him about some Sūtras of the Purāṇas when the Muni Vālmīki got confounded and remembered Thee, the Mother of the world. When by Thy Grace, the Light flashed within him and his error vanished. Thereby he became able to solve the question. Then Vyāsadeva, born of the parts of Śrī Kṛṣṇa, heard about the Purāṇa Sūtras from Vālmīki's mouth and came to know about Thy glory.

तां शिवां वेद दध्यौ च शतवर्षं च पुष्करे ।
तदा त्वत्तो वरं प्राप्य सत्कवींद्रो बभूवह ॥ 22 ॥
तदा वेदविभागं च पुराणं च चकार सः ।

He then went to Puṣkara Tīrtha and became engaged in worshipping Thee, the Giver of Peace, for one hundred years. Then Thou didst become pleased and grant him the boon when he ascended to the rank of the Kavīndra (Indra amongst the poets). He then made the classification of the Vedas and composed the eighteen Purāṇas.

यदा महेंद्रः पप्रच्छ तत्त्वज्ञानं सदाशिवम् ॥ 23 ॥
क्षणं तामेव सचिंत्य तस्मै ज्ञानं ददौ विभुः ।
पप्रच्छ शब्दशास्त्रं च महेन्द्रश्च बृहस्पतिम् ॥ 24 ॥
दिव्यं वर्षसहस्त्रं च स त्वा च पुष्करे ।
तदा त्वत्तो वरं प्राप्य दिव्यवर्षसहस्त्रकम् ॥ 25 ॥
उवाच शब्दशास्त्रं च तदर्थं च सुरेश्वरम् ।
अध्यापिताश्च ये शिष्या यैरधीतं मुनीश्वरैः ॥ 26 ॥
ते च तां परिसंचिंत्य प्रवर्तन्ते सुरेश्वरीम् ।

When Sadā Śīva was questioned on some spiritual knowledge, by Mahendra, He thought of Thee for a moment and then answered. Once Indra asked Bṛhaspati, the Guru of the Devas, about Śabda Śāstra (Scriptures on sound). He became unable to give any answer. So he went to Puṣkara Tīrtha and worshipped Thee for a thousand years according to the Deva Measure and he became afterwards able to give instructions on Śabda Śāstra for one thousand divine years to Mahendra. O Sureśvarī! Those Munis that give education to their disciples or those that commence their own studies remember Thee before they commence their works respectively.

त्वं संस्तुता पूजिता च मुनीन्द्रैर्मनुमानवैः ॥ 27 ॥
दैत्येंद्रैश्च सुरैश्चापि ब्रह्मविष्णुशिवादिभिः ।
जडीभूतः सहस्त्रास्यः पंचवक्त्रश्चतुर्मुखः ॥ 28 ॥
यां स्तोतुं किमहं स्तौमि तामेकास्येन मानवः ।

The Munīndras, Manus, men, Daityendras, and Immortals, Brahmā, Viṣṇu and Maheśa all worship Thee and sing hymns to Thee. Viṣṇu ultimately becomes inert when He goes on praising Thee by His thousand mouths. So Mahā Deva becomes when he praises by His five mouths; and so Brahmā by His four mouths.

इत्युक्त्वा याज्ञवल्क्यश्च भक्तिनम्रात्मकंधरः ॥ 29॥
प्रणनाम निराहारो रुरोद च मुहुर्मुहुः ।

When great personages so desist, then what to speak of me, who is an ordinary mortal having one mouth only!" Thus saying, the Maharṣi Yājñavalkya, who had observed fasting, bowed down to the Devī Sarasvatī with great devotion and began to cry frequently.

ज्योतिरूपा महामाया तेन दृष्टाऽप्युवाच तम् ॥ 30 ॥
सुकवींद्रो भवेत्युक्त्वा वैकुंठं च जगाम ह ।

Then the Mahāmāyā Sarasvatī, of the nature of Light could not hide Herself away. She became visible to him and said: "O Child! You be good Kavīndra (Indra of the poets)." Granting him this boon, She went to Vaikuṇṭha.

याज्ञवल्क्यकृतं वाणीस्तोत्रमेतत्तु यः पठेत् ॥ 31 ॥
सुकवींद्रो महावाग्मी बृहस्पतिसमो भवेत् ।
महामूर्खश्च दुर्बुद्धिर्वर्षमेकं यदा पठेत् ॥ 32 ॥
स पंडितश्च मेधावी सुकवींद्रो भवेद्ध्रुवम् ॥ 33 ॥
इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे पंचमोऽध्यायः । 5 ।

He becomes a good poet, eloquent, and intelligent like Bṛhaspati who reads this stotra of Sarasvatī by Yājñavalkya. Even if a great illiterate reads this Sarasvatī stotra for one year, he becomes easily a good Paṇḍit, intelligent, and a good poet.

Here ends the Fifth Chapter of the Ninth Book on Sarasvatī stotra by Yājañavalkya in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VI

On the Coming in this World of Lakṣmī, Gaṅgā and Sarasvatī

श्रीनारायण उवाच

सरस्वती तु वैकुण्ठे स्वयं नारायणांतिके ।
गंगाशापेन कलहात्कलया भारते सरित् ॥ 1 ॥
पुण्यदा पुण्यरूपा च पुण्यतीर्थस्वरूपिणी ।
पुण्यवद्भिर्निषेव्या च स्थितिः पुण्यवतां मुने ॥ 2 ॥
तपस्विनां तपोरूपा तपसः फलरूपिणी ।

Nārāyaṇa said: O Nārada! Sarasvatī lives always in Vaikuṇṭha close to Nārada. One day a quarrel arose with Gaṅgā, and by Her curse, Sarasvatī came in parts as a river here in this Bhārata. She is reckoned in Bhārata as a great sanctifiying holy and merit-giving river. The good persons serve Her always, residing on Her banks. She is the Tapasyā and the fruit thereof of the ascetics.

कृतपापेध्मदाहाय ज्वलदग्निस्वरूपिणी ॥ 3 ॥
ज्ञानात्सरस्वतीतोये मृता ये मानवा भुवि ।
तेषां स्थितिश्च वैकुण्ठे सुचिरं हरिसंसदि ॥ 4 ॥
भारते कृतपापश्च स्नात्वा तत्र च लीलया ।
मुच्यते सर्वपापेभ्यो विष्णुलोके वसेच्चिरम् ॥ 5 ॥

She is like the burning fire to the sins of the sinners. Those that die in Bhārata on the Sarasvatī waters with their full consciousness, live for ever in Vaikuṇṭha in the council of Hari. Those that bathe in the Sarasvatī waters, after committing sins, become easily freed of them and live for a long, long time in Viṣṇu-Loka.

चातुर्मास्यां पौर्णमास्यामक्षयायां दिनक्षये ।
व्यतीपाते च ग्रहणेऽन्यस्मिन्पुण्यदिनेऽपि च ॥ 6 ॥
अनुषंगेण यः स्नातो हेतुना श्रद्धयाऽपि वा ।
सारूप्यं लभते नूनं वैकुण्ठे स हरेरपि ॥ 7 ॥

If one bathes even once in the Sarasvatī waters, during Cāturmāsya (a vow that lasts four months), in full moon time, in Akṣyayā or when the day ends, in Vyatīpāta Yoga, in the time of eclipse or on any other holy day or through any other concomitant cause or even without any faith and out of sheer disregard, one is able to go to Vaikuṇṭha and get the natuare of Śrī Hari.

सरस्वतीमनुं तत्र मासमेकं च यो जपेत् ।
महामूर्खः कवींद्रश्च स भवेन्नात्र संशयः ॥ 8 ॥
नित्यं सरस्वतीतोये यः स्नायान्मुंडयन्नरः ।
न गर्भवासं कुरुते पुनरेव स मानवः ॥ 9 ॥

If one repeats the Sarasvatī Mantra, residing on the banks of the Sarasvatī, for one month, a great illiterate can become a great poet. There is no doubt in this. Once shaving one's head, if one resides on the banks of the Sarasvatī, daily bathes in it, one will have not to meet with the pain of being again born in the womb.

इत्येवं कथितं किंचिद्भारते गुणकीर्तनम् ।
सुखदं कामदं सारं भूयः किं श्रोतुमिच्छसि ॥ 10 ॥

O Nārada! Thus I have described a little of the unbounded glories of Bhārata that give happiness ad the fruits of all desires.

सूत उवाच

नारायणवचः श्रुत्वा नारदो मुनिसत्तमः ।
पुनः पप्रच्छ संदेहमिमं शौनक सत्वरम् ॥ 11 ॥

Sūta said: O Śaunaka! The Muni Nārada hearing thus, asked, again at that very moment to solve his doubts. I am now speaking of that. Hear.

नारद उवाच

कथं सरस्वती देवी गंगाशापेन भारते ।
कलया कलहेनैव बभूव पुण्यदा सरित् ॥ 12 ॥
श्रवणे श्रुतिसाराणां वर्धते कौतुकं मम ।
कथामृतेन मे तृप्तिः केन श्रेयसि तृप्यते ॥ 13 ॥

Nārada said: O Lord! How did the Devī Sarasvatī quarrel with the Devī Gaṅgā and how did she by Her curse turn out in India, into a holy river in giving virtues? I am becoming more and more eager and impatient to hear about this critical incident. I do not find satiety in drinking your nectar-like words. Who finds satiety in getting his good weal?

कथं शशाप सा गंगा पूजितां तां सरस्वतीम् ।
सा तु सत्त्वस्वरूपा या पुण्यदा सुखदा सदा ॥ 14 ॥
तेजस्विन्योर्द्वयोर्वादकारणं श्रुतिसुन्दरम् ।
सुदुर्लभं पुराणेषु तन्मे व्याख्यातुमर्हसि ॥ 15 ॥

Why did Gaṅgā curse Sarasvatī, worshipped everywhere. Gaṅgā is also full of Sattva Guṇas. She always bestows good and virtue to all. Both of them are fiery and it is pleasant to hear the cause of quarrels between these two. These are very rarely found in the Purāṇas. So you ought to describe that to me.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि कथामेतां पुरातनीम् ।
यस्याः श्रवणमात्रेण सर्वपापात्प्रमुच्यते ॥ 16 ॥
लक्ष्मी सरस्वती गंगा विष्णोः सान्निध्यगाः सदा ।
प्रेम्णा समास्तास्तिष्ठंति सततं हरिसन्निधौ ॥ 17 ॥

Nārāyaṇa said: Hear, O Nārada! I will describe that incident, the hearing of which removes all the sins. Lakṣmī, Sarasvatī and Gaṅgā, the three wives of Hari and all equally loved, remain always close to Hari.

चकार सैकदा गंगा विष्णोर्मुखनिरीक्षणम् ।
सस्मिता च सकामा च सकटाक्षं पुनः पुनः ॥ 18 ॥
विभुर्जहास तद्वक्त्रं निरीक्ष्य च क्षणं तदा ।
क्षमां चकार तद्दृष्ट्वा लक्ष्मीर्नैव सरस्वती ॥ 19 ॥

One day Gaṅgā cast side-long glances frequently towards Nārāyaṇa and was eagerly looking at Him, with smile on Her lips. Seeing this, the Lord Nārāyaṇa, startled and looked at Gaṅgā and smiled also. Lakṣmī saw that, but she did not take any offence. But Sarasvatī became very angry.

बोधयामास पद्मा तां सत्त्वरूपा च सस्मिता ।
क्रोधाविष्टा च सा वाणी न शांता बभूव ह ॥ 20 ॥
उवाच वाणी भर्तारं रक्तास्या रक्तलोचना ।
कुपिता कामवेगेन शश्वत्प्रस्फुरिताधरा ॥ 21 ॥

Padmā (Lakṣmī) who was of Sattva Guṇa, began to console in various ways the wrathful Sarasvatī; but she could not be appeased by any means. Rather Her face became red out of anger; she began to tremble out of her feelings (passion); Her lips quivered; and She began to speak to Her husband.

सरस्वत्युवाच

सर्वत्र समताबुद्धिः सद्भर्तुः कामिनीं प्रति ।
धर्मिष्ठस्य वरिष्ठस्य विपरीता खलस्य च ॥ 22 ॥
ज्ञातं सौभाग्यमधिकं गंगायां ते गदाधर ।
कमलायां च तत्तुल्यं न च किंचिन्मयि प्रभो ॥ 23 ॥

The husband that is good, religious, and well qualified looks on his all the wives eqully; but it is just the opposite with him who is a cheat. O Gadādhara! You are partial to Gaṅgā; and so is the case with Lakṣmī. I am the only one that is deprived of your love.

गंगायाः पद्मया सार्धं प्रीतिश्चास्ति सुसंमता ।
क्षमां चकार तेनेदं विपरीतं हरिप्रिया ॥ 24 ॥
किं जीवनेन मेऽत्रैव दुर्भगायाश्च सांप्रतम् ।
निष्फलं जीवनं तस्या या पत्युः प्रेमवंचिता ॥ 25 ॥

It is, therefore, that Gaṅgā and Padmā are in love with each other; for you love Padmā. So why shall not Padmā bear this contrary thing! I am only unfortunate. What use is there in holding my life?

त्वां सर्वे सत्त्वरूपं च ये वदंति मनीषिणः ।
ते च मुर्खा न वेदज्ञा न जानंति मतिं तव ॥ 26 ॥

Her quite illiterate; they have not the least knowledge of the Vedas. They are quite impotent to understand the nature of your mind.

सरस्वतीवचः श्रुत्वा दृष्ट्वा तां कोपसंयुताम् ।
मनसा च समालोक्य स जगाम बहिःसभाम् ॥ 27 ॥
गते नारायणे गंगामुवाच निर्भयं रुषा ।
वागधिष्ठातृदेवी सा वाक्यं श्रवणदुष्करम् ॥ 28 ॥

O Nārada! Hearing Sarasvatī's words and knowing that she had become very angry, Nārāyaṇa thought for a moment and then went away from the Zenana outside. When Nārāyaṇa had thus gone away, Sarasvatī became fearless and began to abuse Gaṅgā downright out of anger in an abusive language, hard to hear:

हे निर्लज्जे हे सकामे स्वामिगर्वं करोषि किम् ।
अधिकं स्वामिसौभाग्यं विज्ञापयितुमिच्छसि ॥ 29 ॥
मानचूर्णं करिष्यामि तवाद्य हरिसन्निधौ ।
किं करिष्यति ते कान्तो ममैवं कांतवल्लभे ॥ 30 ॥

"O Shameless One! O Passionate One! What pride do you feel your husband? Do you like to show that your husband loves you much? I will destroy your pride to-day. I will see to-day, it will be seen by others also, what your Hari can do for you?'

इत्येवमुक्त्वा गंगायाः केशं ग्रहीतुमुद्यता ।
वारयामास तां पद्मा मध्यदेशं समाश्रिता ॥ 31 ॥
शशाप वाणी तां पद्मां महाबलवती सती ।
वृक्षरूपा सरिद्रूपा भविष्यसि न संशयः ॥ 32 ॥
विपरीतं ततो दृष्ट्वा किंचिन्नो वक्तुमर्हसि ।
संतिष्ठति सभामध्ये यथा वृक्षो यथा सरित् ॥ 33 ॥

Saying thus Sarasvatī rose up to catch hold of Gaṅgā by Her hairs violently. Padmā intervened to stop this. Sarasvatī became very violent and cursed Lakṣmī: 'No doubt you will be turned into a tree and into a river.' In as much as seeing this undue behaviour of Gaṅgā, you do not step forward to speak anything in his assembly, as if you are a tree or a river.

शापं श्रुत्वा तु सा देवी न शशाप चुकोप ह ।
तत्रैव दुःखिता तस्थौ वाणीं धृत्वा करेण च ॥ 34 ॥

Padmā did not become at all angry, even when she heard of the above curse. She became sorry and, holding the hands of Sarasvatī, remained silent.

असन्तुष्टां तु तां दृष्ट्वां कोपप्रस्फुरिताधराम् ।
उवाच गंगा तां देवीं पद्मां चारक्तलोचनाम् ॥ 35 ॥

श्रीगंगोवाच

त्वमुत्सृज महोग्रां च पद्मे किं मे करिष्यसि ।
दुःशीला मुखरा नष्टा नित्यं वाचालरूपिणी ॥ 36 ॥

Then Gaṅgā became very angry; Her lips began to quiver frequently Seeing the mad fiery nature of the red-eyed Sarasvatī, she told Lakṣmī: 'O Padme! Leave that wicked foul-mouthed woman. What will she do to me?

वागधिष्ठात्री देवीयं सततं कलहप्रिया ।
यावती योग्यता चास्या यावती शक्तिरेव च ॥ 37 ॥
तथा करोतु वादं च मया सार्धं च दुर्मुखी ।
स्वबलं यन्मम बलं विज्ञापयितुमिच्छति ॥ 38 ॥
जानन्तु सर्वे ह्युभयोः प्रभावं विक्रमं सति ।

She presides over speech and therefore likes always to remain with quarrles. Let Her shew Her force how far can she quarrel with me. She wants to test the strength of us. So leave Her. Let all know to-day our strength and prowess.'

इत्येवमुक्त्वा सा देवी वाण्यै शापं ददाविति ॥ 39 ॥
सरित्स्वरूपा भवतु सा या त्वां च शशाप ह ।
अधोमर्त्यं सा प्रयातु संति यत्रैव पापिनः ॥ 40 ॥
कलौ तेषां च पापानि ग्रहीष्यति न संशयः ।

Thus saying, Gaṅgā became ready to curse Sarasvatī and addressing Lakṣmī, said: O Dear Padmā! As that woman has cursed you to become a river, so I too curse her, that she, too, be turned into a river and she would go to the abode of men, the sinners, to the world and take their heaps of sins."

इत्येवं वचनं श्रुत्वा तां शशाप सरस्वती ॥ 41 ॥
त्वमेव यास्यसि महीं पापिपापं लभिष्यसि ।
एतस्मिन्नंतरे तत्र भगवानाजगाम ह ॥ 42 ॥

चतुर्भुजश्चतुर्भिश्च पार्षदैश्च चतुर्भुजैः ।
सरस्वतीं करे धृत्वा वासयामास वक्षसि ॥ 43 ॥

Hearing this curse of Gaṅgā, Sarasvatī gave her curse, 'You, too, will have to descend into the Bhurloka (the world) as a river, taking all the sins of the sinners.' O Nārada! While there was going on this quarrel, the four-armed omniscient Bhagavān Harī came up there accompanied by four attendants of His, all four-armed, and took Sarasvatī in His breast and began to speak all the previous mysteries.

बोधयामासः सर्वज्ञः सर्वं ज्ञानं पुरातनम् ।
श्रुत्वा रहस्यं तासां च शापस्य कलहस्य च ॥ 44 ॥
उवाच दुःखितास्ताश्च वाचं सामयिकीं बिभुः ।

Then they came to know the cause of their quarrels and why they cursed one another and all became very sorry. At that time Bhagavān Hari told them one by one:

श्रीभगवानुवाच

लक्ष्मि त्वं कलया गच्छ धर्मध्वजगृहं शुभे ॥ 45 ॥
अयोनिसंभवा भूमौ तस्य कन्या भविष्यसि ।
तत्रैव दैवदोषेण वृक्षत्वं च लभिष्यसि ॥ 46 ॥
मदंशस्यासुरस्यैव शंखचूडस्य कामिनी ।
भूत्वा पश्चाच्च मत्पत्नी भविष्यसि न सशयः ॥ 47 ॥

O Lakṣmī! Let you be born in parts, without being born in any womb, in the world as the daughter in the house of the King Dharma-dhvaja. You will have to take the form of a tree there, out of this evil turn of fate. There Śakhacūḍa, the Indra of the Asuras, born of my parts will marry you. After that you will come back here and be my wife as now.

त्रैलोक्यपावनीनाम्ना तुलसीति च महाभारते ।
कलया च सरिद्भावं शीघ्रं गच्छ वरानने ॥ 48 ॥
भारतं भारतीशापान्नाम्ना पद्मावती भव ।
गंगे यास्यसि पश्चात्त्वमंशेन विश्वपावनो ॥ 49 ॥

There is no doubt in this. You will be named Tulasī, the purifier of the three worlds, in Bhārata. O Beautiful One! Now go there quickly and be a river in your parts under the name Padmāvatī.

भारतं भारतीशांपात्पापदाहाय पापिनाम् ।
भगीरथस्य तपसा तेन नीता सुकल्पिते ॥ 50 ॥
नाम्ना भागीरथी पूता भविष्यसि महीतले ।
मदंशस्य समुद्रस्य जायाजाये ममाज्ञया ॥ 51 ॥

O Gaṅge! You will also have to take incarnation in Bhārata as a river, purifying all the worlds, to destroy the sins of the inhabitants of Bhārata. Bhagīratha will take you there after much entreating and worshipping you; and you will be famous by the name Bhāgirathī, the most sanctifying river in the world.

मत्कलांशस्य भूपस्य शंतनोश्च सुरेश्वरि ।
गंगाशापेन कलया भारतं गच्छ भारति ॥ 52 ॥
कलहस्य फलं भुंक्ष्व सपत्नीभ्यां सहाच्युते ।
स्वयं च ब्रह्मसदने ब्रह्मणः कामिनी भव ॥ 53 ॥

There, the Ocean born of my pats, and the King Śāntanu also born of my parts will be your husbands. O Bhāratī! Let you go also and incarnate in part in Bhārata under the curse of Gaṅgā. O Good-natured One! Now go in full Aṅsas to Brahmā and become His wife.

गंगा यातु शिवस्थानमत्र पद्मैव तिष्ठतु ।
शांता च क्रोधरहिता मद्भक्ता सत्त्वरूपिणी ॥ 54 ॥
महासाध्वी महाभागा सुशीला धर्मचारिणी ।
यदंशकलया सर्वा धर्मिष्ठाश्च पतिव्रताः ॥ 55 ॥

Let Gaṅgā go also in Her fullness to Śiva. Let Padmā remain with Me. Padmā is of a peaceful nature, void of anger, devoted to Me and of a Sāttvika nature. Chaste, good-natured, fortunate and religious woman like Padmā are very rare. Those women that are born of the parts of Padmā are all very religious and devoted to their husbands.

शांतरूपाः सुशीलाश्च प्रतिविश्वेषु पूजिताः ।
तिस्रो भार्यास्त्रिशीलाश्च त्रयो भृत्याश्च बांधवाः ॥ 56 ॥
ध्रुवं वेदविरुद्धाश्च न ह्येते मंगलप्रदाः ।
स्त्रीपुंवच्च गृहे येषां गृहिणां स्त्रीवशः पुमान् ॥ 57 ॥

They are peaceful and good-natured and worshipped in every universe. It is forbidden, nor, opposed to the Vedas, to keep three wives, three servants, three friends of different natures, at one

place. They never conduce to any welfare. They are the fruitful sources of all jealousies and quarrels. Where, in any family females are powerful like men and males are submissive to females, the birth of the male is useless.

निष्फलं च जन्म तेषामशुभं च पदे पदे ।
मुखे दुष्टा योनिदुष्टा यस्य स्त्री कलहप्रिया ॥ 58 ॥
अरण्यं तेन गंतव्यं महारण्यं गृहाद्वरम् ।
जलानां च स्थालानां च फलानां प्राप्तिरेव च ॥ 59 ॥
सततं सुलभा तत्र न तेषां गृह एव च ।

At his every step, he meets with difficulties and bitter experiences. He ought to retire to the forest whose wife of foul-mouthed, of bad birth and fond of quarrels. The great forest is better for him than his house. That man does not get in his house any water for washing his feet, or any seat to sit on, or any fruit to eat, nothing whatsoever; but in the forest, all these are not unavailable.

वरमग्नौ स्थितिर्हिंस्त्रजंतूनां सन्निधौ सुखम् ॥ 60 ॥
ततोऽपि दुःखं पुंसां च दुष्टस्त्रीसन्निधौ ध्रुवम् ।
व्याधिज्वाला विषज्वाला वरं पुंसां वरानने ॥ 61 ॥

Rather to dwell amidst rapacious animals or to enter into fire than remain with a bad wife. O Fair One! Rather the pains of the disease or venom are bearable, but the words of a bad wife are hard to bear. Death is far better than that.

दुष्टस्त्रीणां मुखज्वाला मरणादतिरिच्यते ।
पुंसां च स्त्रीजितां चैव भस्मांतं शौचमध्रुवम् ॥ 62 ॥
यदह्नि कुरुते कर्म न तस्य फलभाग्भवेत् ।
निंदितोऽत्र परत्रैव सर्वथा नरकं व्रजेत् ॥ 63 ॥

Those that are under the control of their wives, know that they never get their peace of mind until they are laid on their funeral pyres. They never see the fruits of what they daily do. Then have no fame any where, neither in this world nor in the next. Ultimately the fruit is this: that they have to go to hell and remain there.

यशः कीर्तिविहीनो यो जीवन्नपि मृतो हि सः ।
बह्वीनां च सपत्नीनां नैकत्र श्रेयसे स्थितिः ॥ 64 ॥
एकभार्यः सुखी नैव बहुभार्यः कदाचन ।
गच्छ गंगे शिवस्थानं ब्रह्मस्थानं सरस्वति ॥ 65 ॥

His life is verily a heavy burden who is without any name or fame. Never it is for the least good that many co-wives remain at one place. When, by taking one wife only, a man does not become happy, then imagine, how painful it becomes to have many wives. O Gaṅge! Go to Śiva. O Sarasvatī! Go to Brahmā.

अत्र तिष्ठतु मद्गेहे सुशीला कमलालया ।
सुसाध्या यस्य पत्नी च सुशीला च पतिव्रताः ॥ 66 ॥
इह स्वर्गे सुखं तस्य धर्मो मोक्षः परत्र च ।
पतिव्रता यस्य पत्नी च मुक्तः शुचिः सुखी ॥ 67 ॥
जीवन्मृतोऽशुचिर्दुःखी दुःशीलापतिरेव च ॥ 68 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे षष्ठोऽध्यायः ॥ 6 ॥

Let the good-natured Kamalā, residing on the lotus remain with Me. He gets in this world happiness and Dharma and in the next Mukti whose wife is chaste and obedient. In fact he is Mukta, pure and happy whose wife is chaste; and he whose wife is foul-natured, is rendered impure, unhappy and dead whilst he is living.

Here ends the Sixth Chapter of the Ninth Book on the coming in this world of Lakṣmī, Gaṅgā and Sarasvatī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII

On the Curses on Gaṅgā, Sarasvatī and Lakṣmī

श्रीनारायण उवाच

इत्युक्त्वा जगतां नाथो विरराम च नारद ।
अतीव रुरुदुर्देव्यः समालिंग्य परस्परम् ॥ 1 ॥
ताश्च सर्वाः समालोक्य क्रमेणोचुस्तदेश्वरम् ।
कंपिताः साश्रुनेत्राश्च शोकेन च भयेन च ॥ 2 ॥

Nārāyaṇa said: O Nārada! Thus saying, the Lord of the World stopped. And Lakṣmī, Gaṅgā and Sarasvatī wept bitterly, embracing one another. All of them then looked to Śrī Kṛṣṇa, and gave vent to their feelings one by one with tears in their eyes,

and with their hearts throbbing with fears and sorrows.

सरस्वत्युवाच

विशापं देहि हे नाथ दुष्टमाजन्मशोचनम् ।
सत्स्वामिना परित्यक्ताः कुतो जीवंति ताः स्त्रियः ॥ 3 ॥
देहत्यागं करिष्यामि योगेन भारते ध्रुवम् ।
अत्युन्नतो हि नियतं पातुमर्हति निश्चितम् ॥ 4 ॥

Sarasvatī said: "O Lord! What is, now, the way out of this curse, so severe and paining since our births? How long can helpless women live, separated from their husbands? O Lord I certainly say that I will sacrifice my body when I go to Bhārata, by taking recourse to yoga. The Mahātmās always protect all the persons without fail."

गङ्गोवाच

अहं केनापराधेन त्वया त्यक्ता जगत्पते ।
देहत्यागं करिष्यामि निर्दोषायाः वधं लभ ॥ 5 ॥
निर्दोषकामिनीत्यागं करोति यो नरो भुवि ।
स याति नरकं घोरं किंनु सर्वेश्वरोऽपि वा ॥ 6 ॥

Gaṅgā said: "O Lord of the Universe! Why have been abandoned by You. What fault have I committed? I will quit my body. And you will have to partake of the sin due to the killing of an innocent woman. He is surely to go to hell, even if he be the Lord of all, who forsakes in this world an innocent wife."

पद्मोवाच

नाथ सत्त्वस्वरूपस्त्वं कोपः कथमहो तव ।
प्रसादं कुरु भार्ये द्वे सदीशस्य क्षमा वरा ॥ 7 ॥
भारते भारतीशापाद्यास्यामि कलया ह्यहम् ।
कियत्कालं स्थितिस्तत्र कदा द्रक्ष्यामि ते पदम् ॥ 8 ॥

Padmā said: "O Lord! Thou art of the nature of Sattva Guṇa in fullness; what wonder, then, how Thou hast become angry! However let Thou be pleased now with Sarasvatī and Gaṅgā. Forgiveness is the best quality of a good husband. I am ready just now to go to Bhārata when Sarasvatī has cursed me.

दास्यंति पापिनः पापं सद्यः स्नानावगाहनात् ।
केन तेन विमुक्ताऽहमागमिष्यामि ते पदम् ॥ 9 ॥
कलया तुलसीरूपं धर्मध्वजसुता सती ।
भुक्त्वा कदा लभिष्यामि त्वत्पदांबुजमच्युत ॥ 10 ॥

But tell me, how long I will have to stay there? After how man days I shall be able to see again Thy lotus-feet? The sinners will wash away their dirts of sins in my waters by their constant baths and ablutions? By what means shall I be freed again and get back to Thy lotus-feet.

वृक्षरूपा भविष्यामि त्वदधिष्ठातृदेवता ।
समुद्धरिष्यसि कदा तन्मे ब्रूहि कृपानिधे ॥ 11 ॥
गंगा सरस्वतीशापाद्यदि यास्यति भारते ।
शापेन मुक्ता पापाच्च कदा त्वां च लभिष्यति ॥ 12 ॥

How long shall I have to remain in my part, the daughter of Dharma Dhvaja, at the expiry of which I will be able to see Thee agian? How long shall I have to assume the form of Tulasī tree, the abode of Thine. O Thou, the Ocean of mercy! Say, when wilt Thou deliver me?

गंगाशापेन वा वाणी यदि यास्यति भारतम् ।
कदा शापाद्विनिर्मुच्य लभिष्यति पदं तव ॥ 13 ॥
तां वाणीं ब्रह्मसदनं गंगां वा शिवमन्दिरम् ।
गन्तुं वदसि हे नाथ तत्क्षमस्व च ते वचः ॥ 14 ॥

And if Gaṅgā have to go to Bhārata, by the curse of Bhāratī, when shall She be freed of the curse and sin and when shall She see back Thy feet? Again if Sarasvatī have to go to Bhārata out of Gaṅgā's curse, when will that period of curse expire? How many days after shall She be able to come back to Thy feet? Now, be pleased to cancel Thy order for them to go to Brahmā and Śiva respectively."

इत्युक्त्वा कमलाकांतपादं धृत्वा ननाम सा ।
स्वकेशैर्वेष्टनं कृत्वा रुरोद च पुनः पुनः ॥ 15 ॥

O Nārada! Thus speaking to Jagannātha, the Devī Kamalā bowed down at His feet and embracing them by Her own hairs of the head, cried frequently.

(उवाच पद्मनाभस्तां पद्मां कृत्वा स्ववक्षसि ।
ईषद्धास्यप्रसन्नास्यो भक्तानुग्रहकातरः ॥ 1 ॥)

श्रीभगवानुवाच

त्वद्वाक्यमाचरिष्यामि स्ववाक्यं च सुरेश्वरि ।
समतां च करिष्यामि शृणु त्वं कमलेक्षणे ॥ 16 ॥
भारती यातु कलया सरिद्रूपा च भारते ।
अर्धा सा ब्रह्मसदनं स्वयं तिष्ठतु मद्गृहे ॥ 17 ॥

Now the lotus-navelled Hari, always eager to shew favour to the devotees, smiled and with a gracious heart took up Padmā on His breast and said: "O Sureśvarī! I will keep my own word, also I will act according as you like. O Lotus-eyed! Hear. How the two ends can be made to meet. Let Sarasvatī go in her one part to have the form of a river and in her one-half part to Brahmā and remain with me in Vaikuṇṭha in Her full parts.

भगीरथेन सा नीता गंगा यास्यति भारते ।
पूतं कर्तुं त्रिभुवनं स्वयं तिष्ठति मद्गृहे ॥ 18 ॥
तत्रैव चन्द्रमौलेश्च मौलिं प्राप्स्यति दुर्लभम् ।
ततः स्वभावतः पूताऽप्यतिपूता भविष्यति ॥ 19 ॥

Gaṅgā will have to go in one part to Bhārata to purify the three worlds, as she will be urged eagerly to do so by Bhagīratha. And She will remain in her one part in the matted hair of Candra Śekhara (the Mahādeva with Moon on his forehead), obtained with a great difficulty, and so will remain there purer than her natural pure state.

कलांशाशेन गच्छ त्वं भारते वामलोचने ।
पद्मावती सरिद्रूपा तुलसीवृक्षरूपिणी ॥ 20 ॥
कलेः पञ्चसहस्रे च गते वर्षे च मोक्षणम् ।
युष्कमाकं सरितां चैव मद्गेहं च गमिष्यथ ॥ 21 ॥

And let her remain with me in full parts. O Padme! O Lovely-eyed One! You are most innocent; so part of your part will go to Bhārata and be the Padmāvatī river and you will be the Tulasī tree. After the expiry of five thousand years of Kali Yuga, your curse will expire. Again you all will come to My abode.

संपदां हेतुभूता च विपत्तिः सर्वदेहिनाम् ।
विना विपत्तेर्महिमा केषां पद्मभवे भवेत् ॥ 22 ॥
मन्मंत्रोपासकानां च सतां स्नानावगाहनात् ।
युष्माकं मोक्षणं पापाद्दर्शनात्स्पर्शनात्तथा ॥ 23 ॥

O Padme! Calamities are the causes of the happiness of the embodied beings. Without dangers no one can understand the true nature of happiness. The saint worshippers of My mantra who will perform their ablutions in your waters, will free you all of your curse by tocuh and sight.

पृथिव्यां यानि तीर्थानि संत्यसंख्यानि सुंदरि ।
भविष्यंति च पूतानि मद्भक्तस्पर्शदर्शनात् ॥ 24 ॥
मन्मंत्रोपासका भक्ता विश्रमन्ति च भारते ।
पूतं कर्तुं तारितुं च सुपवित्रां वसुंधराम् ॥ 25 ॥

O Fair One! By the sight and touch (Darśana, Sparśana) of My bhaktas (devotees), all the sacred places of pilgrimages in the world will be purified. For uplifting and sanctifying the holy earth, My mantropāsakas, *i.e.* , Śaivas, Śāktas, Gāṇapatyas, etc., that are devoted to Brahma all over residing in Bhārata.

मद्भक्ता यत्र तिष्ठंति पादं प्रक्षालयंति च ।
तत्स्थानं च महातीर्थं सुपवित्रं भवेद्ध्रुवम् ॥ 26 ॥
स्त्रीघ्नो गोघ्नः कृतघ्नश्च ब्रह्मघ्नो गुरुतल्पगः ।
जीवन्मुक्तो भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ 27 ॥

Where My Bhaktas reside and wash their feet, that places is undoubtedly reckoned as the holy places of pilgrimages. So much so that by the sight and touch of My devotees, the murder of a woman, of a cow, of a Brāhmin, the treacherous and even the stealer of the wife of one's Guru will be sanctified and liberated while living.

एकादशीविहीनश्च सन्ध्याहीनोऽथ नास्तिकः ।
नरघाती भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ 28 ॥
असिजीवी मसीजीवी धावको ग्रामयाचकः ।
वृषवाहो भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ 29 ॥

Those who do not perform the vow of Ekādaśī, who do not perform Sandhyās, who are Nāstikas (atheists), the murderers, all are freed of their sins by the sight and touch of My devotees. By the sight and touch of My devotees, those who live on their swords, pens, and the royal offcials, the beggars in a village and the Brāhmaṇas who carry (deal in) bullocks are also freed of their sins.

विश्वासघाती मित्रघ्नो मिथ्यासाक्ष्यस्य दायकः ।
स्थाप्याहारी भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ 30 ॥
अत्युग्रो वा पुंदूषकश्च जारकः पुंश्चलीपतिः ।
पूतश्च वृषलीपुत्रो मद्भक्तस्पर्शदर्शनात् ॥ 31 ॥

The traitors, the mischief makers of their friends, those who give false evidence, those that steal other's trust properties, are also freed of their sins by the sight and touch of My devotees. Those who are foul-mouthed, bastards, the husbands and sons of unchaste women are all purified by the sight and touch of My Bhaktas.

शूद्राणां सूपकारश्च देवलो ग्रामयाजकः ।
अदीक्षितो भवेत्पूतो मद्भक्तस्पर्शदर्शनात् ॥ 32 ॥

The Brāhmin cooks of Śūdras, Brāhmins of an inferior order (who subsist upon the offerings made to the images which he attends), the village mendicants, those who are not initiated by their Gurus, these all are purified by the sight and touch of My devotees.

पितरं मातरं भार्यां भ्रातरं तनयं सुताम् ।
गुरोः कुलं च भगिनीं चक्षुर्हीनं च बांधवम् ॥ 33 ॥
श्वश्रूं च श्वशुरं चैव यो न पुष्णाति सुंदरि ।
स महापातकी पूतो मद्भक्तस्पर्शदर्शनात् ॥ 34 ॥

O Fair One! The sins of those persons who do not maintain their fathers, mothers, brothers, wives, sons, daughters, sisters, the blind, friends, the families of the Gurus, the fathers-in-law, the mothers-in-law are also removed by the sight and touch of My devotees.

अश्वत्थनाशकश्चैव मद्भक्तनिंदकस्तथा ।
शूद्रान्नभोजी विप्रश्च पूतो मद्भक्तदर्शनात् ॥ 35 ॥
देवद्रव्यापहारी च विप्रद्रव्यापहारकः ।
लाक्षालौहरसानां च विक्रेता दुहितुस्तथा ॥ 36 ॥
महापातकिनश्चैव शूद्राणां शवदाहकाः ।
भवेयुरेते पूताश्च मद्भक्तस्पर्शदर्शनात् ॥ 37 ॥

Those that cut the Aśvattha trees, that slander My devotees, and the Brāhmins that eat the food of Śūdras, are also freed of their sins. Those who steal the Deva's articles, the Brāhmaṇa's articles, those that sell lac, iron, and daughters, those who commit Mahā Pātakas (Brahmahatyā, Surāpānam, Steyam, Gurbaṅganāganaḥ, Mahānti pātakānyāhuḥ, tatsamsargahseha Pañcamam) and those that burn the Śūdra's dead bodies, these also are freed of their respective sins by the sight and touch of My devotees."

श्रीमहालक्ष्मीरुवाच

भक्तानां लक्षणं ब्रूहि भक्तानुग्रहकातर ।
येषां तु दर्शनस्पर्शात्सद्यः पूता नराधमाः ॥ 38 ॥
हरिभक्तिविहीनाश्च महाहङ्कारसंयुताः ।
स्वप्रशंसारता धूर्ताः शठाश्च साधुनिंदकाः ॥ 39 ॥

Mahā Lakṣmī said: "O Thou gracious to faithful attendants! What are the characteristics, the marks of those Bhaktas of Thine that Thou hast spoken of just now whose sight and touch destroy instantly the Mahāpātakas (five great sins), that are destroyed after a long time by the water of the Tīrthas and the earthen and stone images of the Gods.

पुनंति सर्वतीर्थानि येषां स्नानावगाहनात् ।
येषां च पादरजसा पूता पादोदकान्मही ॥ 40 ॥
येषां संदर्शनं स्पर्शं ये वा वांछंति भारते ।
सर्वेषां परमो लाभो वैष्णवानां समागमः ॥ 41 ॥
न ह्यम्मयानि तीर्थानि न देवा मृच्छिलामयाः ।
ते पुनंत्युरुकालेन विष्णुभक्ताः क्षणादहो ॥ 42 ॥

The sins of the vilest of men, devoid of Hari bhakti, vain and egoistic, cheats, hypocrites, slanderers of saints, vicious souls are destroyed by your Bhaktas, whose touch and ablutions sanctify the sacred places of pilgrimages; by the touch of the dust and water of whose feet, the earth is purified; whom the Bhaktas of Bhārata always pray to see; ad there is nothing higher than the meeting of those Bhaktas."

सूत उवाच

महालक्ष्मीवचः श्रुत्वा लक्ष्मीकांतश्च सस्मितः ।
निगूढतत्त्वं कथितुमपि श्रेष्ठोपचक्रमे ॥ 43 ॥

Sūta said: O Great Ṛṣi! Thus hearing the words of Mahā Lakṣmī, the Lord smiled and began to speak about the secret things or the marks of the Bhaktas.

श्रीभगवानुवाच

भक्तानां लक्षणं लक्ष्मि गूढं श्रुतिपुराणयोः ।
पुण्यस्वरूपं पापघ्नं सुखदं भुक्तिमुक्तिदम् ॥ 44 ॥
सारभूतं गोपनीयं न वक्तव्यं खलेषु च ।
त्वां पवित्रां प्राणतुल्यां कथयामि निशामय ॥ 45 ॥

O Lakṣmī! The marks of the Bhaktas are all mentioned very hiddenly in Śrutis and Purāṇas. These are very sanctifying, destructive of sins, giving happiness, devotion, and liberation. These are never to be described to deceitful persons; these are the essences and to be kept hidden. But you are very simple and like my life.

गुरुवक्त्राद्विष्णुमंत्रो यस्य कर्णे पतिष्यति ।
वदंति वेदास्तं चापि पवित्रं च नरोत्तमम् ॥ 46 ॥

I therefore speak to you. Hear. O Fair One! All the Vedas declare him to be holy and the best of men, in whose ears are pronounced from the mouth of a Guru, the Viṣṇu mantra.

पुरुषाणां शतं पूर्वं तथा तज्जन्ममात्रतः ।
स्वर्गस्थं नरकस्थं वा मुक्तिमाप्नोति तत्क्षणात् ॥ 47 ॥
यैः कश्चिद्यत्र वा जन्म लब्धं येषु च जंतुषु ।
जीवन्मुक्तास्तु ते पूता यांति काले हरेः पदम् ॥ 48 ॥

At the very moment of his being born into this world, one hundred generations back of that person, whether they be at that time in heaven or hell, get instantaneous liberation and if any of them happen to be born then as Jīvas, they become liberated at once while living and finally get Viṣṇupadam (the place of Viṣṇu).

मद्भक्तियुक्तो मर्त्यश्च स मुक्तो मद्गुणान्वितः ।
मद्गुणाधीनवृत्तिर्यः कथाविष्टश्च संततम् ॥ 49 ॥
मद्गुणश्रुतिमात्रेण सानंदः पुलकान्वितः ।
सगद्गदः साश्रुनेत्रः स्वात्मविस्मृत एव च ॥ 50 ॥

That mortal is My Bhakta (devotee) who is full of devotion to Me, who always repeats My glories and acts according to My directions, who hears with all his heart My topics, and hearing which, whose mind dances with joy, whose voice gets cheked and tears incessantly flow out from whose eyes, who loses his outward consciousness. Such a man is indeed, My Bhakta.

न वांछति सुखं मुक्तिं सालोक्यादिचतुष्टयम् ।
ब्रह्मत्वममरत्वं वा तद्वांछा मम सेवने ॥ 51 ॥
इन्द्रत्वं च मनुत्वं च ब्रह्मत्वं च सुदुर्लभम् ।
स्वर्गराज्यादिभोगं च स्वप्नेऽपि च न वांछति ॥ 52 ॥

My Bhaktas do not long for happiness, or Mukti, or the four states Sālokya, Sāyujya, Sāmīpya and Sārṣṭī, nor the Brahmahood, nor the Devahood (the state of immortality); they want only to do Sevā (service) to Me and they solely intent on doing this. Even in dreams they do not desire the Indraship, Manuship, the state of Brahmā, so very difficult to be had; nor do they want the enjoyment of kingdoms and heavens.

भ्रमंति भारते भक्तास्तादृग्जन्म सुदुर्लभम् ।
मद्गुणश्रवणाः श्राव्यमाणैर्नित्यं मुदान्विताः ॥ 53 ॥
ते यांति च महीं पूत्वा नरं तीर्थं ममालयम् ।
इत्येवं कथितं सर्वं पद्मे कुरु यथोचितम् ॥
तदाज्ञया तास्तच्चक्रुर्हरिस्तस्थौ सुखासने ॥ 54 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कंधे सप्तमोऽध्यायः ॥ 7 ॥

My Bhaktas roam in Bhārata, eager to hear My glories, and always very glad to recite My sweet glorious deeds. The birth of such Bhaktas in Bhārata is very rare. They purify the world and go ultimately to My abode, the best of all Tīrthas (sacred places). Thus I have spoken O Padme! all that you wanted to hear. Now do as you like." Then Gaṅgā and others all went to obey the order of Śrī Hari, Who went to His own abode.

Here ends the Seventh Chapter of the Ninth Book on the curses of Gaṅgā, Sarasvatī, and Lakṣmī and the way to freedom thereof in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VIII

On the Greatness of Kali

श्रीनारायण उवाच

सरस्वती पुण्यक्षेत्रमाजगाम च भारते ।
गंगाशापेन कलया स्वयं तस्थौ हरेः पदे ॥ 1 ॥
भारती भारतं गत्वा ब्राह्मी च ब्रह्मणः प्रिया ।
वाण्यधिष्ठातृदेवी सा तेन वाणी प्रकीर्तिता ॥ 2 ॥

Nārāṇyaa said: A part of Sarasvatī descended in this Bhārata Puṇya Bhūmi (land of merits), owing to the curse of Gaṅgā; and She remained in full in Viṣṇu's region, the abode of Vaikuṇṭha. She is named Bhāratī, on account of Her coming to Bhārata; she is called Brāhmī because she is dear to Brahmā; and She is called Vāṇī as She presides over Speech.

सरोवाप्यां च स्रोतस्सु सर्वत्रैव ही दृश्यते ।
हरिः सरस्वांस्तस्येयं तेन नाम्ना सरस्वती ॥ 3 ॥
सरस्वती नदी सा च तीर्थरूपा च पावनी ।
पापिनां पापदाहाय ज्वलदग्निस्वरूपिणी ॥ 4 ॥

Hari is seen everywhere, in tanks, in wells, in running streams (*i.e.*, in Saras). Because He resides in Saras, therefore He is called Sarasvān. Vāṇī is the Śakti of that Sarasvān; therefore She is denominated Sarasvatī. The river Sarasvatī iṣ a very sacred Tīrtha. She is the burning fire to the fuel of sins, of sinners.

पश्चाद्भागीरथी नीता महीं भागीरथेन च ।
स वै जगाम कलया वाणीशापेन नारद ॥ 5 ॥
तत्रैव समये तां च दधार शिरसा शिवः ।
वेगं सोढुमयं शक्तो भुवः प्रार्थनया विभुः ॥ 6 ॥

O Nārada! Through the curse of Sarasvatī, the Devī Gaṅgā also assumed the form of a river in part. She was brought down to this earth at the request of Bhagīratha Hence she is called Bhāgirathī. While Gaṅgā was rushing down to the earth Śiva capable to bear the great rush of Her, held Her on His head at the request of the Mother Earth.

पद्मा जगाम कलया सा च पद्मावती नदी ।
भारतं भारतीशापात्स्वयं तस्थौ हरेः पदे ॥ 7 ॥
ततोऽन्या या सा कलया लेभे जन्म च भारते ।
धर्मध्वजसुता लक्ष्मीर्विख्याता तुलसीति च ॥ 8 ॥

Lakṣmī also, through the curse of Sarasvatī came in part of parts to Bhārata as the river Padmāvatī. But She remained in full with Hari. Lakṣmī appeared also in, Her other part as the well-known daughter Tulasī of the king Dharmadhvaja in India.

पुरा सरस्वतीशापात्पश्चाच्च हरिशापतः ।
बभूव वृक्षरूपा सा कलया विश्वपावनी ॥ 9 ॥
कलेः पञ्चसहस्रं च वर्षं स्थित्वा च भारते ।
जग्मुस्ताश्च सरिद्रूपं विहाय श्रीहरेः पदम् ॥ 10 ॥

Last of all, through Bhāratī's curse and by the command of Śrī Hari, she turned into the Tulasī trees, purifying the whole world. Remaining for five thousand years of Kali, all of them will quite their river appearances and go back to Hari.

यानि सर्वाणि तीर्थानि काशीवृंदावनं विना ।
यास्यंति सार्धं ताभिश्च वैकुण्ठमाज्ञया हरेः ॥ 11 ॥
शालग्रामः शक्तिशिवौ जगन्नाथश्च भारतम् ।
कलेर्दशसहस्रांते त्यक्त्वा यांति निजं पदम् ॥ 12 ॥

By the command of Śrī Hari, all the Tīrthas save Kāśī and Vṛndāvana will go along with them to Vaikuṇṭha. Next at the expiry of the ten thousand years of Kali, Śālagrāma Śilā (the stone piece worshipped as Nārāyaṇa) Śiva, and Śiva Śakti and Puruṣottama Jagannātha will leave the soil of Bhārata and go to their respective places, (*i.e.*, the Māhātmyas of these will be extinct from Bhārata).

साधवश्च पुराणानि शंखानि श्राद्धतर्पणे ।
वेदोक्तानि च कर्माणि ययुस्तैः सार्धमेव च ॥ 13 ॥
देवपूजा देवनाम तत्कीर्तिगुणकीर्तनम् ।
वेदांगानि च शास्त्राणि ययुस्तैः सार्धमेव च ॥ 14 ॥

There will then case to be the saints (of Śiva Śākta, Gāṇapatya and Vaiṣṇava sects, (eighteen) Purāṇas, the blowing of conch shells (auspicious sings), Śrāddhas, Tarpaṇas, and all the rites and

ceremonies dictated by the Vedas. The worship and glorification of the Gods, the recitation of their praises, their names will be extinct. The Vedas with their Aṅgas will no longer be heard of. All these will disappear with them.

संतश्च सत्यधर्मश्च वेदाश्च ग्रामदेवताः ।
व्रतं तपश्चानशनं ययुस्तैः सार्धमेव च ॥ 15 ॥
वामाचाररताः सर्वे मिथ्याकपटसंयुताः ।
तुलसीरहिता पूजा भविष्यति ततः परम् ॥ 16 ॥

The assembly of the Sādhus, the true Dharma, the four Vedas, the village Devas and Devīs, the Vratas (vows) the practising of the austerities, fasting, all will disappear. All will be addicted to the Vāmācāra ritual (the left-hand ritual Tāntrik form of worship; sarcastically used in the sense of drinking wine and eating flesh, etc.)

शठाः क्रूरा दांभिकाश्च महाहंकारसंयुताः ।
चोराश्च हिंसकाः सर्वे भविष्यंति ततः परम् ॥ 17 ॥
पुंसो भेदः स्त्रीविभेदो विवाहो वाऽपि निर्भयः ।
स्वस्वामिभेदो वस्तूनां भविष्यति ततः परम् ॥ 18 ॥

They will speak falsehood and be deceitful. If any body worships, his worship will be void of Tulasī leaves. Almost all will be deceitful, cruel, egoistic, thievish and mischievous. Men will be at variance with one another; women will be at variance with one another; no fear will exist in marriage ties.

सर्वे स्त्रीवशगाः पुंसः पुंश्चल्यश्च गृहे गृहे ।
तर्जनैर्भर्त्सनैः शश्वत्स्वामिनं ताडयंति च ॥ 19 ॥
गृहेश्वरी च गृहिणी गृही भृत्याधिकोऽधमः ।

Properties will be only of those that will make them (*i.e.,* there will cease to be any inheritance from father to son and so forth). Husbands will be obedient to their wives; unchaste women will be in every house. Wives will rebuke their husbands by incessant noisings and chidings. Wives will be the sole mistresses of houses and husbands will stand before them as servants with folded palms.

चेटीदाससमो वध्वाः श्वश्रूश्च श्वशुरस्तथा ॥ 20 ॥
कर्तारो बलिनो गेहे योनिसंबंधिबांधवाः ।
विद्यासंबंधिभिः सार्धं संभाषापि न विद्यते ॥ 21 ॥
तथाऽपरिचिता लोकास्तथा पुंसश्च बांधवाः ।
सर्वकर्माक्षमाः पुंसो योषितामाज्ञया विना ॥ 22 ॥

Fathers-in-law and mothers-in-law will be their servants. The brothers of wives, and their friends will be the managers of the household affairs. But there will be no friendship with one's class fellows. The brothers and friends of the house owners (masters of the house) will appear quite strangers as if they are new-comers. Without te command of the housewives, the masters of the houses will be unable to do anything.

ब्रह्मक्षत्रविशः शूद्रा जात्याचारविवर्जिताः ।
संध्या च यज्ञसूत्रं च भवेल्लुप्तं न संशयः ॥ 23 ॥
म्लेच्छाचारा भविष्यंति वर्णाश्चत्वार एव च ।
म्लेच्छशास्त्रं पठिष्यंति स्वाशास्त्राणि विहाय च ॥ 24 ॥

The divisions of caste (Brāhmaṇa, Kṣattriya, Vaiśya, and Śūdra) will entirely disappear. Far from practising Sandhyā Vandanam and other daily practices, the Brāhmaṇas will cease to hold the holy threads even on their bodies. The four colour-classes will practise the doings of the Mlecchas, read the Śāstras of the Mlecchas and forsake their own Śāstras.

ब्रह्मक्षत्रविशां वंशाः शूद्राणां सेवकाः कलौ ।
सूपकारा धावकाश्च वृषवाहाश्च सर्वशः ॥ 25 ॥
सत्यहीना जनाः सर्वे सस्यहीना च मेदिनी ।
फलहीनाश्च तरवोऽपत्यहीनाश्च योषितः ॥ 26 ॥

The Brāhmins, Kṣattriyas, and Vaiśyas will become the slaves of Śūdras, will become their cooks, runners and carriers of buffaloes. Every one will be devoid of truth. Earth will not yield any grains; trees will not yield any fruits and women will be issueless.

क्षीरहीनास्तथा गावः क्षीरं सर्पिर्विवर्जितम् ।
दंपती प्रीतिहीनौ च गृहिणः सत्यवर्जिताः ॥ 27 ॥
प्रतापहीना भूपाश्च प्रजाश्च करपीडिताः ।
जलहीना महानद्यो दीर्घिकाकंदरादयः ॥ 28 ॥

The cows will not yield milk; even if there be a little, milk, ghee will not come out of it. The affection between husband and wife will die out

and the families will be devoid of truth. The King will not wield any powers; the subjects will be over burdened with taxes. The ever flowing big rivers, the petty streams, the caves of mountains all will gradually have very little water in them.

धर्महीनाः पुण्यहीना वर्णाश्चत्वार एव च ।
लक्षेषु पुण्यवान्कोऽपि न तिष्ठति ततः परम् ॥ 29 ॥
कुत्सिता विकृताकारा नरा नार्यश्च बालकाः ।
कुवार्ता कुत्सितः शब्दो भविष्यति ततः परम् ॥ 30 ॥

The Four Varṇas will be devoid of Dharma and Puṇya (merit, virtue). One in a lakh may be virtuous. Afterwards that too will cease. Men, women, boys, all will be ugly and deformed. They will utter bad words and vile sounds.

केचिद्ग्रामाश्च नगरा नरशून्या भयानकाः ।
केचित्स्वल्पकुटीरेण नरेण च समन्विताः ॥ 31 ॥
अरण्यानि भविष्यंति ग्रामेषु नगरेषु च ।
अरण्यवासिनः सर्वे जनाश्च करपीडिताः ॥ 32 ॥

Some villages and towns will be completely deserted by men and will look terrible; at some others few cottages with few inhabitants will be seen. Villages and town will be jungles and jungles will become filled with men. The inhabitants of the forests will become heavily taxed and disconsolate.

सस्यानि च भविष्यंति तडागेषु नदीषु च ।
प्रकृष्टवंशजा हीना भविष्यंति कलौ युगे ॥ 33 ॥
अलीकवादिनो धूर्ताः शठाश्चासत्यवादिनः ।
प्रकृष्टानि च क्षेत्राणि सस्यहीनानि नारद ॥ 34 ॥

The beds of rivers and lakes will become dry owing to want of rains and will be cultivated. The Kulīnas of high families will become very low The whole earth will be filled with liars, untruthful cheasts and hypocrites. The lands, though cultivated well, will yield grains in name.

हीनाः प्रकष्टा धनिनो देवभक्ताश्च नास्तिकाः ।
हिंसकाश्च दयाहीनाः पौराश्च नरघातिनः ॥ 35 ॥
वामना व्याधियुक्ताश्च नरा नार्यश्च सर्वतः ।
स्वल्पायुषो गदायुक्ता यौवनै रहिताः कलौ ॥ 36 ॥

Those who are well known as he millionaires, they will become poor and those who are devoted to the Devas wil be atheists. The towns folk will have no trace of mercy; rather they will hate and envy their neighbours and turn out murderers of men. In the Kali age, males and females will be, everywhere, of a dwarfish stature, diseased, shortlived, and of very little youthful virility.

पलिताः षोडशे वर्षे महावृद्धाश्च विंशतौ ।
अष्टवर्षा च युवती रजोयुक्ता च गर्भिणी ॥ 37 ॥
वत्सरांतप्रसूता स्त्री षोडशे च जरान्विता ।
पतिपुत्रवती काचित्सर्वा वंध्याः कलौ युगे ॥ 38 ॥

The hairs will turn out grey no sooner the people reach their sixteenth year. And they will be very old when they become twenty years old. The girls of eight years will have menstruation and will become pregnant. They will deliver every year. Old age will attack them when they become sixteen years old. Some women will have their husbands and children living. Otherwise almost all will be barren, childless and children living. Otherwise almost all will be barren, childless.

कन्याविक्रयिणः सर्वे वर्णाश्चत्वार एव च ।
मातृजायावधूनां च जारोपेतान्नभक्षकाः ॥ 39 ॥
कन्यानां भगिनीनां वा जारोपात्तान्नजीविनः ।
हरेर्नाम्नां विक्रयिणो भविष्यंति कलौ युगे ॥ 40 ॥

The four Varṇas will sell their daughters. The paramours of the mothers, wives son's wives, daughters and sisters will be the source of support to them all. No one will be able, without money, to collect the merits by repeating the name of Hari.

स्वयमुत्सृज्य दानं च कीर्तिवर्धनहेतवे ।
ततः पश्चात्स्वदानं च स्वयमुल्लंघयिष्यति ॥ 41 ॥
देववृत्तिं ब्रह्मवृत्तिं वृत्तिं गुरुकुलस्य च ।
स्वदत्तां परदत्तां वा सर्वमुल्लंघयिष्यति ॥ 42 ॥

Persons will make gifts for name and fame and ultimately will take back what they had made as gifts. If there be any gifts made by one's own self or by one's forefathers for a Deva purpose or for Brāhmins or for the families of the Gurus, there will not be found wanting attempts to take back those gifts.

कन्यकागामिनः केचित्केचिच्च श्वश्रुगामिनः ।
केचिद्वधूगामिनश्च केचिद्वै सर्वगामिनः ॥ 43 ॥
भगिनीगामिनः केचित्सपत्नीमातृगामिनः ।
भ्रातृजायागामिनश्च भविष्यंति कलौ युगे ॥ 44 ॥
अगम्यागमनं चैव करिष्यंति गृहे गृहे ।
मातृयोनिं परित्यज्य विहरिष्यंति सर्वतः ॥ 45 ॥
पत्नीनां निर्णयो नास्ति भर्तॄणां च कलौ युगे ।
प्रजानां चैव ग्रामाणां वस्तूनां च विशेषतः ॥ 46 ॥

Some will go to daughters, some to mothers-in-law, some to the wives of sons, some to sisters, some to mothers of co-wives, some will go to the brother's wives. In every house, those who are unift to be mixed will be mixed with, excepting one's mother. In Kali Yuga who is whose wife? And who is whose husband? There will be no certainty; who is whose subject and what village is to whom? There will be no surety that such a property belongs to such and such a man.

अलीकवादिनः सर्वे सर्वे चोराश्च लंपटाः ।
परस्परं हिंसकाश्च सर्वे च नरघातिनः ॥ 47 ॥
ब्रह्मक्षत्रविशां वंशा भविष्यंति च पापिनः ।
लाक्षालोहरसानां च व्यापारं लवणस्य च ॥ 48 ॥
वृषवाहा विप्रवंशाः शूद्राणां शवदाहिनः ।
शूद्रान्नभोजिनः सर्वे सर्वे च वृषलीरताः ॥ 49 ॥

All will turn out to be liars, licentious, thieves, envious of other's wives, and murderers of men. In the houses of the Brāhmins, Kṣattriyas, and Vaiśyas, the three higher castes, the current of sin will flow. They will live by selling lac, iron, and salts prohibited by the Śāstras. The Brāhmins will drive buffaloes, burn the dead bodies of the Śūdras, eat the food of the Śūdras and go to unchaste women.

पञ्चयज्ञविहीनाश्च कुहूरात्रौ च भोजिनः ।
यज्ञसूत्रविहीनाश्च संध्याशौचविहीनकाः ॥ 50 ॥
पुंश्चली वार्धुषाजीवा कुट्टनी च रजस्वला ।
विप्राणां रंधनागारे भविष्यति च पाचिका ॥ 51 ॥

There will be no more faith existing in the five Ṛsi Yajñas. Almost every Brāhmin will not observe the vows of Amāvasyā Niśipālana. The holy threads will be cast away and the Sandhyā Vandanam and cleanliness and good practices will cease altogether. The unchaste women who deal in giving loans, etc., and live on interests and the procuresses during menstruation will cook in Brāhmin families.

अन्नानां नियमो नास्ति योनीनां च विशेषतः ।
आश्रमाणां जनानां च सर्वे म्लेच्छाः कलौ युगे ॥ 52 ॥
एवं कलौ संप्रवृत्ते सर्वं म्लेच्छमयं भवेत् ।
हस्तप्रमाणे वृक्षे च अंगुष्ठे चैव मानवे ॥ 53 ॥

There will be no distinction of food, no distinction of wombs, no distinction of Āśramas, and no distinction of persons. All will turn out Mlecchas. O Nārada! Thus, when the Kali will have its full play, the whole world will be filled with Mlecchas, the trees will be one hand high and the men will be of the size, of a thumb.

विप्रस्य विष्णुयशसः पुत्रः कल्किर्भविष्यति ।
नारायणकलांशश्च भगवान् बलिनां वरः ॥ 54 ॥
दीर्घेण करवालेन दीर्घघोटकवाहनः ।
म्लेच्छशून्यां च पृथिवीं त्रिरात्रेण करिष्यति ॥ 55 ॥

Then the most powerful Bhagavān Nārāyaṇa will incarnate in His part in the house of a Brāhmin named Viṣṇujaśā as his son. Mounted on a long horse, holding a long sword He will make the world free of the Mlecchas in three nights.

निर्म्लेच्छां वसुधां कृत्वा चांतर्धानं करिष्यति ।
अराजका च वसुधा दस्युग्रस्ता भविष्यति ॥ 56 ॥
स्थूणाप्रमाणा षड्रात्रं वर्षधाराप्लुता मही ।
लोकशून्या वृक्षशून्या गृहशून्या भविष्यति ॥ 57 ॥

Then he will disappear from the face of the Earth and She will be without any sovereign and be filled with robbers. There will be incessant rain, for six nights and it will rain and rain and the whole earth will be deluged; no traces of men, houses, and trees.

ततश्च द्वादशादित्याः करिष्यंत्युदयं मुने ।
प्राप्नोति शुष्कतां पृथ्वी समा तेषां च तेजसा ॥ 58 ॥
कलौ गते च दुर्धर्षे प्रवृत्ते च कृते युगे ।
तपःसत्त्वसमायुक्तो धर्मः पूर्णो भविष्यति ॥ 59 ॥

After this the Twelve Suns will rise simultaneously and by their rays the whole water will be dried up and the earth will becomes level. Thus the dreadful Kali will pass away when the Satya Yuga will come back, Tapasyā and the true religion and Sattva Guṇa will prevail again.

तपस्विनश्च धर्मिष्ठा वेदज्ञा ब्राह्मणा भुवि ।
पतिव्रताश्च धर्मिष्ठा योषितश्च गृहे गृहे ॥ 60 ॥
राजानः क्षत्रियाः सर्वे विप्रभक्ता मनस्विनः ।
प्रतापवंतो धर्मिष्ठाः पुण्यकर्मरताः सदा ॥ 61 ॥

The Brāhmins will practise Tapasyā, they will be devoted to Dharma and the Vedas. The women will be chaste and religious in every house. Again the wise and intelligent Kṣattriyas devoted to the Brāhmaṇas will occupy the royal thrones and their might, devotion the Dharma and love for good deeds will incrcase.

वैश्या वाणिज्यनिरता विप्रभक्ताश्च धार्मिकाः ।
शूद्राश्च पुण्यशीलाश्च धर्मिष्ठा विप्रसेविनः ॥ 62 ॥
विप्रक्षत्रविशां वंशा देवीभक्तिपरायणाः ।
देवीमंत्ररताः सर्वे देवीध्यानपरायणाः ॥ 63 ॥

The Vaiśyas will again go on with their trades and their devotion to their trade and the Brāhmins will be reestablished. The Śūdras, too, will be gain virtuous, and serve the Brāhmins. Again the Brāhmins Kṣattriyas, and Vaiśyas and their families will have Bhakti towards the Devī, be initiated in Devī Mantras and all will meditate on the Devī.

श्रुतिस्मृतिपुराणज्ञाः पुंमांसो ऋतुगामिनः ।
लेशो नास्ति ह्यधर्मस्य पूर्णो धर्मः कृते युगे ॥ 64 ॥
धर्मस्त्रिपाच्च त्रेतायां द्विपाच्च द्वापरे ततः ।
कलौ वृत्ते चैकपाच्च सर्वलुप्तिस्ततः परम् ॥ 65 ॥

Again there will be spread the knowledge of the Vedas, the Smṛtis, and the Purāṇas, all will go to their wives in menstruation periods. No Adharma (unrighteousness) will exist and the Dharma will reign in full, with all the parts (Kalās) complete. When the Tretā Yuga comes, the Dharma will be three footed; when the Dvāpara Yuga will come; the Dharma will be two-footed and when Kali will begin, the Dharma will be one-footed, and when Kali will reign supreme, no Dharma will exist, even in name. (O Nārada, Now I will speak of time.)

वाराः सप्त तथा विप्र तिथयः षोडश स्मृताः ।
तथा द्वादश मासाश्च ऋतवश्च षडेव च ॥ 66 ॥
द्वौ पक्षौ चायने द्वे च चतुर्भिः प्रहरैर्दिनम् ।
चतुर्भिः प्रहरै रात्रिर्मासस्त्रिंशद्दिनैस्तथा ॥ 67 ॥
वर्षं पञ्चविधं ज्ञेयं कालसंख्याविधिक्रमे ।
यथा चायांति यांत्येव तथा युगचतुष्टयम् ॥ 68 ॥

The seven days of the week, Sunday, etc., the sixteen tithis, Pratipadā etc., the twelve months Vaiśākha etc., the six seasons Summer, etc., the two fortnights (dark and bright) and the two Ayanas (Northern and Southern) are rendered in vogue. One day consists of four Praharas, one night consists of four Praharas; a day and a night constitute one so-called day. Thirty such days make one month. In the computation of time, five kinds of years (Varṣas) were already mentioned (in the 8th Skandha).

वर्षे पूर्णे नराणां च देवानां च दिवानिशम् ।
शतत्रये षष्ठ्यधिके नराणां च युगे गते ॥ 69 ॥
देवानां च युगं ज्ञेयं कालसंख्याविदां मतम् ।
मन्वंतरं तु दिव्यानां युगानामेकसप्ततिः ॥ 70 ॥

As the Satya, Tretā, Dvāpara and Kali roll on turn by turn, so the days, months and years also roll on in turn. One day, according to the Devas, is equal to one year, according to men; three hundred and sixty human Yugas equal to one Deva Yuga. Seventy-one Deva Yugas make one Manvantara.

मन्वंतरसमं ज्ञेयमायुष्यं च शचीपतेः ।
अष्टाविंशतिमे चेन्द्रे गते ब्रह्मदिवानिशम् ॥ 71 ॥
अष्टोत्तरशते वर्षे गते पातश्च ब्रह्मणः ।
प्रलयः प्राकृतो ज्ञेयस्तत्रादृष्टा वसुंधरा ॥ 72 ॥

The life period of Indra, the Lord of Śacī, is one Manvantara. Twenty-eight Indra's lives equal to one day of Hiraṇyagarbha (the golden wombed) Brahmā. One hundred and eight such years equal to the life of one Brahmā. When this Brahmā dies, there is Prākṛta Pralaya. The earth is not visible then. (The dissolution of Prakṛti takes place.)

जलप्लुतानि विश्वानि ब्रह्मविष्णुशिवादयः ।
ऋषयो ज्ञानिनः सर्वे लीनाः सत्ये चिदात्मनि ॥ 73 ॥
तत्रैव प्रकृतिर्लीना तत्र प्राकृतिको लयः ।
लये प्राकृतिके जाते पाते च ब्रह्मणो मुने ॥ 74 ॥

The whole Brahmāṇḍa is deluged by water; Brahmā, Viṣṇu, Maheśvara and the other wise Ṛṣis get diluted in Para Brahma whose substance is all truth and consciousness. That time, the Prakṛti Devī, too, gets merged in Para Brahma. The fall of Brahmā and the dissolution of Prakṛti are called the Prākṛta Pralaya.

निमेषमात्रं कालश्च श्रीदेव्याः प्रोच्यते मुने ।
एवं नश्यंति सर्वाणि ब्रह्मांडान्यखिलानि च ॥ 75 ॥
निमेषांतरकाले च पुनः सृष्टिक्रमेण च ।
एवं कतिविधा सृष्टिर्लयः कतिविधोऽपि वा ॥ 76 ॥

The duration of this Pralaya is one Nimeṣa of the Para Brahma Mūla Prakṛti united with Māyā. All the Brahmāṇḍas (universes) are destroyed at this time. When this Nimeṣa expires, the creation begins again in due order. So one cannot count the endless numbers of times when this creation and dissolution works are going on.

कति कल्पा गता याता संख्यां जानातिकः पुमान् ।
सृष्टीनां च लयानां च ब्रह्मांडानां च नारद ॥ 77 ॥
ब्रह्मादीनां च ब्रह्माण्डे संख्यां जानाति काः पुमान् ।
ब्रह्मांडानां च सर्वेषामीश्वरश्चैक एव सः ॥ 78 ॥

So who can tell how many kalpas had past away, or how many Kalpas will come, how many Brahmāṇḍas were created or how many Brahmāṇḍas will be created. Who will be able to count how many Brahmās, how many Viṣṇus or how many Maeśvaras there have been. But One and Only One Para Brahma Parameśvara (the Great God) is The Supreme Lord of these countless Brahmāṇḍas.

सर्वेषां परमात्मा च सच्चिदानन्दरूपधृक् ।
ब्रह्मादयश्च तस्यांशास्तस्यांशश्च महाविराट् ॥ 79 ॥
तस्यांशश्च विराट् क्षुद्रः सैवेयं प्रकृतिः परा ।
तस्याः सकाशात्संजातोऽप्यर्धनारीश्वरस्ततः ॥ 80 ॥

This Parameśvara of the nature of Existence, Consciousness and Bliss is the Highest Spirit of all. All others, Brahmā, Viṣṇu, Maheśvara the Great Virāṭ, the Smaller Virāṭ, all are His parts. This Brahma is Mūlā Prakṛti and from That has appeared Śrī Kṛṣṇa, the Lord of his left half which is woman (Ardha Nārīśvara).

सैव कृष्णो द्विधाभूतो द्विभुजश्च चतुर्भुजः ।
चतुर्भुजश्च वैकुंठे गोलोके द्विभुजः स्वयम् ॥ 81 ॥
ब्रह्मादितृणपर्यंतं सर्वं प्राकृतिकं भवेत् ।
यद्यत्प्राकृतिकं सृष्टं सर्वं नश्वरमेव च ॥ 82 ॥

It is She that divided Herself into two forms; in Her one form, She resides as the two armed Kṛṣṇa in the region of Goloka; and as the four-armed Nārāyaṇa in Vaikuṇṭha. All the things from Brahmā, the Highest, to the mere grass the lowest, all are originated from Prakṛti. And all the Prakṛtiborn things are transient.

एवंविधं सृष्टिहेतुं सत्यं नित्यं सनातनम् ।
स्वेच्छामयं परं ब्रह्म निर्गुणं प्रकृतेः परम् ॥ 83 ॥
निरुपाधि निराकारं भक्तानुग्रहकातरम् ।
करोति ब्रह्मा ब्रह्मांडं यज्ज्ञानात्कमलोद्भवः ॥ 84 ॥

Thus the True, Eternal Para Brahma, beyond the thee guṇas, the Source of all creation, Whose substance is All-Will is the Only Substance beyond the region of Prakṛti. He is without Upādhis (conditions, as time, space, causation and attributes); He is without any form; and the forms that He assumes, they are for shewing His Grace to the devotees only. The Lotus-born Brahmā is able by His power of Knowledge to create the Brahmāṇḍa.

शिवो मृत्युञ्जयश्चैव संहर्ता सर्वतत्त्ववित् ।
यज्ज्ञानाद्यस्य तपसा सर्वेशस्तु तपो महान् ॥ 85 ॥
महाविभूतियुक्तश्च सर्वज्ञः सर्वदर्शनः ।
सर्वव्यापी सर्वपाता प्रदाता सर्वसंपदाम् ॥ 86 ॥

It is by His Grace that Śiva, the Lord of the yogis is named Mṛtyuñjaya (the Conqueror of Death), th Destoyer of all, and the Knower of all Tattvas. By His Tapas, Śiva has realised Para Brahma and therefore has become the Lord of all, All-knowing,

endowed with great Vibhūtis (lordly powres), the seer of all, omnipresent, the protector of all, the bestower of all prosperities.

विष्णुः सर्वेश्वरः श्रीमान्यद्भक्त्या यस्य सेवया ।
महामाया च प्रकृतिः सर्वशक्तिमयीश्वरी ॥ 87 ॥
सैव प्रोक्ता भगवती सच्चिदानंदरूपिणी ।
यज्ज्ञानाद्यस्य तपसा यद्भक्त्या यस्य सेवया ॥ 88 ॥

The devotion and service towards Para Brahma have alone made Śrī Viṣṇu the Lord of all; and it is through the power of Para Brahma, that Mahāmāyā Prakṛti Devī has become omnipotent and the Goddess of all. Bhagavatī Durgā has got His Grace by Her devotion and service to Him and has become Mūla Prakṛti of the nature of Being, Consciousness and Bliss.

सावित्री देवमाता च वेदाधिष्ठातृदेवता ।
पूज्या द्विजानां वेदज्ञा यज्ज्ञानाद्यस्य सेवया ॥ 89 ॥
सर्वविद्याधिदेवी सा पूज्या च विदुषां परा ।
यत्सेवया यत्तपसा सर्वविश्वेषु पूजिता ॥ 90 ॥

And so has the Devī Sāvitrī, the Mother of the Vedas, become the presiding Deity of the Vedas and She is worshipped by the Brāhmaṇas and the Knowers of the Vedas. That She presides over all the branches of knowledge, is worshipped by the learned assemblies and by the whole Universe is the result only of worshipping the Prakṛti Devī.

सर्वग्रामाधिदेवी सा सर्वसम्पत्प्रदायिनी ।
सर्वेश्वरी सर्ववंद्या सर्वेषां पुत्रदायिनी ॥ 91 ॥
सर्वस्तुता च सर्वज्ञा सर्वदुर्गार्तिनाशिनी ।
कृष्णवामांशसंभूता कृष्णप्राणाधिदेवता ॥ 92 ॥

That Lakṣmī has become the bestower of all wealth and the presiding Deity of all the villages and the mistress of all, worshipped by all and the bestower of sons to all is also the result of worshipping Her. Thus it is through the worship of Prakṛti that Durgā, the Destroyer of all calamities and troubles has appeared from the left side of Śrī Kṛṣṇa; and Rādhā has become the presiding Deity of His Prāṇa (vital airs), and She is worshipped by all and possessed of all knowledge.

कृष्णप्राणाधिका प्रेम्णा राधिका शक्तिसेवया ।
सर्वाधिकं च रूपं च सौभाग्यं मानगौरवे ॥ 93 ॥
कृष्णवक्षःस्थलस्थानं पत्नीत्वे प्राप सेवया ।
तपश्चकार सा पूर्वं शतशृंगे च पर्वते ॥ 94 ॥
दिव्यवर्षसहस्त्रं च पतिप्राप्त्यर्थमेव च ।
जाते शक्तिप्रसादे तु दृष्ट्वा चंद्रकलोपमाम् ॥ 95 ॥

It is by the worship of Śakti that Rādhikā has so much excelled in love, has become the presiding Deity of the prāṇa of Kṛṣṇa. has got His love and respect, has been placed on His breast and is exceedingly beautiful. With the object of getting Kṛṣṇa for her husband, She practised severe austerities for one thousand Deva years on the mountain Śataśṛṅga in Bhārata to get the Mūla Prakṛti's Grace. And when the Śataśṛṅga in Bhārata to get the Mūla Prakṛti's Grace.

कृष्णोवक्षःस्थले कृत्वा रुरोद कृपया विभुः ।
वरं तस्यै ददौ सारं सर्वेषामपि दुर्लभम् ॥ 96 ॥
मम वक्षःस्थले तिष्ठ मम भक्ता च शाश्वती ।
सौभाग्येन च मानेन प्रेम्णाथो गौरवेण च ॥ 97 ॥
त्वं मे श्रेष्ठा च ज्येष्ठा च प्रेयसी सर्वयोषिताम् ।
वरिष्ठा च गरिष्ठा च संस्तुता पूजिता मया ॥ 98 ॥
सततं तव साध्योऽयं वश्यश्च प्राणवल्लभे ।

And when the Śakti Mūla Prakṛti became graciously pleased towards Her, Śrī Kṛṣṇa seeing Rādhikā increasing in beauty like the Crescent Moon took Her to His breast and out of tenderness wept and granted Her highest boons so very rare to others and said: O Beautiful One! You better remain always in My breast and devoted to Me amongst all my wives; let you be superior to them all in good fortune, respect, love and glory. From to-day you are my greatest best wife. I will love you as the best amongst them all. O Dear! Always I will be submissive to you and fulfil what you say.

इत्युक्त्वा च जगन्नाथश्चकार ललनां ततः ॥ 99 ॥
सपत्नीरहितां तां च चकार प्राणवल्लभाम् ।
अन्या या याश्च ता देव्यःपूजिताः शक्तिसेवया ॥ 100 ॥
तपस्तु यादृशं यासां तादृक्तादृक्फलं मुने ।
दिव्यं वर्षसहस्त्रं च तपस्तप्त्वा हिमाचले ॥ 101 ॥

Thus saying, Śrī Kṛṣṇa selected her as his wife without any co-wives and made Her dear to His Heart. The other Devīs besides the five Prakṛtis, already mentioned, also derived superiorities by serving Mūla Prakṛti. O Muni! What shall I say, everyone reaps the fruits as the practises Tapasyā.

दुर्गा च तत्पदं ध्यात्वा सर्वपूज्या बभूव ह ।
सरस्वती तपस्तप्त्वा पर्वते गंधमादने ॥ 102 ॥
लक्षवर्षं च दिव्यं च सर्ववंद्या बभूव सा ।
लक्ष्मीर्युगशतं दिव्यं तपस्तप्त्वा च पुष्करे ॥ 103 ॥
सर्वसंपत्प्रदात्री च जाता देवीनिषेवणात् ।

Bhagavatī Durgā practised on the Himālyās tapasyā for one thousand Deva years and meditated on the lotus-feet of Mūla Prakṛti and so has come to be worshipped by all. The Devī Sarasvatī practised tapasyā for one lākh Deva years and is come to be respected by all. The Devī Lakṣmī practised tapasyā at Puṣkara for one hundred Divine Yugas and, by the Grace of Mūla Prakṛti, has become the bestower of wealth to all.

सावित्री मलये तप्त्वा पूज्या वंद्या बभूव सा ॥ 104 ॥
षष्टिवर्षसहस्रं च दिव्यं ध्यात्वा च तत्पदम् ।
शतमन्वंतरं तप्तं शंकरेण पुरा विभो ॥ 105 ॥
शतमन्वंतरं चेदं ब्रह्मा शक्तिं जजाप ह ।
शतमन्वंतरं विष्णुस्तप्त्वा पाता बभूव ह ॥ 106 ॥

The Devī Sāvitrī worshipped Śakti for sixty thousand divine years in the Malaya mountain and is respected and worshipped by all. O Bibhu! Brahmā, Viṣṇu, and Maheśvara worshipped Śakti for one hundred Manvantaras and so have become the Preservers, etc., of this world.

दशमन्वंतरं तप्त्वा श्रीकृष्णः परमं तपः ।
गोलोकं प्राप्तवान्दिव्यं मोदतेऽद्यापि यत्र हि ॥ 107 ॥
दशमन्वंतरं धर्मस्तप्त्वा वै भक्तिसंयुतः ।
सर्वप्राणः सर्वपूज्यः सर्वाधारो बभूव सः ॥ 108 ॥

Śrī Kṛṣṇa practised for ten Manvantaras terrible austerities and therefore obtained his position in the region of Goloka and is remaining there to-day in greatest bliss. Dharma Deva worshipped Śakti with devotion for ten Manvantaras and has become the lives of all, worshipped by all, and the receptacle of all.

एवं देव्याश्च तपसा सर्वे देवाश्च पूजिताः ।
मुनयो मनवो भूपा ब्राह्मणाश्चैव पूजिताः ॥ 109 ॥
एवं ते कथितं सर्वं पुराणं सयथागमम् ।
गुरुवक्त्राद्यथा ज्ञातं किं भूयः श्रोतुमिच्छसि ॥ 110 ॥

इति श्रीमद्देवीभागवते नवमस्कन्धे शक्तिप्रादुर्भावे नारदनारायणसंवादेऽष्टमोऽध्यायः ॥ 8 ॥

O Muni! Thus all, whether the Devīs, Devas, Munis, Kings, Brāhmaṇas, all have got their respect in this world by the worship of Śakti. O Devarṣi! I have thus described to you all that I heard from the mouth of my Guru, in accordance with the rules of the Vedas. What more do you want to hear?

Here ends the Eighth Chapter of the Ninth Book on the greatness of Kali in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IX

On the Origin of the Śakti of the Earth

नारद उवाच

देव्या निमेषमात्रेण ब्रह्मणः पात एव च ।
तस्य पातः प्राकृतिकः प्रलयः परिकीर्तितः ॥ 1 ॥

Śrī Nārada said: In the twinkling of an eye of the Devī, the Pralaya takes place; and in that very time also the Brahmāṇḍa (cosmos) is disssolved, which is called the Pralaya of Prakṛti.

प्रलये प्राकृते चोक्ता तत्रादृष्टा वसुंधरा ।
जलप्लुतानि विश्वानि सर्वे लीनाः परात्मनि ॥ 2 ॥
वसुंधरा तिरोभूता कुत्रावासा च तिष्ठति ।
सृष्टेर्विधानसमये साऽऽविर्भूता कथं पुनः ॥ 3 ॥
कथं बभूव सा धन्या मान्या सर्वाश्रया जया ।
तस्याश्च जन्मकथनं वद मंगलकारकम् ॥ 4 ॥

During this Pralaya, the Devī Vasundharā (Earth) disappears; the whole world is deluged with

water and all this appearance of five elements called Prapañca vanishes in the body of Prakṛti. Now where does Vasundharā (Earth), thus vanished, reside? And how does She again appear at the beginning of the creation! What is the cause of her being so much blessed, honoured and capable to hold all and victorious. So tell about Her birth, the source of all welfare.

श्रीनारायण उवाच

सर्वादिसृष्टौ सर्वेषां जन्म देव्या इति श्रुतिः ।
आविर्भावस्तिरोभावः सर्वेषु प्रलयेषु च ॥ 5 ॥
श्रूयतां वसुधाजन्म सर्वमंगलकारणम् ।
विघ्ननिघ्नकरं पापनाशनं पुण्यवर्धनम् ॥ 6 ॥

Śrī Nārāyaṇa said: O Nārada! So it is heard that the Earth appears at the very outset of the creation. Her appearance and disappearance so occur in all the Pralayas. (This earth) the manifestation of the great Śakti, sometimes becomes manifest in Her and sometimes remains latent in Her (the Śakti). It is all the will of that Great Śakti.

अहो केचिद्वदंतीति मधुकैटभमेदसा ।
बभूव वसुधा धन्या तद्विरुद्धमतः शृणु ॥ 7 ॥
ऊचतुस्तौ पुरा विष्णुं तुष्टौ युद्धेन तेजसा ।
आवां वधो न यत्रोर्वी पाथसा संवृतेति च ॥ 8 ॥

Now hear the anecdote of appearance (birth) of the earth, the cause of all good, the source of destruction of all calamities, the destroyer of sin and the cause of furtherance of one's religious merits. Some say that this earth has come out of the marrow of the Daityas, Madhu and Kaiṭabha, but that is not the fact. Hear now the real fact. Those two Daityas were greatly pleased with Viṣṇu's valour and prowess in the fight between them and Viṣṇu; and they said: 'Kill us on that part of the earth which is not under water.'

तयोर्जीवनकाले न प्रत्यक्षा साऽभवेत्स्फुटम् ।
ततो बभूव मेदश्च मरणानंतरं तयोः ॥ 9 ॥
मेदिनीति च विख्यातेत्युक्तमेतन्मतं शृणु ।
जलधौता कृता पूर्वं वर्धिता मेदसा यतः ॥ 10 ॥

From their words it is evident that the earth was existent during their life-time but she was not visible. After their death, the marrow came out after their bones. Now hear how the name 'Medinī' came to be applied to the earth. She was taken out of the water, and the marrow came to be mixed with the earth.

कथयामि ते तज्जन्म सार्थकं सर्वमंगलम् ।
पुरा श्रुतं यच्छ्रुत्युक्तं धर्मवक्त्राच्च पुष्करे ॥ 11 ॥
महाविराट्शरीरस्य जलस्थस्य चिरं स्फुटम् ।
मनो बभूव कालेन सर्वांगव्यापकं ध्रुवम् ॥ 12 ॥

It is on account of this mixing that she is called Medinī. Now I will tell you what I heard before in Puṣkara, the sacred place of pilgrimage, from the mouth of Dharma Deva, about the origin of earth, approved by the Śrutis, consistent, and good. Hear. When the mind of Mahā Virāṭ, merged in water, expanded all over his body, it entered into every pore of his body.

तच्च प्रविष्टं सर्वेषां तल्लोम्नां विवरेषु च ।
कालेन महता पश्चाद्बभूव वसुधा मुने ॥ 13 ॥
प्रत्येकं प्रतिलोम्नां च कूपेषु संस्थिता सदा ।
आविर्भूता तिरोभूता सजला च पुनः पुनः ॥ 14 ॥

Next the Mahāpṛthvī or the Great Earth appeared at the time of Pañcī Karaṇa (mixing of one-half of each of the elements with one-eighth of of each of the other four elements). This Mahāpṛthvī was broken into pieces and placed in every pore. It is this differentiated earth that appears during creation and disappears during Pralaya.

आविर्भूता सृष्टिकाले तज्जलोपर्युपस्थिता ।
प्रलये च तिरोभूता जलस्याभ्यंतरे स्थिता ॥ 15 ॥
प्रतिविश्वेषु वसुधा शैलकाननसंयुता ।
सप्तसागरसंयुक्ता सप्तद्वीपसमन्विता ॥ 16 ॥

From this mind, concentrated in every pore of the body of Mahā Virāṭ, is born this earth, after a long interval. In every pore in the skin of this Virāṭ Puruṣa there is one earth. She gets manifested and she disappears.

हेमाद्रिमेरुसंयुक्ता ग्रहचंद्रार्कसंयुता ।
ब्रह्मविष्णुशिवाद्यैश्च सुरैर्लोकैस्तदाज्ञया ॥ 17 ॥

पुण्यतीर्थसमायुक्ता पुण्या भारतसंयुता ।
कांचनीभूमिसंयुक्ता सप्तस्वर्गसमन्विता ॥ 18 ॥
पातालसप्तं तदधस्तदूर्ध्वं ब्रह्मलोकतः ।
ध्रुवलोकश्च तत्रैव सर्वं विश्वं च तत्र वै ॥ 19 ॥

This occurs again and again. When she appears, she floats on the water; and when she disappears, she gets merged in the water. There is this earth (world) in every universe; and along with her, there are mountains, forests, seven oceans, seven islands, Sumeru mountain, the Moon, the Sun and other planets, Brahmaloka, Viṣṇuloka (the abode of Viṣṇu) Śiva loka and the regions of the other Devas, sacred places of pilgrimage, the holy land of Bhāratavarṣa, the Kāñcanī Bhūmi, seven heavens, seven Pātālas or nether regions, on the above Brahmaloka, and Dhruvaloka.

एवं सर्वाणि विश्वानि पृथिव्यां निर्मितानि च ।
नश्वराणि च विश्वानि सर्वाणि कृत्रिमाणि वै ॥ 20 ॥
प्रलये प्राकृते चैव ब्रह्मणश्च निपातने ।
महाविराडादिसृष्टौ सृष्टः कृष्णेन चात्मना ॥ 21 ॥

This law holds good in every world in every universe. So every universe is the work of Māyā and thus it is transient. At the dissolution of Prakṛti, Brahmā falls, Again when creation takes place, the Maha Virāṭ appears from Śrī Kṛṣṇa, the Supreme Spirit.

नित्यौ च स्थितिप्रलयौ काष्ठाकालेश्वरैः सह ।
नित्याधिष्ठातृदेवी सा वाराहे पूजिता सुरैः ॥ 22 ॥
मुनिभिर्मनुभिर्विप्रैर्गंधर्वादिभिरेव च ।
विष्णोर्वराहरूपस्य पत्नी सा श्रुतिसंमता ॥ 23 ॥
तत्पुत्रो मंगलो ज्ञेयो घटेशो मंगलात्मजः ।

Eternal is this flow of creation, preservation and destruction; eternal is this flow of time, Kāṣṭhā; eternal is this flow of Brahmā, Viṣṇu and Maheśa, etc. And eternal is this flow of Vasundharā who is worshipped in the Vārāha Kalpa by the Suras, Munis, Vipras, Gandharvas, etc. The Śruti says that the Presiding Deity of this eternal earth is the wife of Viṣṇu in His boar-form. Maṅgala (Mars) is the son of that earth and Maṅgala's son is Ghaṭeśa.

नारद उवाच

पूजिता केन रूपेण वाराहे च सुरैर्मही ॥ 24 ॥
वाराहे चैव वाराही सर्वैः सर्वाश्रया सती ।
मूलप्रकृतिसंभूता पंचीकरणमार्गतः ॥ 25 ॥

Nārada said: In what form was the Earth worshipped by the Devas in Vārāha Kalpa. The Vārāhi, the receptacle of all things, moving and non-moving, how did she appear, by what method of Pañcī Karaṇa, from the Mūlaprakṛti?

तस्याः पूजाविधानं चाप्यधश्चोर्ध्वमनेकशः ।
मंगलं मंगलस्यापि जन्म व्यास वद प्रभो ॥ 26 ॥

What is the method of her worship in this Bhūrloka and in the Heavens (Svarloka). Also tell me, O Lord! in detial, the auspicious birth of Maṅgala (Mars).

नारायण उवाच

वाराहे च वराहश्च ब्रह्मणा संस्तुतः पुरा ।
उद्धार महीं हत्वा हिरण्याक्षं रसातलात् ॥ 27 ॥
जले तां स्थापयामास पद्मपत्रं यथा ह्रदे ।
तत्रैव निर्ममे ब्रह्मा विश्वं सर्वं मनोहरम् ॥ 28 ॥

Nārāyaṇa spoke: In ancient days, in the Vārāha Kalpa, Varāha Deva (the boar incarnation) when entreated and praised by Brahmā, killed the Daitya Hiraṇyākṣa and rescued the earth from the nether regions Rasātala. He then placed the earth on the waters where she floated as the lotus leaf floats on water. In the meantime Brahmā began to fashion the wonderful creation on the surface of the earth.

दृष्ट्वा तदधि देवीं च सकामां कामुको हरिः ।
बाराहरूपी भगवान् कोटिसूर्यसमप्रभः ॥ 29 ॥
कृत्वा रतिकलां सर्वां मूर्तिं च सुमनोहराम् ।
क्रीडां चकार रहसि दिव्यवर्षमहर्निशम् ॥ 30 ॥

Bhagavān Hari, in His boar from and brilliant like ten million suns saw the beautiful and lovely appearance of the presiding deity of the earth, possessed of amorous sentiments. He then assumed a very beautiful form, fit for amorous embraces. They then held their sexual intercourse and it lasted day and night for one Deva year.

सुखसंभोगसंस्पर्शान्मूर्छां सा प्राप सुंदरी ।
विदग्धाया विदग्धेन संगमोऽतिसुखप्रदः ॥ 31 ॥
विष्णुस्तदंगसंश्लेषाद्बुबुधे न दिवानिशम् ।
वर्षांते चेतनां प्राप्य कामी तत्याज कामुकीम् ॥ 32 ॥

The beautiful Earth, in the pleasant amorous plays, fainted away; for the intercourse of the lover with the beloved is exceedingly pleasant. And Viṣṇu, too, at the same time was very much exhausted by the pleasant touch of the body of the Earth. He did not become conscious even how days and nights passed away.

पूर्वरूपं वराहं च दधार स च लीलया ।
पूजां चकार तां देवीं ध्यात्वा च धरणीं सतीम् ॥ 33 ॥
धूपैर्दीपैश्च नैवेद्यैः सिंदूरैरनुलेपनैः ।
वस्त्रैः पुष्पैश्च बलिभिः संपूज्योवाच तां हरिः ॥ 34 ॥

When full one year passed away, they got back their senses and the amorous man then left his hold of the loved. He assumed easily his former Boar form and worshipped Her as the incarnate of the Devī, with incense, lights, offerings of food, with vermilion (Sindur, red-powder), sandal-paste, garments, flowers and various other offerings of food, etc.

श्रीभगवानुवाच

सर्वाधारा भव शुभे सर्वैः संपूजिता सुखम् ।
मुनिभिर्मनुभिर्देवैः सिद्धैश्च दानवादिभिः ॥ 35 ॥

He then said: O Auspicious One! Let Thou beest the receptacle of all things. All the Munis, Manus, Devas, Siddhas, and Dānavas, etc., will worship Thee with pleasure and willingness.

अंबुवाचीत्यागदिनी गृहारंभे प्रवेशने ।
वापीतडागारम्भे च गृहे च कृषिकर्मणि ॥ 36 ॥
तव पूजां करिष्यन्ति मद्वरेण सुरादयः ।
मूढा ये न करिष्यंति यास्यंति नरकं च ते ॥ 37 ॥

On the day the Ambuvācī ceremany closes, on the day when the house construction, *i.e.*, the foundation is laid, on the day when the first entry is made into the newly built houses, when the digging of the well or tank commences, and on the day when tilling the ground commences, all will worship Thee. Those stupid fools that will not observe this, will certainly go to hell.

वसुधोवाच

वहामि सर्वं वाराहरूपेणाहं तवाज्ञया ।
लीलामात्रेण भगवन्विश्वं च सचराचरम् ॥ 38 ॥
मुक्तां शुक्तिं हरेरर्चां शिवलिंगं शिवां तथा ।
शंखं प्रदीपं यंत्रं च माणिक्यं हीरकं तथा ॥ 39 ॥
यज्ञसूत्रं च पुष्पं च पुस्तकं तुलसीदलम् ।
जपमालां पुष्पमालां कर्पूरं च सुवर्णकम् ॥ 40 ॥
गोरोचनं चंदनं च शालग्रामजलं तथा ।
एतान्वोढुमशक्ताऽहं क्लिष्टा च भगवञ्छृणु ॥ 41 ॥

The Earth spoke: "O Lord! By Thy command I will assume the form of Vārāhī (female boar) and support easily on my back this whole world of moving and non-moving things, but the following things, pearl, small shells, Śālagrāma, (a black stone, usually round, found in the river Gaṇḍakī, and worshipped as a type of Viṣṇu), the phallus or emblem of Śiva, the images of the goddesses, conch-shells, lamps (lights), the Yantras, gems, diamonds, the sacred upanayana threads, flowers, books, the Tulasī leaves, the bead (Japa mālā), the garland of flowers, gold, camphor, Gorocanā (bright yellow pigment prepared from the urine or bile of a cow), Sandal, and the water after washing the Śālagrāma stone, I will not be able to bear. I will be very much pained in case I were to bear these on Me."

श्रीभगवानुवाच

द्रव्याण्येतानि ये मूढा अर्पयिष्यंति सुंदरि ।
यास्यंति कालसूत्रं ते दिव्यं वर्षशतं त्वयि ॥ 42 ॥
इत्येवमुक्त्वा भगवान् विरराम च नारद ।
बभूव तेन गर्वेण तेजस्वी मंगलग्रहः ॥ 43 ॥

Śrī Bhagavān said: "O Fair One! The fools that will place the above articles on Thy back will go to the Kālasūtra hell for one hundred divine years." O Nārada! Thus saying, the Bhagavān Nārāyaṇa remained silent. Now the Earth became pregnant and the powerful planet Mars was born.

पूजां चक्रुः पृथिव्याश्च ते सर्वे चाज्ञया हरेः ।
कण्वशाखोक्तध्यानेन तुष्टुवुश्च स्तवेन ते ॥ 44 ॥
ददुर्मूलेन मंत्रेण नैवेद्यादिकमेव च ।
संस्तुता विषु लोकेषु पूजिता सा बभूव ह ॥ 45 ॥

By the command of Śrī Hari, all began to meditate on Earth according to what is mentioned in Kāṇvaśākhā and began to praise Her. Offerings of food were given, uttering the root Mantra. Thus became extant all over the three worlds Her worship and praise.

नारद उवाच

किं ध्यानं स्तवनं तस्या मूलमंत्रं च किं वद ।
गूढं सर्वपुराणेषु श्रोतुं कौतूहलं मम ॥ 46 ॥

Nārada said: O Bhagavān! Very sacred is the meditation, hymn and the root Mantra of the Earth. I am very anxious to hear them Kindly describe it detail.

श्रीनारायण उवाच

आदौ च पृथिवीं देवी वराहेण च पूजिता ।
ततो हि ब्रह्मणा पश्चात्पूजिता पृथिवी तदा ॥ 47 ॥
ततः सर्वैर्मुनींद्रैश्च मनुभिर्मानवादिभिः ।
ध्यानं च स्तवनं मंत्रं शृणु वक्ष्यामि नारद ॥ 48 ॥

Nārāyaṇa said: The Earth was first worshipped by Varāha Deva; next She was worshipped by Brahmā. Next She was worshipped by all the Munis, Devas, Manus and men. O Nārada! Now hear the Dhyāna, praise and Mantra of the Devī Earth.

ॐ ह्रीं श्रीं क्लीं वसुधायै स्वाहेत्यनेन
मंत्रेण विष्णुना पूजिता पुरा ।
श्वेतपंकजवर्णाभां शरच्चंद्रनिभाननाम् ॥ 49 ॥
चन्दनोत्क्षिप्तसर्वांगीं रत्नभूषणभूषिताम् ।
रत्नाधारां रत्नगर्भां रत्नाकरसमन्विताम् ॥ 50 ॥
वह्निशुद्धांशुकाधानां सस्मितां वंदितां भजे ।
ध्यानेनानेन सा देवी सर्वैश्च पूजिताऽभवत् ॥ 51 ॥
स्तवनं शृणु विप्रेंद्र कण्वशाखोक्तमेव च ।

The Earth was first worshipped by Bhagavān Viṣṇu with this root Mantra (mūla mantra). 'Om Hrīm Śrīm Klīm. Vasundharāyai Svāhā.' Next He said: 'O Devī Earth! O Thou Smiling One! I worship Thee, who art worshipped by the three worlds, whose colour is white like white lotus, whose face is beautiful like the autumnal moon, who art the Store-house of all gems and jewels, and who has put on a raiment purified by fire. All then began to worship Her with this Mantra.

श्रीनारायण उवाच

जये जये जलाधारे जलशीले जलप्रदे ॥ 52 ॥
यज्ञसूकरजाये त्वं जयं देहि जयावहे ।
मंगले मंगलाधारे मांगल्ये मंगलप्रदे ॥ 53 ॥
मंगलार्थं मंगलेशे मंगलं देहि मे भवे ।
सर्वाधारे च सर्वज्ञे सर्वशक्तिसमन्विते ॥ 54 ॥

Śrī Nārāyaṇa said: Now hear the hymn sung before Her according to Kāṇva Śākhā: O Thou, the Giver of Victory! Holder of water! Endowed with water, full of victory; Consort of the Boar Incarnation, Carrier of victory! Bestow victory on me. O Thou Auspicious One! The Store-house of all good, O Thou incarnate of all auspiciousness! Bestower of good, Thou, the Source of all good to bestow all sorts of welfare! Bestow all things that are good and auspicious to me in this world.

सर्वकामप्रदे देवि सर्वेष्टं देहि मे भवे ।
पुण्यस्वरूपे पुण्यानां बीजरूपे सनातनि ॥ 55 ॥

O Thou! The Receptacle of all, the Knower of all, all powerful, the Bestower of all desires, O Devī Earth! Give me the fruits that I desire.

पुण्याश्रये पुण्यवतामालये पुण्यदे भवे ।
सर्वसस्यालये सर्वसस्याढ्ये सर्वसस्यदे ॥ 56 ॥

O Thou! Who art all merits Thou, the Seed of all religious merits, O Thou, the Eternal, the receptacle of all religious merits, the home of all religious persons, Thou bestowest merits to all.

सर्वसस्यहरे काले सर्वसस्यात्मिके भव ।
भूमे भूमिपसर्वस्वे भूमिपालपरायणे ॥ 57 ॥
भूमिपानां सुखकरे भूमिं देहि च भूमिदे ।
इदं स्तोत्रं महापुण्यं प्रातरुत्थाय यः पठेत् ॥ 58 ॥

O Thou! The Store-house of all grains, enriched with all sorts of corns, Thou bestowest harvests to

all; Thou takest away all the grains in this world and again Thou producest all corns of various kinds here. O Earth! Thou art all-in-all to the landlords, the Best Source of refuge and happiness. O Bestower of lands! Give me lands. The above hymn yields great religious merits.

कोटिजन्मसु स भवेद्बलवान्भूमिपेश्वरः ।
भूमिदानकृतं पुण्यं लभ्यते पठनाज्जनैः ॥ 59 ॥
भूमिदानहरात्पापान्मुच्यते नात्र संशयः ।

He becomes the sovereign of the whole earth for millions and millions of births who rising early in the morning reads this stotra. Men who read this acquire merits due to giving away lands as gifts.

अंबुवाचीभूकरणपापात्स मुच्यते ध्रुवम् ॥ 60 ॥
अन्यकूपे कूपखननपापात्स मुच्यते ध्रुवम् ।
परभूमिहरात्पापान्मुच्यते नात्र संशयः ॥ 61 ॥
भूमौ वीर्यत्यागपापाद्भूमौ दीपादिस्थापनात् ।
पापेन मुच्यते सोऽपि स्तोत्रस्य पठनान्मुने ॥ 62 ॥

People become certainly freed of their sins, if they read this stotra, who take back the lands after making them as gifts, who dig earth on the day of Ambuvācī, who dig wells without permission on another's well, who steal other's lands, who throw their semen on earth, who place lamps on the earth.

अश्वमेधशतं पुण्यं लभते नात्र संशयः ।
भूमिदेव्या महास्तोत्रं सर्वकल्याणकारकम् ॥ 63 ॥
इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नवमोऽध्यायः । 9 ।

Religious merits, equivalent to one hundred horse sacrifices accrue from reading this stotra. There is no doubt in this. This stotra of the great Devī is the source of all sorts of welfare and auspiciousness.

Here ends the Nineth Chapter of the Ninth Book on the origion of the Śakti of the earth in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER X

On the Offences Caused to the Earth and Punishments thereof

नारद उवाच

भूमिदानकृतं पुण्यं पापं तद्धरणेन च ।
परभूहरणात्पापं परकूपे खनने तथा ॥ 1 ॥
अंबुवाच्यां भूखनने वीर्यस्य त्याग एव च ।
दीपादिस्थापनात्पापं श्रोतुमिच्छामि यत्नतः ॥ 2 ॥
अन्यद्वा पृथिवीजन्यं पापं यत्पृच्छ्यते परम् ।
यदस्ति तत्प्रतीकारं वद वेदविदां वर ॥ 3 ॥

Nārada said: I am now desirous to hear about the merits acquired by making gifts of land, the demerits in stealing away lands, digging wells in other's wells, in digging earth on the day of Ambuvācī, in casting semen on earth, and in placing lamps and lights on the surface of the earth as well the sins when one acts wrongly in various other ways on the surface of the earth and the remedies thereof.

श्रीनारायण उवाच

बितस्तिमात्रभूमिं च यो ददाति च भारते ।
संध्यापूताय विप्राय स याति शिवमंदिरम् ॥ 4 ॥
भूमिं च सर्वसस्याढ्यां ब्राह्मणाय ददाति च ।
भूमिरेणुप्रमाणाब्दमंते विष्णुपदे स्थितिः ॥ 5 ॥

Śrī Nārāyaṇa said: If one makes a gift of land in this Bhārata of the measure of a Vitasti (a long span measured by the extended thumb and little finger) to a Brāhmaṇa who performs Sandhyā three times a day and is thus purified, one goes and remains in Śiva Loka (the abode of Śiva). If one gives away in charity a land full of corn to a Brāhmin, the giver goes and lives in Viṣṇu Loka in the end for a period measured by the number of dust particles in the land.

ग्रामं भूमिं च धान्यं च ब्राह्मणाय ददाति यः ।
सर्वपापाद्विनिर्मुक्तौ चोभौ देवीपुरः स्थितौ ॥ 6 ॥
भूमिदानं च तत्काले य साधुश्चानुमोदते ।
स च प्रयाति वैकुंठं मित्रगोत्रसमन्वितः ॥ 7 ॥

If one presents a village, a plot of land, or grains to a Brāhmin, both the giver and receiver, become freed of their sins and go to the Devī Loka (the

abode of the Devī). Even if one be present when a proposal for a gift of land is being made in says 'This act is good,' one goes to Vaikuṇṭha with one's friends and relatives.

स्वदत्तां परदत्तां वा ब्रह्मवृत्तिं हरेत्तु यः ।
स तिष्ठति कालसूत्रे यावच्चंद्रदिवाकरौ ॥ 8 ॥
तत्पुत्रपौत्रप्रभृतिर्भूमिहीनः श्रिया हतः ।
पुत्रहीनो दरिद्रश्च घोरं याति च रौरवम् ॥ 9 ॥

He remaines in the Kālasūtra hell as long as the Sun and Moon exist, who takes back or steals away the gift to a Brāhmin, offered by himself or by any other body. Even his sons, grandsons, etc., become destitute of lands, prosperity, sons, and wealth and remain in a dreadful hell named Raurava.

गवां मार्गं विनिष्कृष्य यश्च सस्यं ददाति च ।
दिव्यं वर्षशतं चैव कुम्भीपाके च तिष्ठति ॥ 10 ॥
गोष्ठं तडागं निष्कृष्य मार्गे सस्यं ददाति यः ।
स तिष्ठत्यसिपत्रे च यावदिंद्राश्चतुर्दश ॥ 11 ॥

If one cultivates the grazing land for the cows and reaps therefrom a harvest of grains, one remains for one hundred divine years in the Kumbhīpāka hell. If one cultivates any enclosure for cows or tanks and grows grains on them, one remains in the Asipatra hell for a period equivalent to fourteen Indra's falls.

पंचपिंडाननुद्धृत्य परकूपे च स्नाति यः ।
प्राप्नोति नरकं चैव स्नानं निष्फलमेव च ॥ 12 ॥
कामी भूमौ च रहसि वीर्यत्यागं करोति यः ।
भूमिरेणुप्रमाणं च वर्षं तिष्ठति रौरवे ॥ 13 ॥

One who bathes in another's tank without taking off five handfuls of earth from it, goes to hell and one's bath is quite ineffectual If anybody, out of his amorous passion casts his semen privately on the suface of the ground, he will have to suffer the torments of hell for as many years as are the numbers of dust particles on that area.

अंबुवाच्यां भूकरणं यः करोति च मानवः ।
स याति कृमिदंशं च स्थितस्तत्र चतुर्युगम् ॥ 14 ॥
परकीये लुप्तकूपे कूपं मूढः करोति यः ।
पुष्करिण्यां च लुप्तायां पुष्करिणीं ददाति यः ॥ 15 ॥

If anyone digs ground on the day of Ambuvācī, one remains in hell for four Yugas. If, without the permission of the owner of a well or tank, a stupid man clears the old well or tank and digs the slushy earth from the bottom, his labour goes in vain.

सर्वं फलं परस्यैव तप्तकुंडं व्रजेच्च सः ।
तत्र तिष्ठति संतप्तो यावदिंद्राश्चतुर्दश ॥ 16 ॥
परकीये तडागे च पंकमुद्धृत्य चोन्मृजेत् ।
रेणुप्रमाणवर्षं च ब्रह्मलोके वसेन्नरः ॥ 17 ॥

The merit goes to the real owner. And the man who laboured so much goes to Tapta Kuṇḍa Naraka for fourteen Indra's life-periods. If any one takes out five handfuls of earth from another's tank, when he goes to bathe in it, he dwells in Brahma Loka for a period of years amounting to the number of particles in those handfuls of earth.

पिंडं पित्रे भूमिभर्तुर्न प्रदाय च मानवः ।
श्राद्धं करोति यो मूढो नरकं याति निश्चितम् ॥ 18 ॥
भूमौ दीपं योऽर्पयति स चांधः सप्तजन्मसु ।
भूमौ शंखं च संस्थाप्य कुष्ठं जन्मांतरे लभेत् ॥ 19 ॥

During one's father's or grandfather's Śrāddha ceremony, if one offers piṇḍa without offering any food (piṇḍa) to the owner of the soil, the Śrāddha performer goes certainly to hell. If one places a light (Pradīpa) directly on the earth without any holding piece at the bottom, one becomes blind for seven births; and so if one places a conch-shell on the ground (Śaṅkha), one becomes attacked with leprosy in one's next birth.

मुक्तां माणिक्यहीरौ च सुवर्णं च मणिं तथा ।
पंच संस्थापयेद्भूमौ स चांधः सप्तजन्मसु ॥ 20 ॥
शिवलिंगं शिवामर्चां च यस्त्वर्पयति भूतले ।
शतमन्वंतरं यावत्कृमिभक्षः स तिष्ठति ॥ 21 ॥

If any body places pearls, gems, diamonds, gold and jewels, the five precious things on the ground he becomes blind. If one places the phallic emblem of Śiva, the image of Śivānī, the Śālagrāma stone on the ground, he remains for one hundred Manvantaras to be eaten by worms.

शंखं यंत्रं शिलातोयं पुष्पं च तुलसीदलम् ।
यश्चार्पयति भूमौ च स तिष्ठेन्नरके ध्रुवम् ॥ 22 ॥

जपमालां पुष्पमालां कर्पूरं रोचनं तथा ।
यो मूढश्चाप्रयेद्भूमौ स याति नरकं ध्रुवम् ॥ 23 ॥

Conchshells, Yantras (diagrams for Śakti worshippers), the water after washing Śilās (stones) *i.e.* Caraṇāmṛta, flowers, Tulasī leaves, if placed on the ground, lead him who places these, verily to hells. The beads, garlands of flowers, Gorocana, (a bright yellow pigment prepared from the urine or bile of a cow), and camphor, when placed on the ground, lead him who places so to suffer the torments of hell.

भूमौ चन्दनकाष्ठं च रुद्राक्षं कुशमूलकम् ।
संस्थाप्य भूमौ नरके वसेन्मन्वन्तरावधि ॥ 24 ॥
पुस्तकं यज्ञसूत्रं च भूमौ संस्थापयेन्नरः ।
न भवेद्विप्रयोनौ च तस्य जन्मांतरे जनिः ॥ 25 ॥
ब्रह्महत्यासमं पापमिह वै लभते ध्रुवम् ।
ग्रन्थियुक्तं यज्ञसूत्रं पूज्यं च सर्ववर्णकैः ॥ 26 ॥

The sandal wood, Rudrākṣa mālā, and the roots of Kuśa grass also, if placed on the ground, lead the doer to stay for one manvantara in the hell. Books, the sacred Upanayana threads, when placed on the ground make the doers unfit for Brāhmin birth; rather he is involved in a sin equivalent to the murder of a Brāhmin. The sacred Upanayana thread when knotted and rendered fit for holding, is worth being worshipped by all the castes.

यज्ञं कृत्वा तु यो भूमिं क्षीरेण न हि सिञ्चति ।
स याति तप्तभूमिं च संतप्तः सप्तजन्मसु ॥ 27 ॥

One ought to sprinkle the earth with curd, milk, etc., after one has completed one's sacrifices. If one fails to do this, one will have to remain for seven births in a hot ground with great torment.

भूकम्पे ग्रहणे यो हि करोति खननं भुवः ।
जन्मान्तरे महापापी ह्यंगहीनो भवेद्ध्रुवम् ॥ 28 ॥
भवनं यत्र सर्वेषां भूमिस्तेन प्रकीर्तिता ।
काश्यपी कश्यपस्येयमचला स्थिररूपतः ॥ 29 ॥
विश्वंभरा धारणाच्चानंताऽनंतस्वरूपिणी ।
पृथिवी पृथुकन्यात्वाद्विस्तृतत्वान्महामुने ॥ 30 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे दशमोऽध्यायः ॥ 10 ॥

If one digs the earth when there is an earth-quake or when there is an eclipse, that sinner becomes also devoid of some of his limbs in his next birth. O Muni! This earth is named Bhūmi since She is the abode of all; she is named Kāśyapī since she is the daughter of Kaśyapa; is named Viśvambharā, since she supports the Universe; She is named Ananta, since she is endlessly wide; and She is named Pṛthivī since she is the daughter of the King Pṛthu, or she is extensively wide.

Here ends the Tenth Chapter of the Ninth Book on the offences caused towards the surface of the earth and punishments there of in hells in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XI

On the Origin of the Gaṅgā

नारद उवाच

श्रुतं पृथिव्युपाख्यानमतीव सुमनोहरम् ।
गंगोपाख्यानमधुना वद वेदविदां वर ॥ 1 ॥
भारते भारतीशापात्सा जगाम सुरेश्वरी ।
विष्णुस्वरूपा परमा स्वयं विष्णुपदोति च ॥ 2 ॥
कथं कुत्र युगे केन प्रार्थिता प्रेरिता पुरा ।
तत्क्रमं श्रोतुमिच्छामि पापघ्नं पुण्यदं शुभम् ॥ 3 ॥

The Devarṣi Nārada said: O Thou, the foremost of the knowers of the Vedas! I have heard the excellent narration of Earth. Now I want to hear the anecdote of Gaṅgā. I heard, are long, that Gaṅgā, of the nature of Viṣṇu and appearing from the feet of Viṣṇu, the Īśvarī of the Devas, appeared, due to the curse of Bhāratī, on Bhārata; why has she come to Bhārata; in which Yuga and asked by whom did she come to Bhārata? O Lord! Now describe to me this auspicious anecdote capable to destroy sins and yield religious merits.

श्रीनारायण उवाच

राजराजेश्वरः श्रीमान्सगरः सूर्यवंशजः ।
तस्य भार्या च वैदर्भी शैव्या च द्वे मनोहरे ॥ 4 ॥
तत्पत्न्यामेकपुत्रश्च बभूव सुमनोहरः ।
असमंज इति ख्यातः शैव्यायां कुलवर्धनः ॥ 5 ॥

Nārāyaṇa said: O Child! In ancient days there was born a prosperous Emperor King of Kings, in the Solar dynasty. He had two beautiful wives; one was named Vaidarbhī, and the other was named Śaivyā. Śaivyā delivered a very lovely son; his name was Asamañjā.

अन्या चाराधयामास शंकरं पुत्रकामुकी ।
बभूव गर्भस्तस्याश्च हरस्य च वरेण ह ॥ 6 ॥
गते शताब्दे पूर्णे च मांसपिंडं सुषाव सा ।
तद्दृष्ट्वा सा शिवं ध्यात्वा रुरोदोच्चैः पुनः पुनः ॥ 7 ॥

On the other hand, the queen Vaidarbhī desirous of getting a son, worshipped Śaṅkara, the Lord of Bhūtas who became pleased and granted her request; and Vaidarbhī became pregnant. After one hundred years of pregnancy she gave birth to one mass of flesh. Seeing this, the queen became very afflicted and taking refuge of Mahādeva, began to cry loudly and very often.

शंभुर्ब्राह्मणरूपेण तत्समीपं जगाम ह ।
चकार संविभज्यैतत्पिंडं षष्टिसहस्रधा ॥ 8 ॥
सर्वे बभूवुः पुत्राश्च महाबलपराक्रमाः ।
ग्रीष्ममध्याह्नमार्तण्डप्रभामुष्टकलेवराः ॥ 9 ॥

Bhagavān Śaṅkara, then, appeared there in a Brāhmin form and cut that mass of flesh into thousand pieces. Those thousand pieces turned out into thousand very powerful sons. Their bodies looked more brilliant than the mid-day sun.

कपिलस्य मुनेः शापाद्बभूवुर्भस्मसाच्च ते ।
राजा रुरोद तच्छ्रुत्वा जगाम गहने वने ॥ 10 ॥
तपश्चकारासमंजो गंगानयनकारणात् ।
लक्षवर्षं तपस्तप्त्वा ममार कालयोगतः ॥ 11 ॥

But they were all burnt to ashes by the curse of Kapila Muni. And the King began to lament bitterly and he entered into the forest. Asamañjā practised tapasyā to bring the Gaṅgā for one lakh years when he quitted his body in course of time. His osn Aṁśumān practised tapasyā for one lakh years to bring Gaṅgā unto Bhārata and he, too, died.

अंशुमांस्तस्य तनयो गंगानयनकारणात् ।
तपः कृत्वा लक्षवर्षं ममार कालयोगतः ॥ 12 ॥
भगीरथस्तस्य पुत्रो महाभागवतः सुधीः ।
वैष्णवो विष्णुभक्तश्च गुणवानजरामरः ॥ 13 ॥

Then the son of Aṁśumān, the intelligent Bhagīratha, a great devotee of Viṣṇu, free of old age and death and the store of many qualifications, practised tapasyā for one lakh years to bring Gaṅgā on earth. At last he saw Śrī Kṛṣṇa brillant like ten millions of summer suns. He had two hands; there was a flute in his hand; be was full of youth in th dress of a cow-herd.

तपः कृत्वा लक्षवर्षं गंगानयनकारणात् ।
ददर्श कृष्णं ग्रीष्मस्थं सूर्यकोटिसमप्रभम् ॥ 14 ॥
द्विभुजं मुरलीहस्तं किशोरं गोपवेषिणम् ।
गोपालसुंदरीरूपं भक्तानुग्रहरूपिणम् ॥ 15 ॥

A sight of His ever ready to show grace on His devotees. He is Para Brahma, whose Substance is Will; he has no deficiencies. Brahmā, Viṣṇu and Maheśvara and the other Devas and Munis, etc., all praise Him, who pervades everywhere.

स्वेच्छामयं परं ब्रह्म परिपूर्णतमं प्रभुम् ।
ब्रह्मविष्णुशिवाद्यैश्च स्तुतं मुनिगणैर्नुतम् ॥ 16 ॥
निर्लिप्तं साक्षिरूपं च निर्गुणं प्रकृतेः परम् ।
ईषद्धास्यप्रसन्नास्यं भक्तानुग्रहकारणम् ॥ 17 ॥

He is not concerned with anything; yet He is the Witness of all. He is beyond the three guṇas, higher than Prakṛti. A sweet smile is always in his face, which makes it the more lovely. There is none equal to him in showing Grace to the Bhaktas.

वह्निशुद्धांशुकाधानं रत्नभूषणभूषितम् ।
तुष्टाव दृष्ट्वा नृपतिः प्रणम्य च पुनः पुनः ॥ 18 ॥
लीलया च वरं प्राप वांछितं वंशतारणम् ।
कृत्वा च स्तवनं दिव्यं पुलकांकितविग्रहः ॥ 19 ॥

His raiment is purified (uninflammable) by fire and he is decorated with gems, jewels and ornaments. The King Bhagīratha saw that

unforseen appearance, bowed down and began to praise over and over again. His whole body was filled ecstacy. Then he clearly told what he wanted for the deliverance of his family.

श्रीभगवानुवाच

भारतं भारतीशापाद्गच्छ शीघ्रं सुरेश्वरि ।
सगरस्य सुतान्सर्वान्पूतान्कुरु ममाज्ञया ॥ 20 ॥
त्वत्स्पर्शवायुना पूता यास्यन्ति मम मन्दिरम् ।
बिभ्रतो मम मूर्तींश्च दिव्यस्यन्दनगामिनः ॥ 21 ॥

Bhagavān Śrī Kṛṣṇa then, addressed Gaṅgā and said: "O Sureśvarī! Go quickly and appear in Bhārata, under the curse of Bhāratī. By My command go quickly and purify the sons of Sagara. They will all be purified by the touch of the air in contact with the Ganges and rise up in divine aerial cars, assuming forms like Mine and they will come to My abode.

मत्पार्षदा भविष्यन्ति सर्वकालं निरामयाः ।
समुच्छिद्य कर्मभोगान्कृताञ्जन्मनि जन्मनि ॥ 22 ॥
कोटिजन्मार्जितं पापं भारते यत्कृतं नृभिः ।
गंगाया वातस्पर्शेन नश्यतीति श्रुतौ श्रुतम् ॥ 23 ॥

They will there remain always as My attendants and they will not be involved in the sins that they committed in their previous births." O Nārada! It is stated thus in the Vedas, that if the human souls, taking their births in Bhārata, commit sins for millions and millions of births, the sins will be completely destroyed if they touch once the air in contact with and carrying the particles of the Ganges.

स्पर्शनाद्दर्शनाद्देव्याः पुण्यं दशगुणं ततः ।
मौसलस्नानमात्रेण सामान्यदिवसे नृणाम् ॥ 24 ॥
शतकोटिजन्मपापं नश्यतीति श्रुतौ श्रुतम् ।
यानि कानि च पापानि ब्रह्महत्यादिकानि च ॥ 25 ॥

The sight of the Ganges and the touch of the Ganges water give religious merits ten times more than the touch with the air in contact with the Ganges water. People become freed of their sins then and there especially if they bathe in the Ganges.

जन्मसंख्यार्जितान्येव कामतोऽपि कृतानि च ।
तानि सर्वाणि नश्यन्ति मौसलस्नानतो नृणाम् ॥ 26 ॥
पुण्याहस्नानतः पुण्यं वेदा नैव वदन्ति च ।
किञ्चिद्वदन्ति ते विप्र फलमेव यथागमम् ॥ 27 ॥

It is heard in the Śrutis that the bathing in the Ganges, if done according to rules, destroys all the sin *e.g.* the murder of a Brāhmin, etc., acquired in one thousand millions of births done consciously or unconsciously. The merits that are acquired by the bathing in the Ganges on a day of religious merit, cannot be described even by the Vedas. Whatever is mentioned in the Āgamas is but a mere trifle.

ब्रह्मविष्णुशिवाद्याश्च सर्वं नैव वदन्ति च ।
सामान्यदिवसस्नानसंकल्पं शृणु सुन्दरि ॥ 28 ॥
पुण्यं दशगुणं चैव मौसलस्नानतः परम् ।
ततस्त्रिंशद्गुणं पुण्यं रविसंक्रमणे दिने ॥ 29 ॥

Even Brahmā, Viṣṇu and Maheśa cannot describe fully the merits of the bathing in the Ganges. O Brāhmin! Such is the glori of ordinary bathing. Now I will describe the effect of the Ganges bath done with a Saṅkalpa (resolve); hear. Ten times more the result is obtained when the Ganges bathing is done with a resolve (Saṅkalpa) than ordinary bath and if one bathes on the day when the sun passes from one sign to another (in the Zodiac), thirty times more religious merits accure.

अमायां चापि तत्तुल्यं द्विगुणं दक्षिणायने ।
ततो दशगुणं पुण्यं नराणामुत्तरायणे ॥ 30 ॥
चातुर्मास्यां पौर्णमास्यामनंतं पुण्यमेव च ।
अक्षमायां च तत्तुल्यं चैतद्वेदे निरूपितम् ॥ 31 ॥

On the new Moon (Amāvasyā) day, the Ganges bath gives the merits as above mentioned; but when the Sun is in his Southern course (Dakṣiṇāyana) double the merits are obtained and when the sun is in his Northern course, ten times more religious merits are obtained. The Ganges bathing in the time of Cāturmāsya, full Moon day, Akṣayā Navamī or Akṣaya tṛtīyā yields merits that cannot be measured.

असंख्यपुण्यफलदमेतेषु स्नानदानकम् ।
सामान्यदिवसस्नानाद्दानाच्छतगुणं फलम् ॥ 32 ॥
मन्वन्तराद्यायां तिथौ युगाद्यायां तथैव च ।
माघस्य सितसप्तम्यां भीष्माष्टम्यां तथैव च ॥ 33 ॥
अथाप्यशोकाष्टम्यां च नवम्यां च तथा हरेः ।

And if on the above Parva (particular periods of the year on which certain ceremonies are commanded) days both bathing, and making over gifts are done, there is no limit to the religious merits acquired; hundred times more than ordinary bath, religious merits are obtained. Great religious merits accrue from the Ganges bath on Manvantarā tithi, Yugādyā, Śuklā seventh day of the month of Māgha, Bhīṣmāṣṭamī day, Aśokāṣṭamī day, and Śrī Rāma Navamī day.

ततोऽपि द्विगुणं पुण्यं नन्दायां नैव दुर्लभम् ॥ 34 ॥
दशहरादशम्यां तु युगाद्यादिसमं फलम् ।
नन्दासमं च वारुण्यां महत्पूर्वे चतुर्गुणम् ॥ 35 ॥

Again double the merits than those of the above arise from bathing in the Ganges during the Nandā ceremony. The Ganges bath in Daśaharā tenth gives merits equivalant to Yugādyā Snānam (bath). And if the bathing be done on Mahānandā or in Mahāvāruṇī day, four times more religious merits accrue.

ततश्चतुर्गुणं पुण्यं द्विमहत्पूर्वके सति ।
पुण्यं कोटिगुणं चैव सामान्यस्नानतोऽपि यत् ॥ 36 ॥
चन्द्रोपरागसमये सूर्ये दशगुणं ततः ।
पुण्यमर्धोदये काले ततः शतगुणं फलम् ॥ 37 ॥

Ten million times more religious merits accure from the Ganges bathing on Mahā Mahā Vāruṇī day than ordinary bath. The Ganges bath in the Solar eclipse yields ten times more religious merits than in the Lunar eclipse. Again the Snānam in Ardhodaya Yoga yields hundred times more religious merits than that of the (solar) eclipse.

इत्येवमुक्त्वा देवेशो विरराम तयोः पुरः ।
तमुवाच ततो गंगा भक्तिनम्रात्मकंधरा ॥ 38 ॥

Thus saying to Gaṅgā before Bhagīratha, the Lord of the Devas remained silent. The Devī Gaṅgā with her head bowed down with devotion, said:

गङ्गोवाच

यामि चेद्भारतं नाथ भारतीशापतः पुरा ।
तवाज्ञया च राजेंद्र तपसा चैव सांप्रतम् ॥ 39 ॥
दास्यंति पापिनो मह्यं पापानि यानि कानि च ।
तानि मे केन नश्यंति तमुपायं वद प्रभो ॥ 40 ॥

Gaṅgā said: "If I am after all, to go to Bhārata as Thou commandest and under the curse given previously by Bhāratī, then tell me how I would be freed of the sins that the sinners will cast on me.

कति कालपरिमितं स्थितिर्मे तत्र भारते ।
कदा यास्यामि देवेश तद्विष्णोः परमं पदम् ॥ 41 ॥
ममान्यद्वांछितं यद्यत्सर्वं जानासि सर्ववित् ।
सर्वान्तरात्मन्सर्वज्ञ तदुपायं वद प्रभो ॥ 42 ॥

How long will I have to remain there? When, O Lord! Shall I be able to return to the Highest place of Viṣṇu? O Thou, the Inner Self of all! O All Knowing! O Lord! Whatever else I desire, Thou knowest them all. So be pleased to instruct me on all these points."

श्रीभगवानुवाच

जानामि वांछितं गंगे तव सर्वं सुरेश्वरि ।
पतिस्ते द्रवरूपाया लवणोदो भविष्यति ॥ 43 ॥
स ममांशस्वरूपश्च त्वं च लक्ष्मीस्वरूपिणि ।
विदग्धाया विदग्धेन संगमो गुणवान्भुवि ॥ 44 ॥

Bhagavān Śrī Hari said: "O Sureśvarī! I know all that you desire; when you will assume the liquid form, the Salt Ocean will be your husband. He is My part and you are of the nature of Lakṣmī; so the union of the lover with the love stricken in the world will turn out a happy and qualified one.

यावत्यः संति नद्यश्च भारत्याद्याश्च भारते ।
सौभाग्या त्वं च तास्वेव लवणोदस्य सौरते ॥ 45 ॥
अद्यप्रभृति देवेशि कलेः पंचसहस्रकम् ।
वर्षं स्थितिस्ते भारत्याः शापेन भारते भुवि ॥ 46 ॥

Of all the rivers Sarasvatī and others in Bhārata, that go to mix with the ocean, you will be the best and highly fortunate of them all. From today you will have to remain in Bhārata for a period of five thousand years, under the curse of Bhāratī.

नित्यं त्वमब्धिना सार्धं करिष्यसि रहो रतिम् ।
त्वमेव रसिका देवि रसिकेंद्रेण संयुता ॥ 47 ॥
त्वां स्तोष्यंति च स्तोत्रेण भगीरथकृतेन च ।
भारतस्था जनाः सर्वे पूजयिष्यंति भक्तितः ॥ 48 ॥

You will be able to enjoy daily and always the pleasures with the Ocean. O Devī! As you are a clever lady, so He is also apt and expert. The inhabitants of Bhārata will praise Thee and worship Thee with great devotion by the stotra which Bhagīratha has composed.

कण्वशाखोक्तध्यानेन ध्यात्वा त्वां पूजयिष्यति ।
यः स्तौति प्रणमेन्नित्यं सोऽश्वमेधफलं लभेत् ॥ 49 ॥
गंगा गंगेति यो ब्रूयाद्योजनानां शतैरपि ।
मुच्यते सर्वपापेभ्यो विष्णुलोकं स गच्छति ॥ 50 ॥

He will derive the fruit of one horse-sacrifice who will meditate on Thee as per Kāṇvaśākhā and worship, prasie and bow down to Thee daily. Even if one utter 'Gaṅgā,' 'Gaṅgā,' though one is one hundred Yojanas away from the Ganges, one will be freed of all sins and go to Viṣṇu-loka.

सहस्रपापिनां स्नानाद्यत्पापं ते भविष्यति ।
प्रकृतेर्भक्तसंस्पर्शादेव तद्धि विनंक्ष्यति ॥ 51 ॥
पापिनां तु सहस्राणां शवस्पर्शेन यत्त्वयि ।
तन्मंत्रोपासकस्नानात्तदघं च विनंक्ष्यति ॥ 52 ॥

Whatever sins will be cast in Thee by thousand sinners bathing in Thee will be destroyed by the touch of the devotees of Prakṛti Devī. Even if thousands and thousands of sinners touch the dead bodies an bathe in Thee, all those will be destroyed when the Devī Bhaktas, the worshippers of Bhuvaneśvarī and Māyā Bīja, will come and touch Thee.

तत्रैव त्वमधिष्ठानं करिष्यस्यघमोचनम् ।
सार्धं सरिद्भिः श्रेष्ठाभिः सरस्वत्यादिभिः शुभे ॥ 53 ॥
तत्तु तीर्थं भवेत्सद्यो यत्र त्वद्गुणकीर्तनम् ।
त्वद्रेणुस्पर्शमात्रेण पूतो भवति पातकी ॥ 54 ॥
रेणुप्रमाणवर्षं च देवीलोके वसेद्ध्रुवम् ।

O Auspicious One! Thou wilt wash away the sins of the sinners, by Thy stay in Bhārata with other best rivers Sarasvatī and others. That will be at once a sacred place of pilgrimage where Thy glories will be chanted. By the touch of the dust of Thine, the sinner will be at once purified and he will dwell in the Devī-loka (Maṇi Dvīpa) for as many years as will be the dust there.

ज्ञानेन त्वयि मे भक्त्या मन्नामस्मृतिपूर्वकम् ॥ 55 ॥
समुत्सृजंति प्राणांश्च ते गच्छंति हरेः पदम् ।
पार्षदप्रवरास्ते च भविष्यंति हरेश्चिरम् ॥ 56 ॥
लयं प्राकृतिकं ते च द्रक्ष्यन्ति चाप्संख्यकम् ।
मृतस्य बहुपुण्येन तच्छवं त्वयि विन्यसेत् ॥ 57 ॥
प्रयाति स च वैकुंठं यावदह्नः स्थितिस्त्वयि ।

All Hail to the Devī Bhuvaneśvarī! He who will leave his body on Thy lap with full consciousness and remembering My name, will certainly go to My abode and will remain, as My chief attendant for an infinite period. He will see countless Prākṛtik Layas (dissolutions of the Universe). Unless a man has collected hordes of religious merits, he cannot die in the Ganges; and if he dies on the Ganges he goes to Vaikuṇṭha as long as the Sun rises in this world.

कायव्यूहं ततः कृत्वा भोजयित्वा स्वकर्मकम् ॥ 58 ॥
तस्मै ददामि सारूप्यं करोमि तं च पार्षदम् ।
अज्ञानी त्वज्जलस्पर्शाद्यदि प्राणान्समुत्सृजेत् ॥ 59 ॥
तस्मै ददामि सारूप्यं करोमि तं च पार्षदम् ।

I get many bodies for him where he can enjoy the fruits of his Karma and I then give him My Sārūpya (From resembling Mine) and make him My attendant. If any ignorant man, void of any Jñānam, quits his body by touching merely Thy water, I give him Sālokya (place in My region) and make him My attendant.

अन्यत्र वा त्यजेत्प्राणांस्त्वन्नामस्मृतिपूर्वकम् ॥ 60 ॥
तस्मै ददामि सालोक्यं यावद्वै ब्रह्मणो वयः ।
अन्यत्र वा त्यजेत्प्राणांस्त्वन्नामस्मृतिपूर्वकम् ॥ 61 ॥
तस्मै ददामि सारूप्यमसंख्यं प्राकृतं लयम् ।
रत्नेंद्रसारनिर्माणयानेन सह पार्षदैः ॥ 62 ॥
सद्यः प्रयाति गोलोकं मम तुल्यो भवेद्ध्रुवम् ।

Even if one quits one's body in a far off place, uttering Thy Name, I give him place in My region for one life time of Brahmā And if he remembers Thee with devotion, and quits his mortal coil at an

other place, I give him Sārūpya (Form resembling Mine) for a period of endless Prākṛtik Layas. He instantly gets on an aerial car made of jewels and goes with My attendants to the region of Goloka and gets form like Me. Those that worship daily My Mantra, that pass their days, eating the remnant of the food offered to Me, they need not have any distinction whether they die in Tīrath or not. They themselves can easily purify the three worlds. Getting on the excellent and best aerial car built of jewels, they go to the region of Goloka.

तीर्थेऽप्यतीर्थे मरणे विशेषो नास्ति कश्चन ॥ 63 ॥
मन्मंत्रोपासकानां तु नित्यं नैवेद्य भोजिनाम् ।
पूतं कर्तुं सशक्तो हि लीलया भुवनत्रयम् ॥ 64 ॥
रत्नेंद्रसारयानेन गोलोकं संप्रयांति च ।
मद्भक्ता बांधवा येषां तेपि पश्चादयोऽपि हि ॥ 65 ॥
प्रयांति रत्नयानेन गोलोकं चातिदुर्लभम् ।
यत्र तत्र स्मृतास्ते च ज्ञानेन ज्ञानिनः सति ॥ 66 ॥
जीवन्मुक्ताश्च ते पूता मद्भक्तेः संविधानतः ।

O Chaste One! Even if the friends of My devotees, be born in animal births, they also will be purified by the devotion shewn towards Me and getting on a jewelled aerial car will be able to go to Goloka, so difficult of access. Wherever the Bhaktas may be, if they simply remember Me with devotion, they will become liberated while living by the power of My Bhakti.

इत्युक्त्वा श्रीहरिस्तां च प्रत्युवाच भगीरथम् ॥ 67 ॥
स्तुहि गंगामिमां भक्त्या पूजां च कुरु सांप्रतम् ।
भगीरथस्तां तुष्टाव पूजयामास भक्तितः ॥ 68 ॥
कौथुमोक्तेन ध्यानेन स्तोत्रेणापि पुनः पुनः ।
प्रणनाम च श्रीकृष्णं परमात्मानमीश्वरम् ॥ 69 ॥
भगीरथश्च गंगा च सोऽन्तर्धानं चकार ह ।

Thus saying to Gaṅgā, Bhagavān Śrī Hari addressed Bhagīratha: O Child! Now worship Gaṅgā Devī with devotion and chant hymns to Her. The pure Bhagīratha meditated with devotion as per Kauthuma Śākhā and worshipped the Devī and praised Her repeatedly. Then Gaṅgā and Bhagīratha bowed down to Śrī Kṛṣṇa and He disappeared at once from their sight.

नारद उवाच

केन ध्यानेन स्तोत्रेण केन पूजाक्रमेण च ॥ 70 ॥
पूजां चकार नृपतिर्वद वेदविदां वर ।

The Devarṣi Nārada said: O Thou the foremost of the Knowers of the Vedas! How, by what Kuthuma Śākhā, the noble King Bhagīratha meditated on the Devī Gaṅgā; what stotra did he recite and what was the method with which he worshipped the Ganges.

श्रीनारायण उवाच

स्नात्वा नित्यक्रियां कृत्वा धृत्वा धौते च वाससी ॥ 71 ॥
संपूज्य देवषट्कं च संयतो भक्तिपूर्वकम् ।
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ॥ 72 ॥

Nārāyaṇa said: O Nārada! One should first take one's bath, and putting on a clean washed clothing should perform one's daily duties. Then one should control oneself and with devotion worship the six Devatās Gaṇeśa, Sun, Fire, Viṣṇu, Śiva and Śiva.

संपूज्य देवषट्कं च सोऽधिकारी च पूजने ।
गणेशं विघ्ननाशाय आरोग्याय दिवाकरम् ॥ 73 ॥
वह्निं शौचाय विष्णुं च लक्ष्म्यर्थं पूजयेन्नरः ।
शिवं ज्ञानाय ज्ञानेशं शिवां च मुक्तिसिद्धये ॥ 74 ॥

Thus one becomes entitled to worship. First worship is to be given to Gaṇeśa for the destruction of obstacles; the Sun is to be next worshipped for health; Fire, for purification; Viṣṇu is then worshipped for getting wealth and power; Śiva is worshipped for knowlege and Śivānī is worshipped for Mukti.

संपूज्यैतांल्लभेत्प्राज्ञो विपरीतमतोऽन्यथा ।
दध्यावनेन ध्यानेन तद्ध्यानं शृणु नारद ॥ 75 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे एकादशोऽध्यायः ॥11॥

When these Devatās are worshipped, one is entitled to worship the Deity. Otherwise contrary become the effects. Now I am saying what Dhyānam (meditation) did Bhagīratha practise towards the Devī Gaṅgā.

Here ends the Eleventh Chapter of the Ninth Book on the origin of the Ganges in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII

On the Origin of the Gaṅgā

श्रीनारायण उवाच

ध्यानं च कण्वशाखोक्तं सर्वपापप्रणाशनम् ।
श्वेतपंकजवर्णाभां गंगां पापप्रणाशिनीम् ॥ 1 ॥
कृष्णविग्रहसंभूतां कृष्णतुल्यां परां सतीम् ।
वह्निशुद्धांशुकाधानां रत्नभूषणभूषिताम् ॥ 2 ॥

Nārāyaṇa said: O Nārada! Now about the meditation (Dhyāna) of the Devī Gaṅgā as per Kāṇva Śākhā, which destroys all the sins. 'O Gaṅge! Of white colour like white lotuses! Thou destroyest all the sins of men. Thou hast appeared from the body of Śrī Kṛṣṇa. Thou art powerful like Him. Thou art very chaste and pure. Thou hast worn the raiment, uninflammable and decorated all over with ornaments made of jewels.

शरत्पूर्णेन्दुशतकमृष्टशोभाकरां वराम् ।
ईषद्धास्यप्रसन्नास्यां शश्वत्सुस्थिरयौवनाम् ॥ 3 ॥
नारायणप्रियां शांतां सत्सौभाग्यसमन्विताम् ।
बिभ्रतीं कबरीभारं मालतीमाल्यसंयुतम् ॥ 4 ॥
सिंदूरबिंदुललितं सार्धं चंदनबिंदुभिः ।
कस्तूरीपत्रकं गंडे नानाचित्रसमन्वितम् ॥ 5 ॥

Thou art more brilliant than one hundred autumnal Moons. Thou art also well pleased with a smile on Thy lips. And Thou art always of steady youthful beauty (that never wanes). Thou art dear to Nārāyaṇa, calm and of peaceful temper, and proud of being His with His fortune. Thou bearest the braid of hair, decked with garlands of Mālatī flowers; Thy cheeks are anointed with sandal dots, with Sindūra bindu (dots of red powder, vermilion) and well adorned with various artistic lines made of musk.

पक्वबिंबविनिंद्याच्छचार्वोष्ठपुटमुत्तमम् ।
मुक्तापंक्तिप्रभामुष्टदंतपंक्तिमनोरमम् ॥ 6 ॥

Thy garment and Thy beautiful lips are more red than the ripe Bimba fruit (the red fruit of a cucurbitaceous plant); Thy teeth vie as it were, with the rows of pearls.

सुचारुवक्त्रनयनं सकटाक्षं मनोहरम् ।
कठिनं श्रीफलाकारं स्तनयुग्मं च बिभ्रतीम् ॥ 7 ॥
बृहच्छ्रोणिं सुकठिनां रंभास्तंभविनिंदिताम् ।
स्थलपद्मप्रभामुष्टपादपद्मयुगं वरम् ॥ 8 ॥

How lovely are Thy eyes! How delightsome is Thy side-long glance! How close are Thy breasts like Bel fruits! Thy loins are thicker and more solid then the plantain trees. How do Thy feet look beautiful, defying the beauty of the Sthalapadma (ground Lotus)!

रत्नपादुकसंयुक्तं कुंकुमाक्तं सयावकम् ।
देवेंद्रमौलिमंदारमकरंदकणारुणम् ॥ 9 ॥

How do the red sandals look lovely with Kunkuma and alaktak (red powder)! What a red tinge Thy feet have shewn with the honey of Pārijāta flower that is seen on the head of Indra).

सुरसिद्धमुनींद्रैश्च दत्तार्घसंयुतं सदा ।
तपस्विमौलिनिकरभ्रमरश्रेणिसंयुतम् ॥ 10 ॥
मुक्तिप्रदं मुमुक्षूणां कामिनां सर्वभोगदम् ।
वरां वरेण्या वरदां भक्तानुग्रहकारिणीम् ॥ 11 ॥
श्रीविष्णोः पददात्रीं च भजे विष्णुपदीं सतीम् ।

The Devas, the Siddhas, the Munis, offer always Arghyas (offerings of rice with Durba grass) at Thy feet; the ascetics bow down at Thy feet, and it seems as Though so many lines of bees are on Thy lotus feet. O Mother! Thy lotus feet give liberation to those that want Mukti and enjoyment to those that want Bhukti (enjoyments). O Mother! Thou art the boon; Thou art the chief excellent; Thou grantest boons and Thou showest Thy favour to Thy devotees; Thou bestowest the Viṣṇupadam (the place of Viṣṇu); but Thou hast come from the feet of Viṣṇu.

इत्यनेनैव ध्यानेन ध्यात्वा त्रिपथगां शुभाम् ॥ 12 ॥
दत्त्वा संपूजयेद्ब्रह्मन्नुपचाराणि षोडश ।
आसनं पाद्यमर्घं च स्नानीयं चानुलेपनम् ॥ 13 ॥
धूपं दीपं च नैवेद्यं तांबूलं शीतलं जलम् ।

वसनं भूषणं माल्यं गंधमाचमनीयकम् ॥ 14 ॥
मनोहरं सुतल्पं च देयान्येतानि षोडश ।

Thus meditating on the Devī Gaṅgā flowing by three routes (in Heaven, earth and internal regions), the bestower of good things one should offer to the Devī sixteen things: Āsana, Pādya, Arghya, water for bathing, ointment (anūlepana), Dhūpa (scents), Dīpa (lights), Naivedya (offerings of food), betel, cool water, clothings, ornaments, garlands, sandal-paste, Ācamanīya (water for sipping), and beautiful bedding and worship Her with these.

दत्त्वा भक्त्या च प्रणमेत्संस्तूय संपुटांजलिः ॥ 15 ॥
संपूज्यैवं प्रकारेण सोऽश्वमेधफलं भवेत् ।

Then, with folded hands, one should perform stotra to Her and bow down to Her with devotion. Thus the worshipper gets the fruits of Aśvamedha sacrifice.

नारद उवाच

श्रोतुमिच्छामि देवेश लक्ष्मीकांत जगत्पते ॥ 16 ॥
विष्णोर्विष्णुपदीस्तोत्रं पापघ्नं पुण्यकारकम् ।

Nārada said: O Lord of the Devas! At present I am desirous to hear the sin-destroying and virtue-bestowing stotra (hymn) of Gaṅgā Devī, the Purifier of all those that are fallen from virtue, originated from the feet of Viṣṇu, the Lord of world and the husband of Lakṣmī. Kindly narrate all these in detail.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि पापघ्नं पुण्यकारणम् ॥ 17 ॥
शिवसंगीतसंमुग्धश्रीकृष्णांगसमुद्भवाम् ।
राधांगद्रवसंयुक्तां तां गंगां प्रणमाम्यहम् ॥ 18 ॥
यज्जन्म सृष्टेरादौ च गोलोके रासमंडले ।
सन्निधाने शंकरस्य तां गंगां प्रणमाम्यहम् ॥ 19 ॥

Nārāyaṇa said: O Nārada! Now I am narrating the stotra of Gaṅgā Devī, that destroys all sins and bestows all religious merits. Hear. I bow down to the Ganges who appeared from the body of Śrī Kṛṣṇa, enchanted by the music of Śiva, and, who was bathed with the prespiration (water coming out of the body) of Śrī Rādhā. I bow down to Gaṅgā Devī who first appeared in the circular dance (Rāsa Maṇḍalam) in the region of Goloka and who always remains with Śaṅkara.

गोपैर्गोपीभिराकीर्णे शुभे राधामहोत्सवे ।
कार्त्तिकीपूर्णिमायां च तां गंगां प्रणमाम्यहम् ॥ 20 ॥
कोटियोजनविस्तीर्णा दैर्घ्ये लक्षगुणा ततः ।
समावृता या गोलोके तां गंगां प्रणमाम्यहम् ॥ 21 ॥

My obeisance to the Devī Gaṅgā who remains in the auspicious grand utsav of Rādhā (Rāsa Māṇḍalam), crowded with Gopas and Gopīs, in the Full Moon night of the month of Kārtika. She is one koṭī yojanas wide and one lakh times on koṭi yojanas long in the region of Goloka.

षष्टिलक्षयोजना या ततो दैर्घ्ये चतुर्गुणा ।
समावृता या वैकुण्ठे तां गंगां प्रणमाम्यहम् ॥ 22 ॥
त्रिंशल्लक्षयोजना या दैर्घ्ये पंचगुणा ततः ।
आवृता ब्रह्मलोके या तां गंगां प्रणमाम्यहम् ॥ 23 ॥

My obeisance to Her! In Vaikuṇṭha, Gaṅgā is sixty lakh yojanas in width and four times that in lenght. My Obeisance to Her! In Brahma-loka, Gaṅgā is thirty lakh yojanas wide and five times as long. I bow down to Her.

त्रिंशल्लयोजना या दैर्घ्ये चतुर्गुणा ततः ।
आवृता शिवलोके या तां गंगां प्रणमाम्यहम् ॥ 24 ॥
लक्षयोजनविस्तीर्णा दैर्घ्ये सप्तगुणा ततः ।
आवृता ध्रुवलोके या तां गंगां प्रणमाम्यहम् ॥ 25 ॥

In Śiva-loka, She is thirty lakh yojanas wide and four times that in length. I bow down to Her. In Dhruva-loka, She is one-lakh yojanas wide and seven times as long. I bow down to Her.

लक्षयोजनविस्तीर्णा दैर्घ्ये पञ्चगुणा ततः ।
आवृता चंद्रलोके या तां गंगां प्रणमाम्यहम् ॥ 26 ॥
षष्टिसहस्त्रयोजना या दैर्घ्ये दशगुणा ततः ।
आवृता सूर्यलोके या तां गंगां प्रणमाम्यहम् ॥ 27 ॥

In Candra loka She is on lakh yojanas wide and five times as long. My obeisance to Śrī Gaṅgā Devī. I bow down to the Ganges who is sixty thousand yojanas wide in the Sūrya loka and ten times that in length.

लक्षयोजनविस्तीर्णा दैर्घ्ये पंचगुणा ततः ।
आवृता या तपोलोके तां गंगां प्रणमाम्यहम् ॥ 28 ॥
सहस्त्रयोजनायामा दैर्घ्ये दशगुणा ततः ।
आवृता जनलोके या तां गंगां प्रणमाम्यहम् ॥ 29 ॥

I bow down to Gaṅgā in Tapo-loka who is one lakh yojanas wide and five times that in length. My obeisance to Gaṅgā Devī in Janar-loka, who is one thousand yojanas wide and ten times that as long.

दशलक्षयोजना या दैर्घ्ये पंचगुणा ततः ।
आवृता या महर्लोके तां गंगां प्रणमाम्यहम् ॥ 30 ॥
सहस्त्रयोजनायामा दैर्घ्ये दशगुणा ततः ।
आवृता या च कैलासे तां गंगां प्रणमाम्यहम् ॥ 31 ॥

I bow down to Gaṅgā in Mahar-loka who is ten lakh yojanas wide and five times that in length. My obeisance to Gaṅgā Devī in Kailāśa who is one thousand yojanas wide and one hundred times as long.

शतयोजनविस्तीर्णा दैर्घ्ये दशगुणा ततः ।
मंदाकिनी चेंद्रलोके तां गंगां प्रणमाम्यहम् ॥ 32 ॥

I bow down to Gaṅgā Devī who is known as Mandākinī in Indra-loka, and who is one hundred yojanas wide and ten times than that in length.

पाताले भगवती च विस्तीर्णा दशयोजना ।
ततो दशगुणा दैर्घ्ये तां गंगां प्रणमाम्यहम् ॥ 33 ॥
क्रोशैकमात्रविस्तीर्णा ततः क्षीणा च कुत्रचित् ।
क्षितौ चालकनंदा या तां गंगां प्रणमाम्यहम् ॥ 34 ॥
सत्ये या क्षीरवर्णा च त्रेतायामिंदुसन्निभा ।
द्वापरे चंदनाभा या तां गंगां प्रणमाम्यहम् ॥ 35 ॥

My obeisance to Gaṅgā Devī, known as Bhagavatī in Pātāla who is ten yojanas wide and five times as long. I bow down to Gaṅgā Devī, known as Alakanandā in this earth, who is two miles wide, in som places more wide and in some places less wide. I bow down to Gaṅgā Devī who was of the colour of milk in Satya yuga, of the colour of Moon in Trejā Yuga of the colour of white sandal paste in Dvāpara yuga.

जलप्रभा कलौ या च नान्यत्र पृथिवीतले ।
स्वर्गे च नित्यं क्षीराभा तां गंगां प्रणमाम्यहम् ॥ 36 ॥
यत्तोयकणिकास्पर्शे पापिनां ज्ञानसंभवः ।
ब्रह्महत्यादिकं पापं कोटिजन्मार्जितं दहेत् ॥ 37 ॥

I bow down to Śrī Gaṅgā Devī who is as water in Kali yuga in this earth and as milk in Kali yuga in Heaven. O Child! By the touch of one molecule of the water of the Ganges, all the horrible sins incurred in ten million births, the murder of a Brāhmin and so forth, are burnt to ashes.

इत्येवं कथिता ब्रह्मन्गंगापद्यैकविंशतिः ।
स्तोत्ररूपं च परमं पापघ्नं पुण्यजीवनम् ॥ 38 ॥
नित्यं यो हि पठेद्भक्त्या संपूज्य च सुरेश्वरीम् ।
सोऽश्वमेधफलं नित्यं लभते नात्र संशयः ॥ 39 ॥

Thus I have described in twenty-one years the great stotra (human) of the sin-destroying and the virtue-increasing merits of Gaṅgā. He reaps the fruit of the Aśvamedha sacrifice (Horse sacrifice), who daily sings this praise of Gaṅgā after worshipping Her with devotion. There is no doubt in this.

अपुत्रो लभते पुत्रं भार्याहीनो लभेत्स्त्रियम् ।
रोगात्प्रमुच्यते रोगी बन्धान्मुक्तो भवेद्ध्रुवम् ॥ 40 ॥
अस्पष्टकीर्तिः सुयशा मूर्खो भवति पंडितः ।
यः पठेत्प्रातरुत्थाय गंगास्तोत्रमिदं शुभम् ॥ 41 ॥
शुभं भवेच्च दुःस्वप्नो गंगास्नानफलं लभेत् ।

The persons that are without any sons get sons hereby and those who have no wives get wives. The diseased get themselves free from their diseases, and the man who is under bondage, is liberated from that bondage. He who getting up early in the morning reads this stotra of Gaṅgā, becomes widely known even if he be not known at all and he becomes illumined with wisdom even if he be quite ignorant. Even if he sees a bad dream, he acquires the merit of bathing in the Ganges and of seeing good dreams.

श्रीनारायण उवाच

स्तोत्रेणानेन गंगां च स्तुत्वा चैव भगीरथः ॥ 42 ॥
जगाम तां गृहीत्वा च यत्र नष्टाश्च सागराः ।
वैकुण्ठं ते ययुस्तूर्णं गंगायाः स्पर्शवायुना ॥ 43 ॥
भगीरथेन साऽऽनीता तेन भागीरथी स्मृता ।

Śrī Nārāyaṇa spoke: O Nārada! With this stotra (hymn) did Bhagīratha praise the Gaṅgā Devī. Who then went with him to the spot where the Sagara's sons were burnt to ashes by the curse of Kapila. By the contact of the wind in touch with the particles of water of the Ganges, those sons of Sagara were instantly freed of their curses and they all repaired to Vaikuṇṭha. She is named Bhāgirathī, because Bhagiratha brought Her to this earth.

इत्येवं कथितं सर्वं गङ्गोपाख्यानमुत्तमम् ॥ 44 ॥
पुण्यदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि ।

Thus I have discribed to you the story of the Ganges. This anecdote is highly meritorious and the great step to liberation. What more do you now want to hear? Say.

नारद उवाच

कथं गङ्गा त्रिपथगा जाता भुवनपावनी ॥ 45 ॥
कुत्र वा केन विधिना तत्सर्वं वद मे प्रभो ।
तत्रस्थाश्च जना ये ये ते च किं चक्रुरुत्तमम् ॥ 46 ॥
एतत्सर्वं तु विस्तीर्णं कृत्वा वक्तुमिहार्हसि ।

Nārada said: O Lord! How did Gaṅgā come to flow through the three worlds by there routes, and thus purify them? How was she carried and to which places? How did the people of those localities accord respect to Her? Kindly describe all these in detail.

श्रीनारायण उवाच

कार्त्तिक्यां पूर्णिमायां तु राधायाः सुमहोत्सवः ॥ 47 ॥
कृष्णः संपूज्य तां राधामुवास रासमंडले ।
कृष्णेन पूजितां तां तु संपूज्य हृष्टमानसाः ॥ 48 ॥
ऊचुर्ब्रह्मादयः सर्वे ऋषयः शौनकादयः ।

Nārāyaṇa said: O Nārada! On the Full Moon night of the month of Kārtik in the Rāsa maṇḍalam, at the great festivity in honour of Rādhā, Śrī Kṛṣṇa worshipped Rādhā and remained there. Next Rādhā, worshipped by Śrī Kṛṣṇa, was worshipped by Brahmā and the other Devas, by Śaunaka and the other Ṛṣis, who also stopped there with much gladness.

एतस्मिन्नंतरे कृष्णसंगीता च सरस्वती ॥ 49 ॥
जगौ सुन्दरतालेन वीणया च मनोहरम् ।
तुष्टो ब्रह्मा ददौ तस्यै रत्नेंद्रसारहारकम् ॥ 50 ॥
शिवो मणींद्रसारं तु सर्वब्रह्माण्डदुर्लभम् ।
कृष्णः कौस्तुभरत्नं च सर्वरत्नात्परं वरम् ॥ 51 ॥
अमूल्यरत्ननिर्माणं हारसारं च राधिका ।
नारायणश्च भगवान्ददौ मालां मनोहराम् ॥ 52 ॥
अमूल्यरत्ननिर्माणं लक्ष्मीः कनककुंडलम् ।
विष्णुमाया भगवती मूलप्रकृतिरीश्वरी ॥ 53 ॥
दुर्गा नारायणीशाना ब्रह्मभक्तिं सुदुर्लभाम् ।
धर्मबुद्धिं च धर्मश्च यशश्च विपुलं भवे ॥ 54 ॥
वह्निशुद्धांशुकं वह्निर्वायुश्च मणिनूपुरान् ।

At this moment the Devī Sarasvatī, the Presiding Deity of the Science of Music began to sing lovely songs regarding Kṛṣṇa, in tune with vocal and instrumental music. Brahmā became glad and presented to Sarasvatī a necklace of jewels; Mahā Deva gave her gems and jewels rare in this universe; Kṛṣṇa presented the best Kaustubha jewel; Rādhikā offered excellent invaluable necklace of jewels; Nārāyāṇa presented to her the best and most excellent garland of jewels; Lakṣmī gave her invaluable golden earrings decked with gems; Viṣṇu-Māyā Mūla Prakṛti, Bhagavatī Durgā, who is Nārāyaṇī, Īśvarī, Īśānī, presented Her devotion to Brahma, so very rare; Dharma gave her devotion to Dharma and high fame; Agni (fire) gave her excellent raiments purified by fire and Vāyu gave Her Nūpura (toe ornaments) made of gems and jewels.

एतस्मिन्नंतरे शंभुर्ब्रह्मणा प्रेरितो मुहुः ॥ 55 ॥
जगौ श्रीकृष्णसंगीतं रासोल्लाससमन्वितम् ।

At this time, Maheśvara, the Lord of Bhūtas (elements) began to sing, at the suggestion of Brahmā, songs relating to Śrī Kṛṣṇa's grand Rāsa festival.

मूर्च्छांप्रापुः सुराः सर्वे चित्रपुत्तलिका यथा ॥ 56 ॥
कष्टेन चेतनां प्राप्य ददृशू रासमंडले ।
स्थलं सर्वं जलाकीर्णं राधाकृष्णाविहीनकम् ॥ 57 ॥

Hearing this, the Devas became very much

enchanted and remained motionless like statues. With great difficulty, they regained their consciousness. Then they saw that there was no Rādhā nor Kṛṣṇa in the Rāsa maṇḍala; everything was deluged with water.

अत्युच्चै रुरुदुः सर्वे गोपा गोप्यः सुरा द्विजाः ।
ध्यानेन ब्रह्मा बुबुधे सर्वे तीर्थमभीप्सितम् ॥ 58 ॥
गतश्च राधया सार्धं श्रीकृष्णो द्रवतामिति ।
ततो ब्रह्मादयः सर्वे तुष्टुवुः परमेश्वरम् ॥ 59 ॥
स्वमूर्तिं दर्शय विभो वांछितं वरमेव नः ।

The Gopas, Gopīs, Devas and Brāhmaṇas began to cry loudly. Brahmā in his meditation then came to know that Rādhā and Kṛṣṇa both have assumed this liquid appearance for the deliverance of the people of the world. Brahmā and others, all began to praise Śrī Kṛṣṇa and said: "O All prevading One! Now be pleased to show as Thy form and grant us our desired boons.

एतस्मिन्नंतरे तत्र वाग्बभूवाशरीरिणी ॥ 60 ॥
तामेव शुश्रुवुः सर्वे सुव्यक्तां मधुरान्विताम् ।
सर्वात्माऽहमियं शक्तिर्भक्तानुग्रहविग्रहा ॥ 61 ॥
ममाप्यस्याश्च देहेन कर्त्तव्यं च किमावयोः ।

At that instant a sweet incorporeal voice was clearly heard by all, as coming from air above, that, "I am the Self of all, pervading all; and this my Śakti, Rādhā, is also the Self of all, prevades all; so there is no separation of us from you all even for a moment. It is only to show our favour to the devotees that we assume special forms. For this reason only there is separation of us from you as regards this body! There is nothing else. Besides you have no necessity with our bodies.

मनवो मानवाः सर्वे मुनयश्चैव वैष्णवाः ॥ 62 ॥
मन्मन्त्रपूता मां द्रष्टुमागमिष्यंति मत्पदम् ।
मूर्तिं द्रष्टुं च सुव्यक्तां यदीच्छथ सुरेश्वराः ॥ 63 ॥
करोतु शंभुस्तत्रैव मदीयं वाक्यपालनम् ।
स्वयं विधातस्त्वं ब्रह्मन्नाज्ञां कुरु जगद्गुरुम् ॥ 64 ॥

O Devas! Now if my Manus, men, Munis, Vaiṣṇavas and you all, purified by Mantras, desire very much to see My From clearly, then I tell you to request Maheśvara to carry out My word. O Brahmā! O Creator! Better ask Mahādeva, the World-Teacher, that He would better compose the beautiful Tantra Śāstra, in accordance with the limbs of the Vedas.

कर्तुं शास्त्रविशेषं च वेदांगं सुमनोहरम् ।
अपूर्वमन्त्रनिकरैः सर्वाभीष्टफलप्रदैः ॥ 65 ॥
स्तोत्रैश्च निकरैर्ध्यानैर्युतं पूजाविधिक्रमैः ।
मन्मंत्रकवचस्तोत्रं कृत्वा यत्नेन गोपनम् ॥ 66 ॥

And that the above Śāstra be full of Mantras, capable to yield desired fruits, Stotras (hymns) and Kavacas (protection mantras) and rules of due worship in proper order. And that also My Mantra, My Stotra, and My Kavaca be also given there in a hidden form. So that those people that are sinners might not understand their real meanings and thus turn out against Me.

भवंति विमुखा येन जना मां तत्करिष्यति ।
सहस्त्रेषु शतेष्वेको मन्मंत्रोपासको भवेत् ॥ 67 ॥
जना मन्मंत्रपूताश्च गमिष्यंति च मत्पदम् ।
अन्यथा न भविष्यंति सर्वे गोलोकवासिनः ॥ 68 ॥
निष्फलं भविता सर्वं ब्रह्मांडं चैव ब्रह्मणः ।
जनाः पञ्च प्रकाराश्च युक्ताः स्रष्टुं भवे भवे ॥ 69 ॥

It may be that one in a thousand or in a hundred may worship My Mantra. And My Mantra worshippers, the saints, become purified and come to My Abode. If My Śāstra be not well made (*i.e.*, if every one be able to understand its meaning) and if every one be able to go from Bhūrloka to Goloka, then Thy labour in this creation of the world will all be in vain. Therefore dost Thou better create different worlds according to the difference of Sāttvik, Rājasik, and Tamo Guṇas; then some will be the inhabitants of this Bhūrloka, some will be the inhabitants of Dyuloka according to their Karmas.

पृथिवीवासिनः केचित्केचित्स्वर्गनिवासिनः ।
इदं कर्तुं महादेवः करोति देवसंसदि ॥ 70 ॥
प्रतिज्ञां सुदृढां सद्यस्ततो मूर्तिं च द्रक्ष्यति ।
इत्येवमुक्त्वा गगने विरराम सनातनः ॥ 71 ॥

O Brahman! If Mahā Deva promises earnestly in this assembly of the Devas, I will then exhibit My True Form. O Nārada! Thus speaing, the Eternal Puruṣa Śrī Kṛṣṇa remained silent. (*i.e.* , the aerial incorporeal voice stopped)."

तच्छ्रुत्वा जगतां धाता तमुवाच शिवं मुदा ।
ब्रह्मणो वचनं श्रुत्वा ज्ञानेशो ज्ञानिनां वरः ॥ 72 ॥
गङ्गातोयं करे कृत्वा स्वीकारं च चकार सः ।
संयुक्तं विष्णुमायाया मंत्रौघैः शास्त्रमुत्तमम् ॥ 73 ॥
वेदसारं करिष्यामि प्रतिज्ञापालनाय च ।
गंगातोयमुपस्पृश्य मिथ्या यदि वदेज्जनः ॥ 74 ॥
स याति कालसूत्रं च यावद्वै ब्रह्मणो वयः ।

Hearing this, Brahmā, the Creator of the world, gladly informed Śiva of this. When the Lord of Knowledge, the Foremost of the Jñānins, Bhūtanātha heard the words of the Creator, He took the Ganges water in His hands and swore that 'I will complete the Tantra Śāstra, full of Rādhā mantras and not opposed to the Vedas.' If one touches the Ganges water and speaks lies, one remains in the terrible Kālasūtra hell for a period of one Brahmā's life time.

इत्युक्ते शंकरे ब्रह्मन्गोलोके सुरसंसदि ॥ 75 ॥
आविर्बभूव श्रीकृष्णो राधया सहितस्ततः ।
तं सुदृष्ट्वा च संहृष्टास्तुष्टुवुः पुरुषोत्तमम् ॥ 76 ॥

O Dvija! When Bhagavān Śaṅkara said this before the assembly of the Devas in the region of Goloka, Śrī Kṛṣṇa appeared there with Rādhā. The Devas became exceedingly glad to see Him. They prasied Him, the Best Puruṣa and they were all filled with rapture and again engaged themselves in the grand Rāsa Festival.

परमानंदपूर्णाश्च चक्रुश्च पुनरुत्सवम् ।
कालेन शंभुर्भगवान्मुक्तिदीपं चकार सः ॥ 77 ॥
इत्येवं कथितं सर्वं सुगोप्यं च सुदुर्लभम् ।
स एव द्रवरूपा सा गङ्गा गोलोकसंभवा ॥ 78 ॥

Some time after, Mahā Deva lighted the Torch of Mukti *i.e.*, the Tantra Śāstra was published by Him, as promised. O Child! Thus I have disclosed to you this anecdote, so-very secret, and hard to be attained. Thus Śrī Kṛṣṇa Himself, is verily the liqued Gaṅgā sprung in the region of Goloka.

राधाकृष्णांगसंभूता भुक्तिमुक्तिफलप्रदा ।
स्थाने स्थाने स्थापिता सा कृष्णेन च परात्मना ॥ 79 ॥
कृष्णस्वरूपा परमा सर्वब्रह्मांडपूजिता ॥ 79 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे द्वादशोऽध्यायः ॥ 12 ॥

This holy Gaṅgā, born of the bodies of Kṛṣṇa and Rādhā inseparable from each other, grants enjoyment, lordship and liberation. Śrī Kṛṣṇa, the Highest Self, has placed Her in various places; so Gaṅgā is of the nature of Śrī Kṛṣṇa and is everywhere, equally honoured everywhere in the Brahmāṇḍa (universe).

Here ends the Twelfth Chapter in the Ninth Book on the origin of Gaṅgā in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIII

On the Anecdote of the Gaṅgā

नारद उवाच

कलेः पञ्चसहस्राब्दे समतीते सुरेश्वर ।
क्व गता सा महाभाग तन्मे व्याख्यातुमर्हसि ॥ 1 ॥

Nārada said: O Lord for of the Devas! Kindly say in what Loka did Gaṅgā go after 5000 (five thousand) year of the Kali Yuga?

श्रीनारायण उवाच

भारतं भारतीशापात्समागत्येश्वरेच्छया ।
जगाम तत्र वैकुंठे शापान्ते पुनरेव सा ॥ 2 ॥
भारती भारतं त्यक्त्वा तज्जगाम हरेः पदम् ।
पद्मावती च शापांते गंगा सा चैव नारद ॥ 3 ॥
गंगा सरस्वती लक्ष्मीश्चैतास्तिस्रः प्रिया हरेः ।
तुलसीसहिता ब्रह्मंश्चतस्रः कीर्तिताः श्रुतौ ॥ 4 ॥

Nārāyaṇa said: The Bhāgīrathī Gaṅgā came down to Bhārata under the course of Bhāratī; and when, the term expired, She went back, be the Will

of God, to the region of Vaikuṇṭha. Also at the end of the period of their curses, Bhāratī and, Lakṣmī, too, left Bhārata and repaired to Nārāyaṇa. Gaṅgā, Lakṣmī, and Sarasvatī, these three and Tulasī all these four are so very dear to Śrī Hari.

नारद उवाच

केनोपायेन सा देवी विष्णुपादाब्जसंभवा ।
ब्रह्मकमंडलुस्था च श्रुता शिवप्रिया च सा ॥ 5 ॥
बभूव सा मुनिश्रेष्ठ गंगा नारायणप्रिया ।
अहो केन प्रकारेण तन्मे व्याख्यातुमर्हसि ॥ 6 ॥

Nārad said: How did Gaṅgā appear from the lotus feet of Viṣṇu? Why did Brahmā put Her in His Kamaṇḍalu? I have heard that Gaṅgā is the wife of Śiva; how then, came She to be the wife of Nārāyaṇa? Kindly describe all these in detail to me.

श्रीनारायण उवाच

पुरा बभूव गोलोके सा गंगा द्रवरूपिणी ।
राधाकृष्णाङ्गसंभूता तदंशा तत्स्वरूपिणी ॥ 7 ॥
द्रवाधिष्ठातृदेवी या रूपेणाप्रतिमा भुवि ।
नवयौवनसंपन्ना सर्वाभरणभूषिता ॥ 8 ॥

Nārāyaṇa said: O Muni! In ancient times, in the region of Goloka; Gaṅgā assumed the liquid appearance. She was born of the bodies of Rādhā and Kṛṣṇa. So she is of the nature of both of them and their parts. Gaṅgā is the presiding deity, of water. She is unequalled in Her beauty in this world. She is full of youth and adorned with all ornaments.

शरन्मध्याह्नपद्मास्या सस्मिता सुमनोहरा ।
तप्तकाञ्चनवर्णाभा शरच्चंद्रसमप्रभा ॥ 9 ॥

Her face was like the autumnal mid-day lotus and sweet smile was always reigning on Her lips; Her form was very beautiful; Her colour was as bright as melted gold and She looked brilliant like the Autumnal Moon.

स्निग्धप्रभाऽतिसुस्निग्धा शुद्धसत्त्वस्वरूपिणी ।
सुपीनकठिनश्रोणिः सुनितंबयुगंधरा ॥ 10 ॥
पीनोन्नतं सुकठिनं स्तनयुग्मं सुवर्तुलम् ।
सुचारुनेत्रयुगलं सुकटाक्षं सुवंक्रिमम् ॥ 11 ॥

Eyes and mind get cool and become pleasant at Her beauty and radiance; She was of purely Śuddha Sattva; Her loins were bulky and hard and She was covered with excellent clothings all over Her body. Her breasts were plump and prominent; they were raised, hard, and nicely round. Her eyes very fascinating, always casting side-long glances.

वंक्रिमं कबरीभारं मालतीमाल्यसंयुतम् ।
सिंदूरबिंदुललितं सार्धं चन्दनबिंदुभिः ॥ 12 ॥
कस्तूरीपत्रिकायुक्तं गंडयुग्मं मनोरमम् ।
बंधूककुसुमाकारमधरोष्ठं च सुंदरम् ॥ 13 ॥

Her braids of hair situated a little oblique and the garland of Mālatī flowers over it made Her look extremely handsome. The sandal-paste dot and the vermillion dot were seen on Her fore-head. On Her cheeks the leaves of musk were drawn and Her lips were red like Bandhūka flowers and they looked enchanting.

पक्वदाडिमबीजाभदंतपंक्तिसमुज्ज्वलम् ।
वाससी वह्निशुद्धे च नीवीयुक्ते च बिभ्रति ॥ 14 ॥
सा सकामा कृष्णपार्श्वे समुवास सुलज्जिता ।
वाससा मुखमाच्छाद्य लोचनाभ्यां विभोर्मुखम् ॥ 15 ॥
निमेषरहिताभ्यां च पिबंती सततं मुदा ।
प्रफुल्लवदना हर्षान्नवसंगमलालसा ॥ 16 ॥

Her rows of teeth looked like rows of ripe promegranates; the ends of Her cloth not inflammable by fire, worn in front in a know round the waist She sat by the side of Kṛṣṇa, full of amorous desires, and abashed. She covered Her face with the end of Her cloth and was seeing, with a steadfast gage the face of the Lord and She was drinking the nectar of His face with great gladness. Her lotus face bloomed and became gladdened at the expecation of a first amorous embrace.

मूर्च्छिता प्रभुरूपेण पुलकांकितविग्रहा ।
एतस्मिन्नंतरे तत्रं विद्यमाना च राधिका ॥ 17 ॥
गोपीत्रिंशत्कोटियुक्ता कोटिचन्द्रसमप्रभा ।
कोपेनारक्तपद्मास्या रक्तपंकजलोचना ॥ 18 ॥

She fainted on seeing the Form of Her Lord and a thrill of joy passed all over Her body. In the

meanwhile Rādhikā came up there. Rādhā was attended by thirty koṭis of Gopīs. She looked brilliant like tens of millions of Moons. Seeing Gaṅgā by the side of Śrī Kṛṣṇa, Her face and eyes became reddened with anger like a red lotus.

पीता चंपकवर्णाभा गजेन्द्रमंदगामिनी ।
अमूल्यरत्ननिर्माणनानाभूषणभूषिता ॥ 19 ॥
अमूल्यरत्नखचितममूल्यं वह्निशौचकम् ।
पीतवस्त्रस्य युगलं नीवीयुक्तं च बिभ्रती ॥ 20 ॥

Her colour was yellow like campaka and Her gait was like a maddened elephant. She was adorned with various invaluable ornaments made of jewels. Her pair of clothings were tied round Her waist. They were decked with invaluable jewels and not infammable by fire. (fire-proof).

स्थलपद्मप्रभायुष्टं कोमलं च सुरंजितम् ।
कृष्णादत्तार्घ्यसंयुक्तं विन्यसंती पदांबुजम् ॥ 21 ॥
रत्नेन्द्रसारनिर्माणविमानादवरुह्य सा ।
सेव्यमाना च ऋषिभिः श्वेतचामरवायुना ॥ 22 ॥

The Arghya offered by Śrī Kṛṣṇa was on Her lotus-feet of the colour of a flowing shrub-Hibiscus mutabilis and She was going slowly step by step. The Ṛṣis began to fan Her with white Cāmaras no sooner She, descending from the excellent aeroplane decked with jewels, began to walk.

कस्तूरीबिंदुभिर्युक्तं चन्दनेन समन्वितम् ।
दीप्तदीपप्रभाकारं सिंदूरं बिंदुशोभितम् ॥ 23 ॥
दधती भालमध्ये च सीमंताधः स्थलोज्ज्वले ।
पारिजातप्रसूनानां मालायुक्तं सुवंक्रिमम् ॥ 24 ॥

Below the pont where the parting of the hairs on the head is done, there was the dot of Sindūra on Her fore-head. If looked brilliant like a bright lamp flame. On both sides of this Sindūrabindu, the dot of musk and the dot of Sandal-paste were seen. When She began to quiver with anger, Her braid, with Pārijāta round it began to tremble also.

सुचारुकबरीभारं कंपयंती सुकंपिता ।
सुचारुरागसंयुक्तमोष्ठं कंपयती रुषा ॥ 25 ॥
गत्वोवास कृष्णपार्श्वे रत्नसिंहासने शुभे ।
सखीनां च समूहैश्च परिपूर्णा विभोः प्रिया ॥ 26 ॥

Her lips adorned with beautiful colours, began to quiver also. She took Her seat angrily on a jewel throne by the side Śrī Kṛṣṇa. Her attendants took their seats in their allotted positions. Seeing Rādhā, Śrī Kṛṣṇa got up at once from His seat with reverence and addressed Her, smiling and began to converse with Her in sweet words.

तां दृष्ट्वा च समुत्तस्थौ कृष्णः सादरपूर्वकम् ।
संभाष्य मधुरालापैः सस्मितश्च ससंभ्रमः ॥ 27 ॥
प्रणेमुरतिसंत्रस्ता गोपा नम्रात्मकंधराः ।
तुष्टुवुस्ते च भक्त्या च तुष्टाव परमेश्वरः ॥ 28 ॥

The Gopīs, very much afraid and with their heads bent low, began to chant hymns to Her with devotion. Śrī Kṛṣṇa also began to praise Her with stotras. At this moment Gaṅgā Devī got up and praised Her with various hymns and asked Her welfare with fear and with humble words. Out of fear, Her throat, lips and palate were parched up.

उत्थाय गंगा सहसा स्तुतिं बहु चकार सा ।
कुशलं परिपप्रच्छ भीताऽतिविनयेन ॥ 29 ॥
नम्रभागस्थिता त्रस्ता शुष्ककण्ठोष्ठतालुका ।
ध्यानेन शरणायत्ता श्रीकृष्णचरणांबुजे ॥ 30 ॥

She took refuge humbly at Śrī Kṛṣṇa's feet. Śrī Kṛṣṇa then took Gaṅgā Devī on His breast when She became calm and quiet. At this interval Sureśvarī Gaṅgā looked at Rādhā, seated on a throne, lovely and sweet, as if She was burning with Brahma Fire.

तां हृत्पद्मस्थितां कृष्णो भीतायै चाभयं ददौ ।
बभूव स्थिरचित्ता सा सर्वेश्वरवरेण च ॥ 31 ॥
ऊर्ध्वसिंहासनस्थां च राधां गंगा ददर्श सा ।
सुस्निग्धां सुखदृश्यां च ज्वलंतीं ब्रह्मतेजसा ॥ 32 ॥

Since the beginning of creation, She is the Sole Lady of innumerable Brahmās and She is Eternal. At the first sight, She looked young as if of twelve years old. Nowhere in any Universe can be seen a lady so beautiful and having no beginning nor end.

असंख्यब्रह्मणः कर्त्रीमादिसृष्टेः सनातनीम् ।
सदा द्वादशवर्षीयां कन्याभिनवयौवनाम् ॥ 33 ॥

विश्ववन्द्यां निरुपमां रूपेण च गुणेन च ।
शांतां कांतामनंतांतामाद्यंतरहितां सतीम् ॥ 34 ॥

She was auspicious, well endowed with all auspicious signs, prosperous, and having the good fortune of having a best husband. She was the foremost jewel amongst the ladies and appeard as if all the beauties were concentrated in Her.

शुभां सुभद्रां सुभगां स्वामिसौभाग्यसंयुताम् ।
सौंदर्यसुंदरी श्रेष्ठां सर्वासु सुंदरीषु च ॥ 35 ॥
कृष्णार्धांगां कृष्णसमां तेजसा वयसा त्विषा ।
पूजितां च महालक्ष्मीं लक्ष्म्या लक्ष्मीश्वरेण च ॥ 36 ॥

Rādhā is the (left) half of Śrī Kṛṣṇa's body; whether in age or in strength or in beauty she was in every was perfectly equal to Śrī Kṛṣṇa. Lakṣmī and the Lord of Lakṣmī both worship Rādhā. The excellent brilliance of Śrī Kṛṣṇa was overpowered by the beauty of Rādhā. Taking Her seat on the throne She began to chew betals offered by Her attendants (Sakhīs).

प्रच्छाद्यमानां प्रभया समामीशस्य सुप्रभाम् ।
सखीदत्तं च तांबूलं भुक्तयंतीं च दुर्लभम् ॥ 37 ॥
अजन्यां सर्वजननीं धन्यां मान्यां च मानिनीम् ।
कृष्णप्राणाधिदेवीं च प्राणप्रियतमां रमाम् ॥ 38 ॥

She is the Mother of all the worlds; but no one is Her mother. She is fortunate, respected and proud. She is the Ruling Lady of Śrī Kṛṣṇa's Life and Soul and ever dearer to Him than His Prāṇa (vital breath).

दृष्ट्वा रासेश्वरीं तृप्तिं न जगाम सुरेश्वरी ।
निमेषरहिताभ्यां व लोचनाभ्यां पपौ च ताम् ॥ 39 ॥
एतस्मिन्नंतरे राधा जगदीशमुवाच सा ।
वाचा मधुरया शांता विनीता सस्मिता मुने ॥ 40 ॥

O Devarṣi! Gaṅgā, the Governess of the Devas, looked at Her over and over again with a steadfast gaze; but Her eyes and mind were not at all satiated. At this moment, Rādhā addressed smilingly to Śrī Kṛṣṇa, the Lord of the world, humble and in sweet words.

राधोवाच

केयं प्राणेश कल्याणी सस्मिता त्वन्मुखांबुजम् ।
पश्यंती सस्मितं पार्श्वे सकामा वक्रलोचना ॥ 41 ॥
मूर्छां प्राप्नोति रूपेण पुलकांकितविग्रहा ।
वस्त्रेण मुखमाच्छाद्य निरीक्षन्ती पुनः पुनः ॥ 42 ॥

O My Lord! Who is that Lady sitting by Thy side, looking askance, eager and with a smiling countenance. She is enchanted with Thy beauteous form and fainting away. Her whole body is excited with rapturous joy. Hiding Her face with cloth She is frequently looking at Thee.

त्वं चापि तां संनिरीक्ष्य सकामः सस्मितः सदा ।
मयि जीवति गोलोके भूता दुर्वृत्तिरीदृशी ॥ 43 ॥

Thou also dost look on Her smilingly and with desires. What are all these? Even during My presence in this Goloka, all these bad practices are being rampant.

त्वमेव चैव दुर्वृत्तं वारं वारं करोषि च ।
क्षमां करोमि प्रेम्णा च स्त्री जातिः स्निग्धमानसा ॥ 44 ॥
संगृह्येमां प्रियामिष्टां गोलोकाद्गच्छ लंपट ।
अन्यथा न हि ते भद्रं भविष्यति व्रजेश्वर ॥ 45 ॥

It is Thou that art doing all these bad things often and often! We are female sex; what shall we do? We are naturally, of a very pleasing temper, simple. I bore and forgave all these out of our love. O Licentious One! Take Thy Beloved and go away quickly from this Goloka. Otherwise these things will not bid fair to Thee.

दृष्टस्त्वं विरजायुक्तो मया चंदनकानने ।
क्षमा कृता मया पूर्वं सखीनां वचनादहो ॥ 46 ॥
त्वया मच्छब्दमात्रेण तिरोधानं कृतं पुरा ।
देहं तत्याज विरजा नदीरूपा बभूव सा ॥ 47 ॥

Firstly, One day I saw Thee, united with Virajā Gopī, in Candana (Sandal wood) forest. What to do? At the request of the Sakhīs, I did forgive Thee. Then, hearing My footsteps, Thou didst fly away. Virajā, out of shame, quitted Her body and assumed the form of a river.

कोटियोजनविस्तीर्णा ततो दैर्घ्ये चतुर्गुणा ।
अद्यापि विद्यमाना सा तव सत्कीर्तिरूपिणी ॥ 48 ॥
गृहं मयि गतायां च पुनर्गत्वा तदंतिके ।
उच्चै रुरोद विरजे विरजे चेति संस्मरन् ॥ 49 ॥

That is million Yojanas wide and four times as

long. Even to this day Virajā is existing, testifying to Thy Glory (near Puri, Jagannātha)! When I went back to My home Thou didst go to Virajā again and cried aloud 'O Viraje! O Viraje!'

तदा तोयात्समुत्थाय सा योगात्सिद्धयोगिनी ।
सालंकरा मूर्तिमती ददौ तुभ्यं च दर्शनम् ॥ 50 ॥
ततस्तां च समाक्षिप्य वीर्याधानं कृतं त्वया ।
ततो बभूवुस्तस्यां च समुद्राः सप्त एव च ॥ 51 ॥

Hearing Your cry, Virajā, the Siddha Yoginī arose from the waters, out of Her Yogic power, and when She showed Thee Her divine appearance, decked with ornaments, Thou didst draw Her to Thy side and cast Thy seed in Her. It is owing to the casting of that seed in the womb of Virajā that the seven oceans have come into existence!

दृष्टस्त्वं शोभया गोप्या युक्तश्चंपककानने ।
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया ॥ 52 ॥
शोभा देहं परित्यज्य जगाम चंद्रमंडले ।
ततस्तस्याः शरीरं च स्निग्धं तेजो बभूव ह ॥ 53 ॥

Secondly—One day I saw Thee in actual intercourse with the Gopī named Śobhā! Hearing My footsteps, Thou fled'st away that day also. Out of shame Śobhā quitted Her body and departed to the sphere of Moon (Candra Maṇḍal). The cooling effect of the Moon is due to this Śobhā.

संविभज्य त्वया दत्तं हृदयेन विदूयता ।
रत्नाय किंचित्स्वर्णाय किंचिन्मणिवराय च ॥ 54 ॥
किंचित्स्त्रीणां मुखाब्जेभ्यः किंचिद्राज्ञे च किंचन ।
किंचित्किसलयेभ्यश्च पुष्पेभ्यश्चापि किंचन ॥ 55 ॥
किंचित्फलेभ्यः पक्वेभ्यः सस्येभ्यश्चापि किंचन ।
नृपदेवगृहेभ्यश्च संस्कृतेभ्यश्च किंचन ॥ 56 ॥

When Śobhā was thus distressed, Thou didst divide Her and put some parts to gems and jewels, part to gold, partly to excellent pearls and gems, partly on the face of women, partly to the bodies of Kings, partly to the leaves of trees, partly to flowers, partly to ripe fruits, partly to corns, partly to palaces and temples, partly to purified materials, partly to young and tender shoots and foliage, and partly to milk.

किंचिन्नूतनपत्रेभ्यो दुग्धेभ्यश्चापि किंचन ।
दृष्टस्त्वं प्रभया गोप्या युक्तो वृन्दावने वने ॥ 57 ॥
सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया ।
प्रभा देहं परित्यज्य जगाम सूर्यमंडपे ॥ 58 ॥
ततस्तस्याः शरीरं च तीव्रं तेजो बभूव ह ।
संविभज्य त्वया दत्तं प्रेम्णा प्ररुदता पुरा ॥ 59 ॥
विसृष्टं चक्षुषोः कृष्ण लज्जया मद्भयेन च ।
हुताशनाय किंचिच्च यक्षेभ्यश्चापि किंचन ॥ 60 ॥
किंचित्पुरुषसिंहेभ्यो देवेभ्यश्चापि किंचन ।
किंचिद्विष्णुजनेभ्यश्च नागेभ्योऽपि च किंचन ॥ 61 ॥

Thirdly—I saw Thee united with Prabhā Gopī in Vṛndāvana. Thou fled'st away, hearing My footsteps. Out of shame, Prabhā quitted Her body and departed to the Solar atmosphere. This Prabhā (lustre) is fierce luminosity of the Solar atmosphere. Out of the pangs of separation Thou criedest and didst divide Prabhā and didst put some parts in Fire, partly amidst the Yakṣas, partly into lions, among men, partly amongst the Devas, partly in Vaiṣṇavas, partly in serpents, partly in Brāhmaṇas, partly in Munis, partly in ascetics, and partly in fortunate and prosperous ladies.

ब्राह्मणेभ्यो मुनिभ्यश्च तपस्विभ्यश्च किंचन ।
स्त्रीभ्यः सौभाग्ययुक्ताभ्यो यशस्विभ्यश्च किंचन ॥ 62 ॥
तत्तु दत्त्वा च सर्वेभ्यः पूर्वं प्ररुदितं त्वया ।
शांतिगोप्या युतस्त्वं च दृष्टोऽसि रासमंडले ॥ 63 ॥
वसंते पुष्पशय्यायां माल्यवांश्चंदनोक्षितः ।
रत्नप्रदीपैर्युक्तं च रत्ननिर्माणमंदिरे ॥ 64 ॥
रत्नभूषणभूषाढ्यो रत्नभूषितया सह ।
तया दत्तं च तांबूलं भुक्तवांश्च पुरा विभो ॥ 65 ॥

Thou hadst to weep then after Thou hadst thus divided Prabhā, for Her separation and and fourthly I saw Thee in love union with the Gopī Śānti in Rāsa Maṇḍalam. On the coming of the spring season, one day Thou with garlands of flowers on Thy neck and with Thy body besmeard with sandal paste and decked with ornaments, wast sleeping on a bed of flowers with Śānti Gopī, decked with gems, in a temple made of gems and pearls and illumined by a lamp of jewels and Thou wast chewing the betel, given by Thy beloved.

सद्यो मच्छब्दमात्रेण तिरोधानं कृतं त्वया ।
शांतिर्देहं परित्यज्य भिया लीना त्वयि प्रभो ॥ 66 ॥
ततस्तस्याः शरीरं च गुणश्रेष्ठं बभूव ह ।
संविभज्य त्वया दत्तं प्रेम्णा प्ररुदता पुरा ॥ 67 ॥
विश्वे तु विपिने किंचिद्‌ब्रह्मणे च मयि प्रभो ।
शुद्धसत्त्वस्वरूपायै किंचिल्लक्ष्म्यै पुरा विभो ॥ 68 ॥
त्वन्मन्त्रोपासकेभ्यश्च शाक्तेभ्यश्चापि किंचन ।
तपस्विभ्यश्च धर्माय धर्मिष्ठेभ्यश्च किंचन ॥ 69 ॥

Hearing My sound Thou fled'st away. Śānti Gopī, too, out of fear and shame quitted Her body and disappeared in Thee. Therefore Śānti is reckoned as one of the noblest qualities. Out of the pain of separation. Thou didst divide the body of Śānti and distributed partly to forests, partly to Brahmā, partly to Me, partly to Śuddha Sattvā Lakṣmī, partly to Thy Mantra worshippers, partly to My Mantra worshippers, partly to the ascetics, partly to Dharma, and partly to the religions persons.

मया पूर्वं च त्वं दृष्टो गोप्या च क्षमया सह ।
सुवेषयुक्तो मालावान्गंधचंदनचर्चितः ॥ 70 ॥
रत्नभूषितया गंधचंदनोक्षितया सह ।
सुखेन मूर्च्छितस्तल्पे पुष्पचंदनचर्चिते ॥ 71 ॥

Fifthly—Dost Thou remember that one day anointing all over Thy body fully with the sandal paste and good scent and with garlands on Thy neck, well dressed, decked with jewels, Thou wast sleeping with Kṣamā (forgiveness) Gopī in ease and happiness, on a nice bedding interpersed with flowers and well scented.

श्लिष्टो निद्रितया सद्यः सुखेन नवसंगमात् ।
मया प्रबोधिता सा च भवांश्च स्मरणं कुरु ॥ 72 ॥
गृहीतं पीतवस्त्रं च मुरली च मनोहरा ।
वनमालाकौस्तुभश्चाप्यमूल्यं रत्नकुंडलम् ॥ 73 ॥

Thou wert so much overpowered by sleep after fresh intercourse that when I went and disturbed, then Thou two didst get up from the sweet sleep. I took away Thy yellow robes, the beautiful Muralī (flute), garlands made forest, Kaustubha gems, and invaluable earrings of pearls and gems.

पश्चात्प्रदत्तं प्रेम्णा च सखीनां वचनादहो ।
लज्जया कृष्णवर्णोऽभूद्भवान्पापेन यः प्रभो ॥ 74 ॥
क्षमा देहं परित्यज्य लज्जया पृथिवीं गता ।
ततस्तस्याः शरीरं च गुणश्रेष्ठं बभूव ह ॥ 75 ॥
संविभज्य त्वया दत्तं प्रेम्णा प्ररुदता पुनः ।
किंचिद्दत्तं विष्णवे च वैष्णवेभ्यश्च किंचन ॥ 76 ॥
धार्मिकेभ्यश्च धर्माय दुर्बलेभ्यश्च किंचन ।
तपस्विभ्योऽपि देवेभ्यः पंडितेभ्यश्च किंचन ॥ 77 ॥

I gave it back to Thee at the earnest request of the Sakhīs. Thy body turned black with sin and dire shame. Kṣamā then quitted Her body out of shame and went down to the earth. Therefore Kṣamā turned out to be the repository of best qualifies. Out of affection to Her, Thou didst divide Her body and distributed them partly to Viṣṇu, partly to the Vaiṣṇavas partly to Dharma, partly to the religious persons, partly to weak persons, partly to ascetics, partly to the Devas, and partly to the Paṇḍits (literany persons).

एतत्ते कथितं सर्वं किं भूयः श्रोतुमिच्छसि ।
त्वद्गुणं चैव बहुशो न जानामि परं प्रभो ॥ 78 ॥
इत्येवमुक्त्वा सा राधा रक्तपंकजलोचना ।
गंगां वक्तुं समारेभे नम्रास्यां लज्जितां सतीम् ॥ 79 ॥

O Lord! Thus I have described Thy qualities as far as I know. What more dost Thou want to hear? Thou hast many qualities! But I am not aware of them. Having thus spoken, the red-lotus eyed Rādhā began to rebuke Gaṅgā sitting by the side of Śrī Kṛṣṇa with Her head bent low out of shame.

गंगा रहस्यं विज्ञाय योगेन सिद्धयोगिनी ।
तिरोभूय सभामध्ये स्वजलं प्रविवेश सा ॥ 80 ॥

At this time Gaṅgā, who was a Siddha Yoginī came to know all the mysteries, and instantly disappeared from the assembly in Her own water form.

राधा योगेन विज्ञाय सर्वत्रावस्थितां च ताम् ।
पानं कर्तुं समारेभे गंडूषात्सिद्धयोगिनी ॥ 81 ॥
गङ्गा रहस्यं विज्ञाय योगेन सिद्धयोगिनी ।
श्रीकृष्णचरणांभोजे विवेश शरणं ययौ ॥ 82 ॥

The Siddha Yoginī Rādhā came to know also,

by Her Yogic power, the secrets of Gaṅgā and became ready to drink the whole water in one sip. Gaṅgā, knowing this intention of Rādhā, by Her Yogic power, took refuge of Kṛṣṇa and entered into His feet.

गोलोके सा च वैकुण्ठे ब्रह्मलोकादिके तथा ।
ददर्श राधा सर्वत्र नैव गङ्गां ददर्श सा ॥ 83 ॥
सर्वत्र जलशून्यं च शुष्कपंकं च गोलकम् ।
जलजंतुसमूहैश्च मृतदेहैः समन्वितम् ॥ 84 ॥

Then Rādhā began to look out for Gaṅgā everywhere: First She searched in Goloka, then Vaikuṇṭha, then Brahma-loka; then She searched all the Lokas one by one but nowhere did She find Gaṅgā. All the places in Goloka became void of of water; all turned out dried mud and all the aquatic animals died and fell to the ground.

ब्रह्मविष्णुशिवानंतधर्मेन्द्रेंद्रदिवाकराः ।
मनवो मुनयः सर्वे देवसिद्धतपस्विनः ॥ 85 ॥

And Brahmā, Viṣṇu, Śiva, Ananta, Dharma Indra, Moon, Sun, Manus, Munis, Siddhas, ascetics all became very thirsty and their throats became parched.

गोलोकं च समाजग्मुः शुष्ककण्ठोष्ठतालुकाः ।
सर्वे प्रणेमुर्गोविंदं सर्वेशं प्रकृतेः परम् ॥ 86 ॥
वरं वरेण्यम्वरदम्वरिष्ठम्वरकारणम् ।
गोपिकागोपवृन्दानां सर्वेषां प्रवरम्प्रभुम् ॥ 87 ॥
निरीहञ्च निराकारं निर्लिप्तं च निराश्रयम् ।
निर्गुणं च निरुत्साहं निर्विकारं निरञ्जनम् ॥ 88 ॥
स्वेच्छामयं च साकारं भक्तानुग्रहकारकम् ।
सत्त्वस्वरूपं सत्येशं साक्षिरूपं सनातनम् ॥ 89 ॥

They then went to Goloka, and bowed down with devotion to Śrī Kṛṣṇa, Who was the Lord of all, beyond Prakṛti, the Supreme, worthy to be worshipped, the Bestower of boons, the Best, and the Cause of boons; Who is the Lord of Gopas and Gopīs; Who is formless, without any desire, unattached, without refuge, attributeless, without any enthusiasm, changeless, and unstained; Who is All Will and who assumes forms to show favour to His devotees; Who is Sattva, the Lord of truth, the Witness and eternal Puruṣa, and Who is the Highest, the Supreme Lord, the Best and Excellent, the Highest Self and the Supreme God. They began to hymn Him.

परं परेशं परमं परमात्मानमीश्वरम् ।
प्रणम्य तुष्टुवुः सर्वे भक्तिनम्रात्मकन्धराः ॥ 90 ॥
सगद्गदाः साश्रुनेत्राः पुलकांकितविग्रहाः ।
सर्वे संस्तूय सर्वेशं भगवंतं परात्परम् ॥ 91 ॥

All were filled with intese feelings with devotion; tears of love were flowing from their eyes and the bodies of all were filled with ecstacy, the hairs standing in ends.

ज्योतिर्मयं परं ब्रह्म सर्वकारणकारणम् ।
अमूल्यरत्ननिर्माणचित्रसिंहासनस्थितम् ॥ 92 ॥
सेव्यमानं च गोपालैः श्वेतचामरवायुना ।
गोपालिकानृत्यगीतं पश्यतं सस्मितं मुदा ॥ 93 ॥
प्राणाधिकप्रियतमं राधावक्षस्थलस्थितम् ।
तया प्रदत्तं तांबूलं भुक्तवंतं सुवासितम् ॥ 94 ॥
परिपूर्णतमं रासे ददृशुश्च सुरेश्वरम् ।
मुनयो मनवः सिद्धास्तापसाश्च तपस्विनः ॥ 95 ॥

He was Para Brahma; His Substance was made of Transcendental Light, Who is the Cause of all Causes, who was seated in a wonderful throne, built of invaluable gems and jewels, who was being fanned by the Gopas with white chowries, who was seeing hearing with great delight, and smiling countenance, the dancing and singing of the Gopīs, who was chewing the scented betel offered by Rādhā and who residing in the heart of His dearest Śrī Rādhā, who was the Perfect, all pervading, and the Lord of the Rāsa Circle. The Manus, Munis, and the ascetics all bowed down to Śrī Kṛṣṇa, no sooner they beheld Him.

प्रहृष्टमनसः सर्वे जग्मुः परमविस्मयम् ।
परस्परं समालोक्य प्रोचुस्ते च चतुर्मुखम् ॥ 96 ॥
निवेदितं जगन्नाथं स्वाभिप्रायमभीप्सितम् ।
ब्रह्मा तद्वचनं श्रुत्वा विष्णुं कृत्वा स्वदक्षिणे ॥ 97 ॥
वामतो वामदेवं च जगाम कृष्णसन्निधिम् ।
परमानन्दयुक्तं च परमानन्दरूपिणम् ॥ 98 ॥

Joy and wonder at once caught hold of their

hearts. They then looked at one another and gave over to Brahmā the task of communicating their feelings. The four faced Brahmā, with Viṣṇu on His right and Vāma Deva on His left, gradually came in front of Śrī Kṛṣṇa. Wherever He cast His glance in the Rāsa Maṇḍalam, He saw Śrī Kṛṣṇa, full of the Highest Bliss, of the nature of the Highest Bliss, sitting.

सर्वं कृष्णमयं धाता ददर्श रासमंडले ।
सर्वं समानवेषं च समानासनसंस्थितम् ॥ 99 ॥
द्विभुजं मुरलीहस्तं वनमालाविभूषितम् ।
मयूरपिच्छचूडं च कौस्तुभेन विराजितम् ॥ 100 ॥
अतीव कमनीयं च सुन्दरं शांतविग्रहम् ।
गुणभूषणरूपेण तेजसा वयसा त्विषा ॥ 101 ॥

All have turned out Kṛṣṇas; their seats were all uniform; all were two armed and with flutes in their hands; on every one's neck is the forest garland; peacock's tail was on the top of everyone's crest and Kaustubha jewels were on and their breasts. The Forms of all of them were very beautiful; very lovely and very peaceful. No difference at all between them whether in form, or in qualities, or in ornaments, or in radiance, in age, in lustre, in no respect no one was inferior to another.

परिपूर्णतमं सर्वं सर्वैश्वर्यसमन्वितम् ।
किं सेव्यं सेवकं किं वा दृष्ट्वा निर्वक्तुमक्षमः ॥ 102 ॥
क्षणं तेजःस्वरूपं च रूपं तत्र स्थितं क्षणम् ।
निराकारं च साकारं ददर्श द्विविधं क्षणम् ॥ 103 ॥

No one was imperfect; no one was deficient in lordliness. It was indeed very difficult to make out who was the master and who was the servant. Sometimes He is seen in His Teja form as the Great Light, and there is nothing else; sometimes there is that Clear Divine Form; sometimes He comes Formless; sometimes with form; and again sometimes both with and without form.

एकमेव क्षणं कृष्णं राधया रहितं परम् ।
प्रत्येकासनसंस्थं च तया सार्धं च तत्क्षणम् ॥ 104 ॥
राधारूपधरं कृष्णं कृष्णरूपं कलत्रकम् ।
स्त्रीरूपं च पुरुषं विधाता ध्यातुमक्षमः ॥ 105 ॥

Sometimes there is no Rādhā; there is only Kṛṣṇa; And sometimes again in every seat there is the Yugal Mūrti Rādhā and Kṛṣṇa combined. Sometimes Rādhā assumes the form of Kṛṣṇa. So the Creator Brahmā could not make out whether Śrī Kṛṣṇa was a female or a male. At last He meditated on Śrī Kṛṣṇa in his heart-lotus and began to chant hymns to Him with devotion and prayed for fogiveness for his misdoings.

हृत्पद्मस्थं च श्रीकृष्णं ध्यात्वा ध्यानेन चक्षुषा ।
चकार स्तवनं भक्त्या परिहारमनेकधा ॥ 106 ॥
ततः स्वचक्षुरुन्मील्य पुनश्च तदनुज्ञया ।
ददर्श कृष्णमेकं च राधावक्षःस्थलस्थितम् ॥ 107 ॥

When Śrī Kṛṣṇa got pleased, the Creator, opening His eyes, saw Śrī Kṛṣṇa on the breast of Śrī Rādhā. There were His attendants on all the sides and the Gopīs all around. Seeing this, Brahmā, Viṣṇu, and Maheśvara bowed down to Him and sang His praises.

स्वपार्षदैः परिवृतं गोपीमंडलमंडितम् ।
पुनः प्रणेमुस्तं दृष्ट्वा तुष्टुवुः परमेश्वरम् ॥ 108 ॥
तदभिप्रायमाज्ञाय तानुवाच रमेश्वरः ।
सर्वात्मा स च सर्वज्ञः सर्वेशः सर्वभावनः ॥ 109 ॥

श्रीभगवानुवाच

आगच्छ कुशलं ब्रह्मन्नागच्छ कमलापते ।
इहागच्छ महादेव शश्वत्कुशलमस्तु वः ॥ 110 ॥

Śrī Kṛṣṇa, the Lord of Lakṣmī', the Omnipresent Cause of all, the Lord of all, and the Internal Ruler of all, knew their intentions and, addressing them, separately said: "O Brahaman! Is it all well with you? O Lord of Kamala! Come here. O Mahādeva! Come here; let all be well to you.

आगता हि महाभाग गङ्गानयनकारणात् ।
गङ्गा च चरणाम्भोजे भयेन शरणं गता ॥ 111 ॥
राधे मां पातुमिच्छन्तीं दृष्ट्वा मत्सन्निधानतः ।
दास्यामीमां च भवतां यूयं कुरुत निर्भयाम् ॥ 112 ॥

You all have come to me for Gaṅgā. Gaṅgā has taken refuge under My feet out of fear for Rādhā. Seeing Gaṅgā by My side, Rādhā wanted to drink Her up. However I will give over Gaṅgā to the

hands of you all; but you will have to pray to Rādhā, so that Gaṅgā becomes fearless of Her.

श्रीकृष्णस्य वचः श्रुत्वा सस्मितः कमलोद्भवः।
तुष्टाव राधामाराध्यां श्रीकृष्णपरिपूजिताम् ॥ 113 ॥
वक्त्रैश्चतुर्भिः संस्तूय भक्तिनम्रात्मकंधरः ।
धाता चतुर्णा वेदानामुवाच चतुराननः ॥ 114 ॥

The lotus born Brahmā smiled at Śrī Kṛṣṇa's words and began to sing hyms to Rādhā, Who is fit to be worshipped by all. The Creator Brahmā, the Compiler of the Four Vedas, the Four-faced One praised Rādhā with His Four heads, bent low and addressed Her thus:

चतुरानन उवाच

गङ्गा त्वदङ्गसम्भूता प्रभोश्च रासमण्डले ।
युवयोर्द्रवरूपा सा मुग्धयोः शङ्करस्वनात् ॥ 115 ॥
कृष्णांशा च त्वदंश च त्वत्कन्यासदृशी प्रिया ।
त्वन्मंत्रग्रहणं कृत्वा करोतु तव पूजनम् ॥ 116 ॥

Brahmā said: "O Rādhe! Gaṅgā, appeared from Thee and the Lord Śrī Kṛṣṇa. Both of you were transformed before into the liquid forms in the Rāṣā Maṇḍalam, on hearing the music of Śaṅkara. And That Lquid Form is Gaṅgā. So She is born of Thee and Śrī Kṛṣṇa. Hence She is like Thy daughter and to be loved as such. She will be initiated in Thy Mantra and She will worship Thee.

भविष्यति पतिस्तस्या वैकुण्ठेशश्चतुर्भुजः ।
भूस्थायाः कलया तस्याः पतिर्लवणवारिधिः ॥ 117 ॥
गोलोकस्था च या गङ्गा सर्वत्रस्था तथाम्बिके ।
तदंबिका त्वं देवेशी सर्वदा सा त्वदात्मजा ॥ 118 ॥

The four armed Lord of Vaikuṇṭha will be Her husband. And when She will appear in parts on earth, the Salt Ocean will be Her husband, O Mother! The Gaṅgā that dwells in Goloka, is dwelling everywhere. O Governess of the Devas! Thou art Her mother; and She is always Thy Self born daughter."

ब्रह्मणो वचनं श्रुत्वा स्वीचकार च सस्मिता ।
बहिर्बभूव सा कृष्णपादाङ्गुष्ठनखाग्रतः ॥ 119 ॥
तत्रैव सत्कृता शान्ता तस्थौ तेषां च मध्यतः ।
उवास तोयादुत्थाय तदधिष्ठातृदेवता ॥ 120 ॥
तत्तोयंब्रह्मणाकिञ्चित्स्थापितंचकमण्डलौ ।
किञ्चिद्दधार शिरसि चन्द्रार्धकृतशेखरः ॥ 121 ॥

Hearing, thus, the words of Brahmā, Rādhā gave Her assent towards the protection of Gaṅgā. And then Gaṅgā appeared from the toe-tip of Śrī Kṛṣṇa. The liquid Gaṅgā, then, assumed Her own form and, getting up from water, was received with great honour by the Devas. Bhagavān Brahmā took a little of that Ganges water in His Kamaṇḍalu and Bhagavān Mahādeva kept some of it in His own head.

गङ्गायै राधिकामन्त्रं प्रददौ कमलोद्भवः ।
तत्स्तोत्रकवचं पूजां विधानं ध्यानमेव च ॥ 122 ॥
सर्वं तत्सामवेदोक्तं पुरश्चर्याक्रमं तथा ।
गङ्गा तामेव संपूज्य वैकुंठं प्रययौ सह ॥ 123 ॥

The lotus born Brahmā, then, initiated Gaṅgā into the Rādhā Mantra and gave Her instructions, Rādhā Stotra (hymn of Rādhā) according to the Sāma Veda, Rādhā Kavaca (protection mantras), Rādhā Dhyān (meditation on Rādhā), method of worship of Rādhā, and Rādhā's puraṣcaraṇa. Gaṅgā worshipped Rādhā according to these instructions and went to Vaikuṇṭha.

लक्ष्मीः सरस्वती गङ्गा तुलसी विश्वपावनी ।
एता नारायणस्यैव चतस्त्रो योषितो मुने ॥ 124 ॥
अथ तं सस्मितः कृष्णो ब्रह्माणं समुवाच सः ।
सर्वकालस्य वृत्तांतं दुर्बोधमविपश्चिताम् ॥ 125 ॥

O Muni! Lakṣmī, Sarasvatī, Gaṅgā, and the world purifying Tulasī, these four became the wives of Nārāyaṇa. Kṛṣṇa, then, smiled and explained to Brahmā the history of Time, hardly to be comprehended by others.

श्रीकृष्ण उवाच

गृहाण गङ्गां हे ब्रह्मन् हे विष्णो हे महेश्वर ।
शृणु कालस्य वृत्तांतं मत्तो ब्रह्मन्निशामय ॥ 126 ॥
यूयं च येऽन्ये देवाश्च मुनयो मनवस्तथा ।
सिद्धा यशस्विनश्चैव ये येऽत्रैव समागताः ॥ 127 ॥

He then spoke: "O Brahmā! O Viṣṇu! O Maheśvara! Now you better take Gaṅgā and I will now tell you what a change has been effected by this time. Hear.

You, the three Devas, the other Devas, Munis, Manus, Siddhas, and other Mahātmās that are present here, are living now. For this region of Goloka is not affected by Kāla (Time). Now the Kalpa is going to expire.

एते जीवन्ति गोलोके कालचक्रविवर्जिते ।
जलाप्लुते सर्वविश्वं जातं कल्पक्षयोऽधुना ॥ 128 ॥
ब्रह्माद्या येऽन्यविश्वस्थास्ते विलीनाधुना मयि ।
वैकुण्ठं च विना सर्वं जलमग्नं च पद्मज ॥ 129 ॥

So in the other regions than Goloka and Vaikuṇṭha, the Brahmās, etc., that were existing in all other Universes, have all now dissolved in My Body. O Lotus-born! Save Goloka and Vaikuṇṭha, all are now under water, the pre-state of earth.

गत्वा सृष्टिं कुरु पुनर्ब्रह्मलोकादिकं भवम् ।
स्वं ब्रह्मांडं विरचय पश्चाद्गङ्गा प्रयास्यति ॥ 130 ॥
एवमन्येषु विश्वेषु सृष्टौ ब्रह्मादिकं पुनः ।
करोम्यहं पुनः सृष्टिं गच्छ शीघ्रं सुरैः सह ॥ 131 ॥

Batter go and create your own Brahmāṇḍas and Gaṅgā will go to that newly created Brahmāṇḍa. I will also create other worlds and the Brahmās thereof. Now you all better go with the Devas and do your own works respectively.

गतो बहुतरः कालो युष्माकं च चतुर्मुखाः ।
गताः कतिविधास्ते च भविष्यन्ति च वेधसः ॥ 132 ॥
इत्युक्त्वा राधिकानाथो जगामांतःपुरे मुने ।
देवा गत्वा पुन सृष्टिं चक्रुरेव प्रयत्नतः ॥ 133 ॥

You have waited here for a long interval. As many Brahmās that have fallen all appear again." Thus saying Śrī Kṛṣṇa, the Lord of Rādhā went to His Inner Chamber. The Devas also instantly retired from that spot and engaged themselves earnestly in the creation work.

गोलोके सा स्थिता गङ्गा वैकुण्ठे शिवलोकके ।
ब्रह्मलोके स्थिताऽन्यत्र यत्र यत्र पुरः स्थिता ॥ 134 ॥
तत्रैव सा गता गङ्गा चाज्ञया परमात्मनः ।
निर्गता विष्णुपादाब्जात्तेन विष्णुपदी स्मृता ॥ 135 ॥
इत्येवं कथितं ब्रह्मन्गंगोख्यानमुत्तमम् ।
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि ॥ 136 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे गंगोपाख्याने त्रयोदशोऽध्यायः ॥ 13 ॥

Gaṅgā remained as before till then in the region of Goloka, Vaikuṇṭha, Śivaloka, Brahma-loka, and in other places, by the command of Śrī Kṛṣṇa. She is named Viṣṇupadī, because She appeared from the feet of Viṣṇu. Thus I have described to you this plesant, essential story of Gaṅgā, leading to liberation. What more do you now want to hear? Say.

Here ends the Thirteenth Chapter the anecdote of Gaṅgā in the Ninth Book in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIV

On Gaṅgā, as the Wife of Nārāyaṇa

नारद उवाच

लक्ष्मीः सरस्वती गंगा तुलसी विश्वपावनी ।
एता नारायणस्यैव चतस्रश्च प्रिया इति ॥ 1 ॥
गंगा जगाम वैकुण्ठमिदमेव श्रुतं मया ।
कथं सा तस्य पत्नी च बभूवेति च न श्रुतम् ॥ 2 ॥

Nārada said: O Lord! Gaṅgā, Lakṣmī, Sarasvatī, and the world purifying Tulasī, these four, are dearest to Nārāyaṇa. Out of these, Gaṅgā went did the region of Goloka to Vaikuṇṭha. So I have heard. But how did She come to be the wife of Nārāyaṇa. I have not heard. Kindly describe this.

श्रीनारायण उवाच

गंगा जगाम वैकुण्ठं तत्पश्चाज्जगतां विधिः ।
गत्वोवाच तया सार्धं प्रणम्य जगदीश्वरम् ॥ 3 ॥

Nārāyaṇa said: Brahmā came from Goloka to the region of Vaikuṇṭha accompanied by Gaṅgā.

ब्रह्मोवाच

राधा कृष्णांगसंभूता या देवी द्रवरूपिणी ।
नवयौवनसंपन्ना सुशीला सुंदरी वरा ॥ 4 ॥
शुद्धसत्त्वस्वरूपा च क्रोधाहंकारवर्जिता ।
तदंगसंभवा नान्यं वृणोतीयं च तं विना ॥ 5 ॥

Brahmā said to Nārāyaṇa: O Lord! Gaṅgā, born of the bodies of Rādhā and Kṛṣṇa, full of youth, modest, extraordinarily beautiful, of pure Śuddha Sattva, and void of anger and egoism, does not like to marry anyone save Thee as She is born of Thee.

तत्रातिमानिनी राधा सा च तेजस्विनी वरा ।
समुद्युक्ता पातुमिमां भीतेयं बुद्धिपूर्वकम् ॥ 6 ॥
विवेश चरणांभोजे कृष्णस्य परमात्मनः ।
सर्वत्र गोलकं शुष्कं दृष्ट्वाऽहमगमं तदा ॥ 7 ॥

But Rādhā is of a very proud nature and very wrathful. She was even ready to drink up Gaṅgā. But Gaṅgā at once and intelligently took refuge into the feet of Śrī Kṛṣṇa. So the whole Goloka became void of water.

गोलोके यत्र कृष्णश्च सर्ववृत्तांतप्राप्तये ।
सर्वांतरात्मा सर्वेषां ज्ञात्वाऽभिप्रायमेव च ॥ 8 ॥
बहिश्चकार गंगां च पादांगुष्ठनखाग्रतः ।
दत्त्वाऽस्यै राधिकामंत्रं पूरियत्वा च गोलका ॥ 9 ॥

Seing this, I have come here to know in particular the whole history of the case. Then Śrī Kṛṣṇa, the Knower and the Ruler of the hearts of all, came to know my heart and instantly caused Gaṅgā to issue from His toe and handed Her over to me. I bowed down to Śrī Kṛṣṇa and now I have come with Gaṅgā to Thee.

प्रणम्य तां च राधेशं गृहीत्वाऽत्रागम प्रभो ।
गांधर्वेण विवाहेन गृहाणेमां सुरेश्वरीम् ॥ 10 ॥
सुरेश्वरेषु रसिको रसिकेयं समागता ।
त्वं रत्नं पुंसु देवेश स्त्रीरत्नं स्त्रीष्वियं सती ॥ 11 ॥

Now Thou dost marry the Sureśvarī Gaṅgā according to the Gāndharva rule of marriage. As Thou art a Deva of taste and humorous in the assembly of the Devas, so Gaṅgā is. As Thou art a gem amongst the males, so She is the gem amongst the females.

विदग्धाया विदग्धेन संगमो गुणवान्भवेत् ।
उपस्थितां स्वयं कन्यां न गृह्णातीह यः पुमान् ॥ 12 ॥
तं विहाय महालक्ष्मी रुष्टा याति न संशयः ।
यो भवेत्पंडितः सोऽपि प्रकृतिं नावमन्यते ॥ 13 ॥

And the union of a humorous man with a humorous woman is axceedingly pleasant. Now marry this Lady who has come of Her own accord to Thee. Śrī Mahā Lakṣmī becomes annoyed with one who dest not marry a woman who has come spontaneously. There is no doubt in this. The wise men do never insult the Prakṛti.

सर्वे प्राकृतिकाः पुंसः कामिन्यः प्रकृतेः कलाः ।
त्वमेव भगवान्नाथो निर्गुणः प्रकृतेः परः ॥ 14 ॥
अर्धाङ्गं द्विभुजः कृष्णो योऽर्धांगेन चतुर्भुजः ।
कृष्णवामांगसंभूता बभूव राधिका पुरा ॥ 15 ॥

All the Puruṣas (males) are born of Prakṛti and all the females are parts of Prakṛti. So Prakṛti and Puruṣa are both inseparable and verily one and the same. So these two should never insult each other. (If Thou sayest that Gaṅgā is attached to Kṛṣṇa; how canst Thou marry Her. He reply is) As Śrī Kṛṣṇa is beyond the attributes and beyond Prakṛti, so Thou also above Prakṛti. The one-half of Śrī Kṛṣṇa is two armed; the other half of Śrī Kṛṣṇa is four-armed.

दक्षिणांशः स्वयं सा च वामांशा कमला तथा ।
तेनेयं त्वां वृणोत्येव यतस्त्वद्देहसंभवा ॥ 16 ॥
एकांगं चैव स्त्रीपुंसोर्यथा प्रकृतिपूरुषौ ।
इत्येवमुक्त्वा धाता तां तं समर्प्य जगाम सः ॥ 17 ॥

Rādhā has appeared from the left side of Śrī Kṛṣṇa. He Himself is the right half and Padmā is His left-half. (As there is no difference between Rādhā and Kamalā so there is no difference between Śrī Kṛṣṇa and Thee. Therefore as Gaṅgā is born of Thy body, she wants to marry Thee. As Prakṛti and Puruṣa are really one and the same without any difference, so the males and females are one.

गांधर्वेण विवाहेन तां जग्राह हरिः स्वयम् ।
नारायणः करं धृत्वा पुष्पचंदनचर्चितम् ॥ 18 ॥
रेमे रमापतिस्तत्र गंगया सहितो मुदा ।
गंगा पृथ्वीं गता या सा स्वस्थानं पुनरागता ॥ 19 ॥

Thus speaking to Nārāyaṇa, Brahmā handed Gaṅgā over to Nārāyaṇa and went away. Nārāyaṇa, then, married Gaṅgā smeared with sandal paste and

flowers, according to the rules of the Gandharva marriage. The Lord of Lakṣmī then spent his time happily in enjoyment with Gaṅgā. Gaṅgā had to go to the earth (under the Bhāratī's curse) and afterwards returned to Vaikuṇṭha.

निर्गता विष्णुपादाब्जात्तेन विष्णुपदीति च।
मूर्च्छां संप्राप सा देवी नवसंगमलीलया ॥ 20 ॥
रसिका सुखसंभोगाद्रसिकेश्वरसंयुता ।
तां दृष्ट्वा दुःखिता वाणी पद्मया वर्जिताऽपि च ॥ 21 ॥

As Gaṅgā appeared from the feet of Viṣṇu, She denominated Viṣṇupadī. Gaṅgā Devī was very much overpowered with enjoyment in Her first intercourse with Nārāyaṇa; so much so that She remained, motionless. Thus Gaṅgā spent the days happily with Nārāyaṇa. Sarasvatī's jealousy towards Gaṅgā did not disappear. though She was advised by Lakṣmī Devī not to do so. Sarasvatī cherished incessantly the feeling of jealousy towards Gaṅgā. But Gaṅgā had not the least feeling of jealousy towards Sarasvatī.

नित्यमीर्ष्यति ता वाणी न च गंगा सरस्वतीम् ।
गंगा शशाप कोपेन भारते च हरिप्रिया ॥ 22 ॥
गङ्गया सह तस्यैव तिस्रो भार्या रमापतेः ।
सार्धं तुलस्या पश्चाच्च चस्त्रश्चाभवन्मुने ॥ 23 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कंधे चतुर्दशोऽध्यायः ॥ 14 ॥

At last, one day, when vexed too much, Gaṅgā became angry and cursed Sarasvatī to take Her birth in Bhārata. So Lakṣmī, Sarasvatī and Gaṅgā were the wives of Nārāyaṇa. Lastly Tulasī became the wife of Nārāyaṇa. So the number of wives of Nārāyaṇa amounted to four.

Here ends the Fourteenth Chapter in the Ninth Book on the story of Gaṅgā becoming the wife of Nārāyaṇa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verse by Maharṣi Veda Vyāsa.

CHAPTER XV

On the Anecdote of Tulasī

नारद उवाच

नारायणप्रिया साध्वी कथं सा च बभव ह ।
तुलसी कुत्र संभूता का वा सा पूर्वजन्मनि ॥ 1 ॥
कस्य वा सा कुले जाता कस्य कन्या कुले सती ।
केन वा तपसा सा च संप्राप्ता प्रकृतेः परम् ॥ 2 ॥

Nārada said: O Bhagavan! How came the pure chaste Tulasī to the wife of Nārāyaṇa? Where was Her birth place? And what was She in Her previous birth? What family did She belong to? Whose daughter was She?

निर्विकारं निरीहं च सर्वविश्वस्वरूपकम् ।
नारायणं परं ब्रह्म परमेश्वरमीश्वरम् ॥ 3 ॥
सर्वाराध्यं च सर्वेशं सर्वज्ञं सर्वकारणम् ।
सर्वाधारं सर्वरूपं सर्वेषां परिपालकम् ॥ 4 ॥

And what austerities did She practise, that She got Nārāyaṇa for Her husband, Who is above Prakṛti, not liable to change without any effort, the Universal Self, Para Brahma and the Highest God; Who is the Lord of all, omniscient, the Cause of all, the Receptacle of all, Omnipresent, and the Preserver of all.

कथमेतादृशी देवी वृक्षत्वं समवाप ह ।
कथं साऽप्यसुरग्रस्ता संवभूव तपस्विनी ॥ 5 ॥
सुस्निग्धं मे मनो लोलं प्रेरयन्मां मुहुर्मुहुः ।
छेत्तुमर्हसि संदेहं सर्वं संदेहभंजन ॥ 6 ॥

And how did Tulasī, the chief Devī of Nārāyaṇa, turn out into a tree? Herself quite innocent, how She was attacked by the fierce Asura? O Remover of all doubts! My mind, plain and simple, has become restless. I am eager to hear all this. So kindly cut asunder all my doubts.

नारायण उवाच

मनुश्च दक्षसावर्णिः पुण्यवान्वैष्णवः शुचिः ।
यशस्वी कीर्तिमांश्चैव विष्णोरंशसमुद्भवः ॥ 7 ॥
तत्पुत्रौ ब्रह्मसावर्णिर्धर्मिष्ठो वैष्णवः शुचिः ।
तत्पुत्रो धर्मसावर्णिर्वैष्णवश्च जितेन्द्रियः ॥ 8 ॥
तत्पुत्रो रुद्रसावर्णिर्भक्तिमान्विजितेन्द्रियः ।

Nārāyaṇa said: O Nārada! The Manu Dakṣa

Sāvarṇi was very religious, devoted to Viṣṇu, of wide renown, of a great name, and born with Viṣṇu's parts. Dakṣa Sāvarṇi's son Brahma Sāvarṇi was also very religious, devoted to Viṣṇu and of a pure Śuddha Sattva Guṇa. Brahma Sāvarṇi's son, Dharma Sāvarṇi was devoted to Viṣṇu and He was the master of his senses.

तत्पुत्रो देवसावर्णिर्विष्णुव्रतपरायणः ॥ 9 ॥
तत्पुत्र इन्द्रसावर्णिर्महाविष्णुपरायणः ।
वृषध्वजश्च तत्पुत्रो वृषध्वजपरायणः ॥ 10 ॥

Dharma Sāvarṇi's sons Rudra Sāvarṇi was also a man of restraint and very devoted. Rudra Sāvarṇi's son was Deva Sāvarṇi, devoted to Viṣṇu. Deva Sāvarṇi's devoted to Viṣṇu. Deva Sāvarṇi's son was Indra Sāvarṇi. He was a great Bhakta of Viṣṇu. His son was Vṛṣadhvaja. But He was a fanatic Śaiva (devoted to Śiva).

यस्याश्रमे स्वयं शंभुरासीद्देवयुगत्रयम् ।
पुत्रादपि परः स्नेहो नृपे तस्मिञ्छिवस्य च ॥ 11 ॥
न च नारायणं मेने न लक्ष्मीं न सरस्वतीम् ।
पूजां च सर्वदेवानां दूरीभूतां चकार सः ॥ 12 ॥

At his house Śiva Himself remained for three Yugas according to the Deva measure. So much so that Bhagavān Bhūtanātha loved him more than His own son. Vṛṣadhvaja did not recognise Nārāyaṇa, nor Lakṣmī nor Sarasvatī nor another body. He discarded the worship of all the Devas. He worshipped Śaṅkara only.

भाद्रे मासि महालक्ष्मीपूजां मत्तो बभंज ह ।
तथा माघीयपंचम्यां विस्तृतां सर्वदैवतैः ॥ 13 ॥
पापः सरस्वतीपूजां दूरीभूतां चकार सः ।
यज्ञं च विष्णुपूजां च नर्दतं तं दिवाकरः ॥ 14 ॥

The greatly exciting Lakṣmī Pūjā (worship of Mahā Lakṣmī in the month of Bhādra and Śrī Pañcamī Pūjā in the month of Māgha, which are approved of by the Vedas, Vṛṣadhvaja put an entire stop to these and the Sarasvatī Pūjā. At this the Sun became angry with the King Vṛṣadhvaja, the discarder of the holy thread, the hater of Viṣṇu, and cursed Him thus:

चुकोप देवी भूपेंद्रं शशाप शिवकारणात् ।
भ्रष्टश्रीस्त्वं च भवेति तं शशाप दिवाकरः ॥ 15 ॥
शूलं गृहीत्वा तं सूर्यमधावच्छंकरः स्वयम् ।
पित्रा सार्द्धं दिनेशश्च ब्रह्माणं शरणं ययौ ॥ 16 ॥

"O King! As you are purely devoted to Śiva and Śiva alone, and as you do not recognise any other Devas, I say within no time, you will be deprived of all your wealth and prosperity." Śaṅkara, hearing this curse, became very angry and taking His trident, ran after the Sun. The Sun, becoming afraid, accomapined His father Kaśyapa and took refuge of Brahmā.

शिवस्त्रिशूलहस्तश्च ब्रह्मलोकं ययौ क्रुधा ।
ब्रह्मा सूर्यं पुरस्कृत्य वैकुण्ठं च ययौ भिया ॥ 17 ॥
ब्रह्मकश्यपमार्तंडाः संत्रस्ताः शुष्कतालुकाः ।
नारायणं च सर्वेशं ते ययुः शरणं भिया ॥ 18 ॥

Bhagavān Śaṅkara went to the Brahma Loka, with trident in His hands. Brahmā became afraid of Mahādeva and took Sun to the region of Vaikuṇṭha. Out of terror, the throats of Brahmā, Kaśyapa, and Sun became parched an dry and they all went afraid for refuge to Nārāyaṇa, the Lord of all.

मूर्ध्ना प्रणेमुस्ते गत्वा तुष्टुवुश्च पुनः पुनः ।
सर्वं निवेदनं चक्रुर्भयस्य कारणं हरौ ॥ 19 ॥
नारायणश्च कृपया तेभ्यश्च ह्यभयं ददौ ।
स्थिरा भवत हे भीता भयं किं च मयि स्थिते ॥ 20 ॥

They all bowed down to Him and praised Him frequently and finally informed Him of the cause of their coming and why they were so much afraid. Nārāyaṇa showed them mercy and granted them 'Abhaya' (no fear). "O You! Who are afraid, take rest. What cause of fear there can be to you, when I am here!"

स्मरंति ये यत्र यत्र मां विपत्तौ भयान्विताः ।
तांस्तव गत्वा रक्षामि चक्रहस्तस्त्वरान्वितः ॥ 21 ॥
पाताऽहं जगतां देवाः कर्ता च सततं सदा ।
स्रष्टा च ब्रह्मरूपेण संहर्ता शिवरूपतः ॥ 22 ॥

Whoever remembers Me, wherever he may be, involved in danger or fear, I go there with the

Sudarśana disc in My hand and save him. O Devas! I am always the Creator, Preserver and Destroyer of this universe. In the form of Viṣṇu, I am the Preserver; in the form of Brahmā, I am the Creator; and in the form Maheśa,

शिवोऽहं त्वमहं चापि सूर्योऽहं त्रिगुणात्मकः ।
विधाय नानारूपं च करोमि सृष्टिपालनम् ॥ 23 ॥
यूयं गच्छत भद्रं वो भविष्यति भयं कुतः ।
अद्यप्रभृति मद्वरेण भयं वो नास्ति शंकरात् ॥ 24 ॥

I am the Destroyer. I am Śiva; I am you; and I am the Sūrya, composed of the three qualities. It is I who assumes many forms and preserves the universe. Better go to your respective places. What fear can ye suspect? I say, all your fears due to Śaṅkara, are verily removed from this day.

सर्वेशो वै स भगवाञ्छंकरश्च सतां गतिः ।
भक्ताधीनश्च भक्तानां भक्तात्मा भक्तवत्सलः ॥ 25 ॥
सुदर्शनः शिवश्चैव मम प्राणाधिकः प्रियः ।
ब्रह्माण्डेषु न तेजस्वी हे ब्रह्मन्नयोः परः ॥ 26 ॥

Bhagavān Śaṅkara, the Lord of all, is the Lord of the Sādhus. He always hears the words of His Bhaktas; and He is kind to them. He is their Self. Both the Sun and Śiva are dearer to Me than My life. No one is more energetic than Śaṅkara and the Sun.

शक्तः स्त्रष्टुं महादेवः सूर्यकोटिं च लीलया ।
कोटिं च ब्रह्मगामेवं नासाध्यं शूलिनः प्रभोः ॥ 27 ॥
बाह्यज्ञानं नैव किंचिद्ध्यायते मां दिवानिशम् ।
मन्मंत्रान्मद्गुणान्भक्त्या पंचवक्त्रेण गायति ॥ 28 ॥

Mahādeva can easily create ten million Suns and ten million Brahmās. There is nothing impossible with Śūlapāṇi. Having no consciousness of any outer thing, immersed, day and night, in meditating on Me, with His whole heart concentrated, He is repeating with devotion My Mantra from His five faces and He always sings My glories.

अहमेवं चिंतयामि तत्कल्याणं दिवानिशम् ।
ये यथा मां प्रपद्यंते तांस्तथैव भजाम्यहम् ॥ 29 ॥
शिवस्वरूपो भगवाञ्छिवाधिष्ठातृदेवता ।
शिवं भवति तस्माच्च शिवं तेन विदुर्बुधाः ॥ 30 ॥

I am also thinking, day and night, of His welfare. Whoever worships Me in whichever way, I also favour him similarly. Bhagavān Mahā Deva is of the nature of Śiva, all auspiciousness; He is the presideing diety of Śiva, that is, liberation. It is because liberation is obtained from Him, He is called Śiva."

एतस्मिन्नंतरे तत्र जगाम शंकरः शिवः ।
शूलहस्तो वृषारूढो रक्तपंकजलोचनः ॥ 31 ॥
अवरुह्य वृषात्तूर्णं भक्तिनम्रात्मकन्धरः ।
ननाम भक्त्या तं शांतं लक्ष्मीकांतं परात्परम् ॥ 32 ॥

O dear Nārada! While Nārāyaṇa was thus speaking, the trident holder Mahādeva, with his eyes red like reddened lotuses, mounting on His bull, came up there and getting down from His Bull, humbly bowed down with devotion to the Lord of Lakṣmī, peaceful and higher the highest.

रत्नसिंहासनस्थं च रत्नालंकारभूषितम् ।
किरीटिनं कुण्डलिनं चक्रिणं वनमालिनम् ॥ 33 ॥
नवीननीरदश्यामं सुंदरं च चतुर्भुजम् ।
चतुर्भुजैः सेवितं च श्वेतचामरवायुना ॥ 34 ॥
चंदनोक्षितसर्वाङ्गं भूषितं पोतवाससम् ।
लक्ष्मीप्रदत्ततांबूलं भुक्तवंतं च नारद ॥ 35 ॥
विद्याधरीनृत्यगीतं पश्यंतं सस्मितं सदा ।
ईश्वरं परमात्मानं भक्तानुग्रहविग्रहम् ॥ 36 ॥

Nārāyaṇa was then seated on His throne, decked with jewel ornaments. There was a crown on His crest; two earrings were hanging from His ears; the disc was in His hand; forest flower's garlands on His neck; of the colour of fresh blue rain cloud; His form exceedingly beautiful. The four-armed attendants were fanning Him with their four hands; His body smeared all over with sandal-paste and He is wearing the yellow garment. That Bhagavān, distressed with the thought of welfare for His Bhaktas, the Highest Self was sitting on a jewel throne and chewing the betel offered by Padmā and with smiling countenance, seeing and hearing the dancing and singing of the Vidyādharīs.

तं ननाम महादेवी ब्रह्मणा नमितश्च सः ।
ननाम सूर्यो भक्त्या च संत्रस्तश्चंद्रशेखरम् ॥ 37 ॥

कश्यपश्च महाभक्त्या तुष्टाव च ननाम च ।
शिवः संस्तूय सर्वेशं समुवास सुखासने ॥ 38 ॥

When Mahādeva bowed down to Nārāyaṇa, Brahmā also bowed down to Mahādeva. The Sun, too, surprised, bowed down to Mahādeva with devotion. Kaśyapa, too, bowed and with great bhakti, began to praise Mahādeva. On the other hand, Śaṅkara praised Nārāyaṇa and took His seat on the throne.

सुखासने सुखासीनं विश्रांतं चंद्रशेखरम् ।
श्वेतचामरवातेन सेवितं विष्णुपार्षदैः ॥ 39 ॥
पीयूषतुल्यमधुरं वचनं सुमनोहरम् ।

विष्णुरुवाच

आगतोऽसि कथं चात्र वद कोपस्य कारणम् ॥ 40 ॥

The attendants of Nārāyaṇa began to fan Mahādeva with white chowries. Then Viṣṇu addressed Him with sweet nectar-like voice and said: "O Maheśvara! What brings Thee here? Hast Thou been angry?"

महादेव उवाच

वृषध्वजं च मद्भक्तं मव प्राणाधिकं प्रियम् ।
सूर्यः शशाप इति मे प्रकोपस्य तु कारणम् ॥ 41 ॥
पुत्रवत्सलशोकेन सूर्यं हंतुं समुद्यतः ।
स ब्रह्माणं प्रपन्नश्च सूर्यश्च सविधिस्त्वयि ॥ 42 ॥

Mahādeva said: O Viṣṇu! The King. Vṛṣadhvaja is My great devotee; he is dearer to Me than My life. The Sun has cursed him and so I am angry. Out of the affection for a son I am ready to kill Sūrya. Sūrya took Brahmā's refuge and now he and Brahmā have taken Thy refuge.

त्वयि मे शरणापन्ना ध्यानेन वचसाऽपि वा ।
निरापदो विशंकास्ते जरा मृत्युश्च तैर्जितः ॥ 43 ॥
प्रत्यक्षं शरणापन्नास्तफलं किं वदामि भोः ।
हरिस्मृतिश्चाभयदा सर्वमंगलदा सदा ॥ 44 ॥

And Those who being distressed take Thy refuge, either in mind or in word, become entirely safe and free from danger. They conquer death and old age. What to speak of them, then, of those who come personally to Thee and take Thy refuge. The remembrance of Hari takes away all dangers. All good comes to them.

किं मे भक्तस्य भविता तन्मे ब्रूहि जगत्प्रभो ।
श्रीहतस्यास्य मूढस्य सूर्यशापेन हेतुना ॥ 45 ॥

O Lord of the world! Now tell me what becomes of My stupid Bhakta who has become devoid of fortune and prosperity by the curse of Sūrya."

विष्णुरुवाच

कालोऽतियातो देवेन युगानामेकविंशतिः ।
वैकुण्ठं घटिकार्धेन शीघ्रं गच्छ त्वमालयम् ॥ 46 ॥
वृषध्वजो मृतः कालाद्दुर्निवार्यात्सुदारुणात् ।
रथध्वजश्च तत्पुत्रो मृतः सोऽपिश्रिया हतः ॥ 47 ॥

Viṣṇu said: "O Śaṅkara! Twenty-one yugas elapsed within this one-half Ghaṭikā, by th coincidence of Fate (Daiva). Now go quickly to Thy abode. Through the unavoidable coincidence of the cruel Fate, Vṛṣadhvaja died. His son Rathadhvaja, too, died.

तत्पुत्रौ च महाभागौ धर्मध्वजकुशध्वजौ ।
हतश्रियौ सूर्यशापात्स्मृतौ परमवैष्णवौ ॥ 48 ॥
राज्यभ्रष्टौ श्रिया भ्रष्टौ कमलातपसा रतौ ।
तयोश्च भार्ययोर्लक्ष्मीः कलया च भविष्यति ॥ 49 ॥

Rathadhvaja had two noble sons Dharmadhvaja and Kuśadhvaja. Both of them are great Vaiṣṇavas; but, through Sūrya's curse, they have become luckless. Their kingdoms are lost; they have become destitute of all property, prosperity and they are now engaged in worshipping Mahā Lakṣmī. Mahā Lakṣmī will be born in parts of their two wives.

संपद्युक्तौ तदा तौ च नृपश्रेष्ठौ भविष्यतः ।
मृतस्ते सेवकः शंभो गच्छ यूयं च गच्छत ॥ 50 ॥

Then again, by the grace of Lakṣmī, Dharmadhvaja and Kuśadhvaja will be prosperous and become great Kings. O Śambhu Your worshipper Vṛṣadhvaja is dead. Therefore Thou dost go back to Thy place. O Brahmā, O Sun! O Kaśyapa! You all also better go to your places respectively.

इत्युक्त्वा च सलक्ष्मीकः सभातोऽभ्यंतरं गतः ।
देवा जग्मुः संप्रहृष्टाः स्वाश्रमं परया मुदा ॥ 51 ॥
शिवश्च तपसे शीघ्रं परिपूर्णतमो ययौ ॥ 51 ॥
इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नारायणनारदसंवादे शक्तिप्रादुर्भावे पंचदशोऽध्यायः ॥ 15 ॥

O Nārada! Thus saying, Bhagavān Viṣṇu went with His wife to the inner rooms. The Devas also went gladly to their own places respectively. And Mahādeva, too, Who is always quite full within Himself, departed quickly to perform His Tapas.

Here ends the Fifteenth Chapter on the question of anecdote of Tulasī in the Ninth Book in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI

On the Incarnation of Mahā Lakṣmī in the House of Kuśadhvaja

श्रीनारायण उवाच

लक्ष्मीं तौ च समाराध्य चोग्रेण तपसा मुने ।
वरमिष्टं च प्रत्येकं संप्रापतुरभीप्सितम् ॥ 1 ॥
महालक्ष्मीवरेणैव तौ पृथ्वीशौ बभूवतुः ।
पुण्यवंतौ पुत्रवंतौ धर्मध्वजकुशध्वजौ ॥ 2 ॥

Śrī Nārāyaṇa said: O Muni! Dharmadhvaja and Kuśadhvaja practised severe tapasyā and worshipped Lakṣmī. They then got separately their desired boons. By the boon of Mahā Lakṣmī, they became again the rulers of the earth.

कुशध्वजस्य पत्नी च देवी मालावती सती ।
सा सुषाव च कालेन कमलांशां सुतां सतीम् ॥ 3 ॥
सा च भूयिष्ठकालेन ज्ञानयुक्ता बभूव ह ।
कृत्वा वेदध्वनिं स्पष्टमुत्तस्थौ सूतिकागृहात् ॥ 4 ॥
वेदध्वनिं सा चकार जातमात्रेण कन्यका ।

They acquired great religious merits and they also had their children. The wife of Kuśadhvaja was named Mālāvatī. After a long time, the chaste wife delivered one daughter, born of the parts of Kamalā. The daughter, on being born, became full of wisdom.

तस्मात्तां च वेदवतीं प्रवदंति मनीषिणः ॥ 5 ॥
जातमात्रेण सुस्नाता जगाम तपसे वनम् ।
सर्वैर्निषिद्धा यत्नेन नारायणपरायणा ॥ 6 ॥

On being born, the baby began to sing clearly the Vedic mantrams from the lying-chamber. Therefore, and She was named Vedavatī by the Paṇḍits. She bathed after her birth and became ready to go to the forest to practise severe tapas. Everyone, then, tried earnestly to dissuade her, devoted to Nārāyaṇa, from this enterprise. But she did not listen to anybody.

एकमन्वंतरं चैव पुष्करे च तपस्विनी ।
अत्युग्रां च तपस्यां च लीलया हि चकार सा ॥ 7 ॥
तथापि पुष्टा न क्लिष्टा नवयौवनसंयुता ।
शुश्राव सा च सहसा सुवाचमशरीरिणीम् ॥ 8 ॥
जन्मांतरे च ते भर्ता भविष्यति हरिः स्वयम् ।
ब्रह्मादिभिर्दुराराध्यं पतिं लप्स्यसि सुंदरि ॥ 9 ॥

She went to Puṣkara and practised hard tapasyā for one Manvantara. Yet her body did not get lean a bit; rather she grew more plumphy and fatter. By degrees her youth began to shew signs in her body; one day she heard an incorporeal voice from the air above, 'O Fair One! In your next birth Śrī Hari, adored by Brahmā and other gods, will be your husband.'

इति श्रुत्वा च सा हृष्टा चकार ह पुनस्तपः ।
अतीव निर्जनस्थाने पर्वते गंधमादने ॥ 10 ॥
तत्रैव सुचिरं तप्त्वा विश्वस्य समुवास सा ।
ददर्श पुरतस्तत्र रावणं दुर्निवारणम् ॥ 11 ॥
दृष्ट्वा साऽतिथिभक्त्या च पाद्यं तस्मै ददौ किल ।
सुस्वादुभूतं च फलं जलं चापिसुशीतलम् ॥ 12 ॥
तच्च भुक्त्वा स पापिष्ठश्चोवास तत्समीपतः ।

Hearing this, her joy knew no bounds. She went to the solitary caves in the Gandhamādana mountain to practise tapas again. When a long time passed away in this tapasyā, one day the irresistible Rāvaṇa came there as guest. No sooner Vedavatī saw the guest, than the gave him, out of devotion to the guest, water to wash his feet, delicious fruits,

and cool water for his drink. The villain accepted the hospitality and sitting there, began to ask:

चकार प्रश्नमिति तां का त्वं कल्याणि वर्तसे ॥ 13 ॥
तां दृष्ट्वा स वरारोहां पीनश्रोणिपयोधराम् ।
शरत्पद्मोत्सवास्यां च सस्मितां सुदतीं सतीम् ॥ 14 ॥
मूर्च्छामवाप कृपणः कामबाणप्रपीडितः ।
स करेण समाकृष्य शृंगारं कर्तुमुद्यतः ॥ 15 ॥

"O Auspicious One! Who are you?" Seeing the fair smiling lady, with beautiful teeth, her face blooming like the autumnal lotus, of heavy loins, and of full breast, that villain became passionate. He lost entirely all consciousness and became ready to make violence on Her.

सती चुकोप दृष्ट्वा तं स्तम्भितं च चकार ह ।
स जडो हस्तपादैश्च किंचिद्वक्तुं न च क्षमः ॥ 16 ॥
तुष्टाव मनसा देवीं प्रययौ पद्मलोचनाम् ।
सा तुष्टा तस्य स्तवनं सुकृतं च चकार ह ॥ 17 ॥

Seeing this, the chaste Vedavatī, became angry and out of her tapas influence, astounded him and made him insensible to move. He remained motionless like an inanimate body. He could not move his hands nor feet nor could he speak. That wicked fellow then mentally praises to her. And the praise of the Higher Śakti can never go futile. She became pleased and granted him religious merits in the next world. But she also pronounced this curse:

सा शशाप मदर्थे त्वं विनंक्ष्यसि सबांधवः ।
स्पृष्टाहं च त्वया कामाद्बलं चाप्यवलोकय ॥ 18 ॥
इत्युक्त्वा सा च योगेन देहत्यागं चकार ह ।
गंगायां तां च संन्यस्य स्वगृहं रावणो ययौ ॥ 19 ॥

'That when you have touched my body out of passion, then you will be ruined with your whole family for my sake.' Now see my power. O Nārada! Thus saying to Rāvaṇa, Vedavatī left her body by her yogic power.

Then Rāvaṇa took her body and delivered it to the Ganges and he then returned to his own home. Rut Rāvaṇa thought over the matter repeatedly and exclaimed.

अहो किमद्भुतं दृष्टं किं कृतं वानयाऽधुना ।
इति संचिंत्य संचिंत्य विललाप पुनः पुनः ॥ 20 ॥
सा च कालांतरे साध्वी बभूव जनकात्मजा ।
सीतादेवीति विख्याता यदर्थे रावणो हतः ॥ 21 ॥

'What wonder have I seen! Oh! What a miracle this lady has wrought! Rāvaṇa thus lamented, This Vedavatī, of pure character, took her birth afterwards as Sītā, the daughter of Janaka. For the sake of this Sītā, Rāvaṇa was ruined with his whole family.

महातपस्विनी सा च तपसा पूर्वजन्मतः ।
लेभे रामं च भर्तारं परिपूर्णतमं हरिम् ॥ 22 ॥
संप्राप तपसाराध्यं दुराराध्यं जगत्पतिम् ।
सा रामा सुचिरं रेमे रामेण सह सुन्दरी ॥ 23 ॥

By the religious merits of her previous birth, the ascetic lady got Bhagavān Hari Śrī Rāma Candra, the Fullest of the Full, for her husband and remained for a long time in great enjoyment with the Lord fo the world; a thing very difficult to be attained!

जातिस्मरा न स्मरति तपसश्च क्लमं पुरा ।
सुखेन तज्जहौ सर्वं दुःखं चापि सुखं फले ॥ 24 ॥

Though she was a Jātismarā (one who knows all about her past lives), she did not feel any pain due to her practising severe austerities in her previous birth; for when the pains end in success, the pains are not then felt at all.

नानाप्रकारविभवं चकार सुचिरं सती ।
संप्राप्य सुकुमारं तमतीव नवयौवना ॥ 25 ॥
गुणिनं रसिकं शांतं कांतं देवमनुत्तमम् ।
स्त्रीणां मनोज्ञं रुचिरं तथा लेभे यथेप्सितम् ॥ 26 ॥
पितुः सत्यपालनार्थं सत्यसंधो रघूद्वहः ।
जगाम काननं पश्चात्कालेन च बलीयसा ॥ 27 ॥

Sītā, in Her fresh youth enjoyed various pleasures in the company of her husband, handsome, peaceful, humorous and witty, the chief of the Devas, loved by the female sex, well-qualifed, and just what she desired. But the all-powerful Time is irresistible; the truthful Rāmacandra, the scion of the Raghu's family, had

to keep up the promise made by his father and so he had to go to the forest, ordained by Time.

तस्थौ समुद्रनिकटे सीतया लक्ष्मणे च ।
ददर्श तत्र वह्निं च विप्ररूपधरं हरिः ॥ 28 ॥
रामं च दुःखितं दृष्ट्वा स च दुःखी बभूव ह ।
उवाच किंचित्सत्येष्टं सत्यं सत्यपरायणः ॥ 29 ॥

He remained with Sītā and Lakṣmaṇa near the sea. Once the God Fire appeared to Him in the form of a Brāhmaṇa. Fire, in a Brāhmin-form, saw Rāma Candra morose and became himself mortified. Then the Truthful Fire addressed the truthful Rāmacandra:

द्विज उवाच

भगवञ्छ्रूयतां राम कालोऽयं यदुपस्थितः ।
सीताहरणकालोऽयं तवैव समुपस्थितः ॥ 30 ॥

"O Bhagavān Rāmcandra! I now speak to you how time is now coming to you. No has come the time when your Sītā, will be stolen."

दैवं च दुर्निवार्यं च न च दैवात्परो बली ।
जगत्प्रसूं मयि न्यस्य छायां रक्षांतिकेऽधुना ॥ 31 ॥
दास्यामि सीतां तुभ्यं च परीक्षासमये पुनः ।
देवैः प्रस्थापितोऽहं च न च विप्रो हुताशनः ॥ 32 ॥

The course of Destiny is irrestible; none else is more powerful than Time, Fate. So give over your Sītā, the World Mother to me and keep with you this Chāyā Sītā (the shadow Sītā; the false Sītā). When the time of Sītā's ordeal by fire will take place; I will give Her back to you. The Devas united have sent me to you. I am not really a Brāhmin; but I am Agni Deva (eater of oblations).

रामस्तद्वचनं श्रुत्वा न प्रकाश्य च लक्ष्मणम् ।
स्वीकारं वचसश्चक्रे हृदयेन विदूयता ॥ 33 ॥
वह्निर्योगेन सीताया मायासीतां चकार ह ।
तत्तुल्यगुणसर्वांगां ददौ रामाय नारद ॥ 34 ॥

Rāmacandra heard Fire and gave his assent. But his heart shattered. He did not speak of this to Lakṣmaṇa. By the yogic power Agni (Fire) created a Māyā Sītā. This Māyā Sītā, O Nārada, was perfectly equal to the real Sītā. Fire, then, handed this Māyā Sītā to the hands of Rāmcandra.

सीतां गृहीत्वा स ययौ गोप्यं वक्तुं निषिध्य च ।
लक्ष्मणो नैव बुबुधे गोप्यमन्यस्य का कथा ॥ 35 ॥
एतस्मिन्नंतरे रामो ददर्श कानकं मृगम् ।
सीता तं प्रेरयामास तदर्थे यत्नपूर्वकम् ॥ 36 ॥

Hutāsana (fire) took the real Sītā and said 'Never divulge this to any other body' and went away. What to speak of divulging the secret to any other body, Lakṣmaṇa even could not know it. By this time Rāma saw one deer, made of all gold. To bring that deer carefully to her, Sītā sent Rāmacandra with great eagerness.

संन्यस्य लक्ष्मणं रामो जानक्या रक्षणे वने ।
स्वयं जगाम तूर्णं तं विव्याध सायकेन च ॥ 37 ॥
लक्ष्मणेति च शब्दं स कृत्वा च मायया मृगः ।
प्राणांस्तत्याज सहसा पुरो दृष्ट्वा हरिं स्मरन् ॥ 38 ॥

Putting Sītā under Lakṣmaṇa's care, in that forest, Rāma went himself immeditately and pierced the deer by one arrow. That Māyā mṛga (the deer created by magic powers) on being pierced, cried out 'Hā Lakṣmaṇa! and seeing Hari before him and remembering the name of Hari, quitted his life.

मृगदेहं परित्यज्य दिव्यरूपं विधाय च ।
रत्ननिर्मितयानेन वैकुंठं स जगाम ह ॥ 39 ॥
वैकुण्ठलोकद्वार्यासीत्किंकरो द्वारपालयोः ।
पुनर्जगाम तद्द्वारमादेशाद्द्वारपालयोः ॥ 40 ॥

The deer body then vanished; and a divine body made its appearance in its stead. This new body mounting on an aerial car made of jewels, ascended to Vaikuṇṭha. That Māyik (magic) deer was in its previous birth, a servant of the two gate-keepers of Vaikuṇṭha; but, for the sake of some emergency, he had to take up this Rākṣasa birth.

अथ शब्दं च सा श्रुत्वा लक्ष्मणेति च विक्लवम् ।
तं हि सा प्रेरयामास लक्ष्मणं रामसन्निधौ ॥ 41 ॥
गते च लक्ष्मणे रामे रावणो दुर्निवारणः ।
सीतां गृहीत्वा प्रययौ लंकामेव स्वलीलया ॥ 42 ॥

He again became the srevant of two door-keepers of Vaikuṇṭha. On the other hand Sītā Devī, hearing the cry 'Ha Lakṣmaṇa!' became very

distressed and sent Lakṣmaṇa in search of Rāma. No sooner did Lakṣmaṇa get out of the hermitage, the irresistible Rāvaṇa took away Sītā gladly to the city of Laṅkā.

विषसाद च रामश्च वने दृष्ट्वा च लक्ष्मणम् ।
तूर्णं च स्वाश्रमं गत्वा सीतां नैव ददर्श सः ॥ 43 ॥
मूर्च्छां संप्राप सुचिरं विललाप भृशं पुनः ।
पुनः पुनश्च बभ्राम तदन्वेषणपूर्वकम् ॥ 44 ॥

Now Rāmacandra, seeing Lakṣmaṇa on the way in the forest, became merged in the ocean of sorrows and without losing any time came hurriedly to the hermitage where he could not find Sītā. Instantly he fell unconscious on the ground; and, after a long time, when he regained his consciousness, he lamented and wandered here and there in search of Her.

कालेन प्राप्य तद्वार्तां गोदावरीनदीतटे ।
सहायान्वानरान्कृत्वा बबंध सागरं हरिः ॥ 45 ॥
लंकां गत्वा रघुश्रेष्ठो जघान सायकेन च ।
कालेन प्राप्य तं हत्वा रावणं बांधवैः सह ॥ 46 ॥

After some days on the banks of the river Godāvarī, getting the information of Sītā, he built a bridge arcross the ocean with the help of His monkey armies. Then he entered with his army into Laṅkā and slew Rāvaṇa with arrows with all his friends.

तां च वह्निपरीक्षां च कारयामास सत्वरम् ।
हुताशस्तत्र काले तु वास्तवीं जानकीं ददो ॥ 47 ॥
उवाच छाया वह्निं च रामं च विनयान्विता ।
करिष्यामीति किमहं तदुपायं वदस्व मे ॥ 48 ॥

When Sītā's ordeal by fire came, Agni (Fire) handed over the real Sītā to Rāmcandra. The Shadow Sītā then humbly addressed Agni and Rāma Candra 'O Lord! What am I to do now? Settle my case.

श्रीरामाग्नी ऊचतुः

त्वं गच्छ तपसे देवि पुष्करं च सुपुण्यदम् ।
कृत्वा तपस्यां तत्रैव स्वर्गलक्ष्मीर्भविष्यसि ॥ 49 ॥

Agni and Rāmcandra both of them then said to Chāyā Sītā: "O Devī! Go to Puṣkara and practise tapasyā there; that place is the giver of religious merits and then you will be the Svarga Lakṣmī (Lakṣmī of Heaven).

सा च तद्वचनं श्रुत्वा प्रतप्य पुष्करे तपः ।
दिव्यं त्रिलक्षवर्षं च स्वर्गलक्ष्मीर्बभूव ह ॥ 50 ॥
सा च कालेन तपसा यज्ञकुण्डसमुद्भवा ।
कामिनी पांडवानां च द्रौपदी द्रुपदात्मजा ॥ 51 ॥

Hearing this, the Chāyā Sītā went and practised tapasyā for the three divine lākh years and became Mahā Lakṣmī. This Svarga Lakṣmī appeared at one time from the sacrificial Kuṇḍa (pit). She was known as the daughter of Drupada and became the wife of the five Pāṇḍavas.

कृते युगे वेदवती कुशध्वजसुता शुभा ।
हृतायां रामपत्नी च सीतेति जनकात्मजा ॥ 52 ॥
तच्छाया द्रौपदी देवी द्वापरे द्रुपदात्मजा ।
त्रिहायणी च सा प्रोक्ता विद्यमाना युगत्रये ॥ 53 ॥

She was Veda Vatī, the daughter of Kuśadhvaja in the Satya Yuga; Sītā, the wife of Rāma and the daughter of Janaka in Tretā Yuga; and Draupadī, the daughter of Drupada, in the Dvāpara Yuga. As she existed in the Satya, Tretā, and Dvāpara Yugas, the Three Yugas, hence She is Trihāyaṇī."

नारद उवाच

प्रियाः पञ्च कथं तस्या बभूवुर्मुनिपुङ्गव ।
इति मच्चित्तसंदेहं भंज संदेहभंजन ॥ 54 ॥

Nārada said: O Chief of Munis! O Remover of doubts! Why had Draupadī five husbands? A great doubt has arisen in my mind on this point. Remove my doubt.

श्रीनारायण उवाच

लंकायां वास्तवी सीता रामं संप्राप नारद ।
रूपयौवनसंपन्ना छाया च बहुचिंतया ॥ 55 ॥

Nārāyaṇa said: O Devarṣi! When, in the city of Laṅkā, the real Sītā came before Rāma, then Chāyā Sītā, full of youth and beauty, became very anxious.

रामाग्न्योराज्ञया तप्तुमुपास्ते शंकरं परम् ।
कामातुरा पतिव्यग्रा प्रार्थयंती पुनः पुनः ॥ 56 ॥
पतिं देहि पतिं देहि पतिं देहि त्रिलोचन ।
पतिं देहि पतिं देहि पञ्चवारं चकार सा ॥ 57 ॥

Agni Deva and, Rāmachandra both told Her to go to Puṣkara and worhsip Śaṅkara. While this Chāyā Sītā was practising austerities in Puṣkara, She became very anxious to get a good husband and asked from Mahā Deva the boon 'Grant me a husband' and repeated it five times.

शिवस्तत्प्रार्थनां श्रुत्वा प्रहस्य रसिकेश्वरः ।
प्रिये तव प्रियाः पञ्च भविष्यंति वरं ददौ ॥ 58 ॥
तेन सा पांडवानां च बभूव कामिनी प्रिया ।
इति ते कथितं सर्वं प्रस्तावं वास्तवं शृणु ॥ 59 ॥

Śiva, the chief among the humorous, witty persons, hearing this, said 'O Dear! You will get five husband.' and thus granted her the boon. Therefore, She became the dearest wife of the five Pāṇḍavas. Now hear other facts.

अथ संप्राप्य लंकायां सीतां रामो मनोहराम् ।
विभीषणाय तां लंकां दत्त्वाऽयोध्यां ययौ पुनः ॥ 60 ॥
एकादशसहस्राब्दं कृत्वा राज्यं च भारते ।
जगाम सर्वैर्लोकैश्च सार्धं वैकुण्ठमेव च ॥ 61 ॥
कमलांशा वेदवती कमलायां विवेश सा ।

When the war at Laṅkā was over, Śrī Rāmacandra got his own dear wife Sītā, and installing Vibhīṣaṇa on the throne of Laṅkā, returned to Ayodhyā. He ruled for eleven thousand years in Bhārata and finally went to Vaikuṇṭha with his all his subjects. Vedavatī, the incarnation in part of Lakṣmī dissolved in the body of Kamalā. Thus I have described to you the pure anecdote of Vedavatī.

कथितं पुण्यमाख्यानं पुण्यदं पापनाशनम् ॥ 62 ॥
सततं मूर्तिमन्तश्च वेदाश्चत्वार एव च ।
संति यस्याश्च जिह्वाग्रे सा च वेदवती श्रुता ॥ 63 ॥
धर्मध्वजसुताख्यानं निबोध कथयामि ते ॥ 64 ॥

इति श्रीदेवीभागवते महापुराणे नवमस्कन्धे
षोडशोऽध्यायः ॥ 16 ॥

Hearing this destroys sins and increase virtue. The four Vedas geigned incarnate, in their true forms, on the lips of Vedavatī; hence She was named Vedavatī. Thus I have told you the anecdote of the daughter of Kuśadhvaja. Now hear the story of Tulasī, the daughter of Dharmadhvaja.

Here ends the Sixteenth Chapter in the Ninth Book on the incarnation of Mahā Lakṣmī in the house of Kuśadhvaja in Śrīmaddevībhāgvatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVII

On the Anecdote of Tulasī

श्रीनारायण उवाच

धर्मध्वजस्य पत्नी च माधवीति च विश्रुता ।
नृपेण सार्धं साऽऽरामे रेमे च गन्धमादने ॥ 1 ॥
शय्यां रतिकरीं कृत्वा पुष्पचन्दनचर्चिताम् ।
चन्दनालिप्तसार्वाङ्गी पुष्पचन्दनवायुना ॥ 2 ॥

Śrī Nārāyaṇa said: O Nārada! The wife of Dharmadhvaja was Mādhavī. Going to the Gandhamādana mountain, She began to enjoy, with great gladness, the pleasures with the king Dharmadhvaja. The bed was prepared, strewn with flowers and scented with sandal-paste. She smeared all over her body with sandal-paste. The flowers and cool breeze in contact with the sweet scent of sandal-paste began to cool the bodies. Mādhavī was the jewel amongst women.

स्त्रीरत्नमतिचार्वङ्गी रत्नभूषणभूषिता ।
कामुकी रसिका सृष्टा रसिकेन च संयुता ॥ 3 ॥
सुरते विरतिर्नास्ति तयोः सुरतिविज्ञयोः ।
गतं देववर्षशतं न ज्ञातं च दिवानिशम् ॥ 4 ॥

Her whole body was very elegant. Besides it was adorned all over with jewel ornaments. As she was humorous, so the king was very expert in that respect. It seemed as if the Creator created especially for Dharmadhvaja, the humorous lady Mādhavī expert in amorous affairs. Both of them were skilled in amorous sports. So no one did like

to desist from amorous enjoyments. One hundred divine years passed in this way, day and night passed unnoticed.

ततो राजा मतिं प्राप्य सुरताद्विरराम च ।
कामुकी सुंदरी किंचिन्न च तृप्तिं जगाम सा ॥ 5 ॥
दधार गर्भं सा सद्यो दैवादब्दशतं सती ।
श्रीगर्भा श्रीयुता सा च संबभूव दिने दिने ॥ 6 ॥

The king then got back his consciousness and desisted from his amorous embraces. But the lustful woman did not find herself satisfied. However, by the Deva's influence, she became pregnant and conceived for one hundred years. In the womb there was the incarnation of Lakṣmī; and the body's lustre increased day by day.

शुभे क्षणे शुभदिने शुभयोगे च संयुते ।
शुभलग्ने शुभांशे च शुभस्वामिग्रहान्विते ॥ 7 ॥
कार्तिकीपूर्णिमायां तु सितवारे च पद्मजा ।
सुषाव सा च पद्मांशां पद्मिनीं तां मनोहराम् ॥ 8 ॥

Then, on an auspicious day, on an auspicious moment, auspicious Yoga, auspicious lagna, auspicious Aṁśa, and on an auspicious combination of planetary rules and their houses, she delivered on the full moon night of the month of Kārtika one beautiful daughter, the incarnation in part of Lakṣmī.

शरत्पार्वणचंद्रास्यां शरत्पंकजलोचनाम् ।
पक्वाबिंबाधरोष्ठीं च पश्यंतीं सस्मितां गृहम् ॥ 9 ॥
हस्तपादतलारक्तां निम्ननाभिं मनोरमाम् ।
तदधस्त्रिवलीयुक्तां नितंबयुगवर्तुलाम् ॥ 10 ॥

The face of the body looked like the autumnal moon; Her two eyes resembled autumnal lotuses and her upper and lower lips looked beautiful like ripe Bimba fruits. The daughter began, no sooner it was born, to look on all sides of the lying-in-room. The palm and lower part of feet were red. The navel was deep and below that there were three wrinkless. Her loins were circular.

शीते सुखोष्णसर्वांगीं ग्रीष्मे च सुखशीतलाम् ।
श्यामां सुकेशी रुचिरां न्यग्रोधपरिमंडलाम् ॥ 11 ॥
पीतचंपकवर्णाभां सुन्दरीष्वेव सुन्दरीम् ।
नरा नार्यश्च तां दृष्ट्वा तुलनां दातुमक्षमाः ॥ 12 ॥

Her body was hot in the winter and cold in the summer and pleasant to touch. Her hairs on the head were hanging like the roots of the fig tree. Her colour was bright like Campaka; She was a jewel amongst women. Men and women cannot compare her beauty.

तेन नाम्ना च तुलसी तां वदंति मनीषिणः ।
सा च भूयिष्ठमानेन योग्यस्त्री प्रकृतिर्यथा ॥ 13 ॥
सर्वैर्निषिद्धा तपसे जगाम बदरीवनम् ।
तत्र देवाब्दलक्षं च चकार परमं तपः ॥ 14 ॥

The holy wise men named Her Tulasī. As soon as she was born, she looked of the female sex, full on every way. Though prevented repeatedly by all, She went to the forest of Badarī for practising Tapasyā. There she practised hard Tapasyā for one lākh divine years.

मनसा नारायणः स्वामी भवितेति च निश्चिता ।
ग्रीष्मे पंचतपा शीते तोयवस्त्रा च प्रावृषि ॥ 15 ॥
आसनस्था वृष्टिधाराः सहंतीति दिवानिशम् ।
विंशत्सहस्त्रवर्षं च फलतोयाशना च सा ॥ 16 ॥

Her main object was to get Nārāyaṇa for her husband. In summer she practised Pañcatapā (surrounded by fire on four sides and on the top); in the winter she remained in water and in the rainy season she remained in the open air and endured the showers of the rain, twenty thousand years. She passed away thus in eating fruits and water.

त्रिंशत्सहस्त्रवर्षं च पत्राहारा तपस्विनी ।
चत्वारिंशत्सहस्त्राब्दं वाय्वाहरा कृशोदरी ॥ 17 ॥

For thrity thousand years she subsisted only on the leaves of trees. When the forty thousandth year came, she subsisted only on air and her body became thinner and thinner day by day.

ततो दशसहस्त्राब्दं निराहारा बभूव सा ।
निर्लक्षा चैकपादस्था दृष्ट्वा तां कमलोद्भवः ॥ 18 ॥
समाययौ वरं दातुं परं बदरिकाश्रमम् ।
चतुर्मुखं च सा दृष्ट्वा ननाम हंसवाहनम् ॥ 19 ॥
तामुवाच जगत्कर्ता विधाता जगतामपि ।

Then for ten thousand years afterwards she left eating anything whatsoever and without any aim, stood on only one leg. At this time the lotus-born Brahmā, seeing this, appeared there to grant her boons. On seeing Him, Tulasī immediately bowed down to Brahmā, the Four-faced One riding on His vehicle, the Swan.

Note: The vehicle theory of the Devas came from Egypt. The Devas were without vehicles at first and were faced half-beasts. Then they were rendered men and their vehicles were fancied as beasts. The face of the Durgā Devī was thought of as that of a tiger.

ब्रह्मोवाच

वरं वृणीष्व तुलसि यत्ते मनसि वांछितम् ॥ 20 ॥
हरिभक्तिं हरेर्दास्यमजरामरतामपि ।

He then addressed her and said: "O Tulasī! Ask any boon that you like. Whether it be devotion to Hari, servantship to Hari, freedom from old age or freedom from death, I will grant that to you."

तुलस्युवाच

शृणु तात प्रवक्ष्यामि यन्मे मनसि वांछितम् ॥ 21 ॥
सर्वज्ञस्यापि पुरतः का लज्जा मम सांप्रतम् ।

Tulasī said: "Father! I now say you my mind. Hear. What is the use of hiding away my views out of fear or shame to One who knows everything reigning in One's Heart.

अहं तु तुलसी गोपी गोलोकेऽहं स्थिता पुरा ॥ 22 ॥
कृष्णप्रिया किंकरी च तदंशा तत्सखी प्रिया ।
गोविन्दरतिसंभुक्तामतृप्तां मां च मूर्छिताम् ॥ 23 ॥
रासेश्वरी समागत्य ददर्श रासमण्डले ।
गोविंदं भर्त्सयामास मां शशाप रुषान्विता ॥ 24 ॥

I am Tulasī Gopī (cowherdess); I used to dwell before in the Goloka. I was a dear she-servant of Rādhikā, the beloved of Kṛṣṇa. I was also born of Her in part. Her Sakhīs (female attendants) used to love me. Once in Rāsa Maṇḍalam I was enjoyed by Govinda; but I was not satiated and while I was lying down in an unconsicous state, Rādhā, the Governess-in-chief of the Rāsa circle, came there and saw me in that state. She rebuked Govinda and, out of anger, cursed me:

याहि त्वं मानवीं योनिमित्येवं च शशाप ह ।
मामुवाच स गोविंदो मदंशं च चतुर्भुजम् ॥ 25 ॥
लभिष्यसि तपस्तप्त्वा भारते ब्रह्मणो वरात् ।

'Go at once and be born as a human being.' At this Govinda spoke to me: "If you go and practise Tapas in Bhārata, Brahmā will get pleased and He will grant you boon. When you will get Nārāyaṇa, the Four-armed, born of Me in part as your husband."

इत्येवमुक्त्वा देवेशोऽप्यंतर्धानं चकार सः ॥ 26 ॥
देव्या भिया तनुं त्यक्त्वा प्राप्तं जन्म गुरो भुवि ।
अहं नारायणं कांतं शातं सुन्दरविग्रहम् ॥ 27 ॥
सांप्रतं तं पतिं लब्धुं वरये त्वं च देहि मे ।

O Father! Thus speaking, Śrī Kṛṣṇa disappeared out of sight. Out of Rādhā's fear, I quitted my body and am now born in this world. Now grant me this boon that I get the peaceful, lovely beautiful Nārāyaṇa for my husband."

ब्रह्मदेव उवाच

सुदामा नाम गोपश्च श्रीकृष्णांगसमुद्भवः ॥ 28 ॥
तदंशश्चातितेजस्वी लेभे जन्म च भारते ।
सांप्रतं राधिकाशापाद्दनुवंशसमुद्भवः ॥ 29 ॥

Brahmā said: O Child Tulasī! The Gopa (cowherd) Sudāmā was born of Śrī Kṛṣṇa's body. At the present time he is very energetic, He too, under the curse of Rādhā, has come and taken his birth amongst the Dānavas.

शंखचूडेति विख्यातस्त्रैलोक्ये न च तत्समः ।
गोलोके त्वां पुरा दृष्ट्वा कामोन्मथितमानसः ॥ 30 ॥

He is named Śaṅkha Cūḍa. No one is equal to him in strength. In Goloka, when he saw you before, he was overpowered with passion for you.

विलंभितुं न शशाक राधिकायाः प्रभावतः ।
स च जातिस्मरस्तस्मात्सुदामाभूच्च सागरे ॥ 31 ॥
जातिस्मरा त्वमपि सा सर्वं जानासि सुन्दरि ।
अधुना तस्य पत्नी त्वं संभविष्यसि शोभने ॥ 32 ॥
पश्चान्नारायणं शांतं कांतमेक वरिष्यसि ।
शापान्नारायणस्यैव कलया दैवयोगतः ॥ 33 ॥

Only out of Rādhā's influence, he could not embrace you. That Sudāmā is Jātismara (knows

all about his previous births); and you, too, are Jātismarā. Therefore is nothing unknown to you. O Beautiful One! You will now be his wife. Afterwards you will get Nārāyaṇa, the Beautiful and Lovely for your husband.

भविष्यसि वृक्षरूपा त्वं पूता विश्वपावनी ।
प्रधाना सर्वपुष्पेषु विष्णुप्राणाधिका भवे ॥ 34 ॥
त्वया बिना च सर्वेषां पूजा च विफला भवेत् ।
वृन्दावने वृक्षरूपा नाम्ना वृंदावतीति च ॥ 35 ॥

Thus under the curse of Nārāyaṇa, you will be transformed into the world purifying Tulasī tree. You will be the foremost amongst the flowers and will be dearer to Nārāyaṇa than His life. No one's worship will be complete without Thee as leaf. You will remain as a tree in Vṛndāvana and you will be widely known as Vṛndāvanī.

त्वत्पत्रैर्गोपिगोपाश्च पूजयिष्यंति माधवम् ।
वृक्षाधिदेवीरूपेण सार्धं कृष्णेन संततम् ॥ 36 ॥
विहरिष्यसि गोपेन स्वच्छंदं मद्वरेण च ।
इत्येवं वचनं श्रुत्वा सस्मिता हृष्टमानसा ॥ 37 ॥
प्रणनाम च ब्रह्माणं तं च किंचिदुवाच सा ।

The Gopas and Gopīs will worship Mādhava with Your leaves. Being the Presiding Diety of the Tulasī tree, you will always enjoy the compay of Kṛṣṇa, the best of the Gopas." O Nārada! Thus hearing Brahmā's words, the Devī Tulasī became very glad. Smile appeared in her face. She then bowed down to the Creator and said:

तुलस्युवाच

यथा मे द्विभुजे कृष्णे वांछा च श्यामसुन्दरे ॥ 38 ॥
सत्यं ब्रवीमि हे तात न तथा च चतुर्भुजे ।
अतृप्ताऽहं च गोविंदे दैवाच्छृङ्गारभंगतः ॥ 39 ॥
गोविन्दस्यैव वचनात्प्रार्थयामि चतुर्भुजम् ।
त्वत्प्रसादेन गोविन्दं पुनरेव सुदुर्लभम् ॥ 40 ॥
ध्रुवमेव लभिष्यामि राधाभीतिं प्रमोचय ।

"O Father! I speak now truly to Thee that I am not as devoted to the four-armed Nārāyaṇa as I am devoted to Śyāma Sundra, the two-armed. For my intercourse with Govinda Śrī Kṛṣṇa was suddenly interrupted and my desire was not gratified. It is because of Śrī Govinda's words that I prayed for the four-armed. Now it appears certain that by Thy grace I will get again my Govinda, very hard to be attained. But, O Father! Do this that I be not afraid of Rādhā."

ब्रह्मदेव उवाच

गृहाण राधिकामंत्रं ददामि षोडशाक्षरम् ॥ 41 ॥
तस्याश्च प्राणतुल्या त्वं मद्वरेण भविष्यसि ।
शृंगारं युवयोर्गोप्यं न ज्ञास्यति च राधिका ॥ 42 ॥
राधासमा त्वं सुभगे गोविन्दस्य भविष्यसि ।

Brahmā said: "O Child! I now give you the sixteen lettered Rādhā mantra to you. By Her Grace you will be dear to Rādhā as Her life. Rādhikā will not be able to know anything of your secret dealings. O Fortunate! You will be dear to Govinda like Rādhā."

इत्येवमुक्त्वा दत्त्वा च देव्या वै षोडशाक्षरम् ॥ 43 ॥
मंत्रं चैव जगद्धाता स्तोत्रं च कवचं परम् ।
सर्वं पूजाविधानं च पुरश्चर्याविधिक्रमम् ॥ 44 ॥

Thus saying, Brahmā, the Creator of the world, gave her the sixteen lettered Rādhā mantra, stotra, Kavaca and mode of worship and puraścaraṇa and He blessed her.

परां शुभाशिषं चैव पूजां चैव चकार सा ।
बभूव सिद्धा सा देवी तत्प्रसादाद्रमा यथा ॥ 45 ॥
सिद्धं मंत्रेण तुलसी वरं प्राप यथोदितम् ।
बुभुजे च महाभोगं यद्विश्वेषु च दुर्लभम् ॥ 46 ॥

Tulasī, then, engaged herself in worshipping Rādhā, as directed. By the boon of Brahmā, Tulasī attained Siddhi (success) like Lakṣmī. Out of the power of the Siddha mantra, She got her desired boon. She became fortunate in getting various pleasures, hard to be attained in this world. Her mind became quiet.

प्रसन्नमनसा देवी तत्याज तपसः क्लमम् ।
सिद्धे फले नराणां च दुःखं च सुखमुत्तमम् ॥ 47 ॥
भुक्त्वा पीत्वा च संतुष्टा शयनं च चकार सा ।
तल्पे मनोरमे तत्र पुष्पचंदनचर्चिते ॥ 48 ॥

इति श्रीमद्देवीभागवते नवमस्कन्धे नारायणनारदसंवादे तुलस्युपाख्याने सप्तदशोऽध्यायः ॥ 17 ॥

All the the toils of Tapasyā disappeared. When one gets the fruit of one's labour, all the troubles then transform to happiness. She then finished her food and drink and slept on a beautiful bed strewn with flowers and scented with sandal paste.

Here ends the Seventeenth Chapter of the Ninth Book on the anecdote of Tulasī in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVIII

On the Union of Śaṅkhacūḍa with Tulasī

नारायण उवाच

तुलसी परितुष्टा च सुष्वाप हृष्टमानसा ।
नवयौवनसंपन्ना वृषध्वजवरांगना ॥ 1 ॥
चिक्षेप पंचबाणश्च पञ्च बाणांश्च तां प्रति ।
पुष्पायुधेन सा दग्धा पुष्पचंदनचर्चिता ॥ 2 ॥

Nārāyaṇa said: Thus highly pleased, Tulasī went to sleep with a gladdened-heart. She the daughter of Vṛṣadhvaja, was then an her blooming youth and while asleep, the Cupid, the God of five arrows, shot at her five arrows (by which one gets enchanted and swooned). Though the Devī was smeared with sandal paste and She slept on a bed strewn with flowers, her body was felt as if being burnt.

पुलकांचितसर्वाङ्गी कंपितारक्तलोचना ।
क्षणं सा शुष्कतां प्राप क्षणं मूर्छामवाप ह ॥ 3 ॥
क्षणमुद्विग्नतां प्राप क्षणं तंद्रां सुखावहाम् ।
क्षणं च दहनं प्राप क्षणं प्राप प्रसन्नताम् ॥ 4 ॥
क्षणं सा चेतनां प्राप क्षणं प्राप विषण्णताम् ।

Out of joy the hairs stood on their ends all over her body; her eyes were reddened and her body began to quiver. Sometimes She left uneasiness, sometimes dryness; sometimes She got faint; sometimes drowsiness and sometimes again pleasntness; sometimes she became conscious, sometimes sorrowful.

उत्तिष्ठंती क्षणं तल्पाद्गच्छंती निकटे क्षणम् ॥ 5 ॥
भ्रमंती क्षणमुद्वेगान्निवसंती क्षणं पुनः ।
क्षणमेव समुद्वेगात्सुष्वाप पुनरेव सा ॥ 6 ॥

Sometimes she got up from her bed; sometimes she sat; and sometimes she fell again to sleep. The flower-bed, strewn with sandalpaste, appeared to her full of thorns; nice delicious fruits and cold water appeared to her like poison.

पुष्पचंदनतल्पं च तद्बभूवातिकंटकम् ।
विषहारि सुखं दिव्यं सुंदरं च फलं जलम् ॥ 7 ॥
निलयं च बिलाकारं सूक्ष्मवस्त्रं हुताशनः ।
सिंदूरपत्रकं चैव व्रणतुल्यं च दुःखदम् ॥ 8 ॥

Her house appeared to her like a hole in a ground and her fine garments seemed to her like fire. The mark of Sindūra on her forehead appeared, as it were, a boil, a sore. She began to see in her dreams that one beautiful, well clothed, humorous, young man with smile in his lips, appeared to her.

क्षणं ददर्श तंद्रायां सुवेषं पुरुषं सती ।
सुन्दरं च युवानं च सस्मितं रसिकेश्वरम् ॥ 9 ॥
चन्दनोक्षितसर्वाङ्गं रत्नभूषणभूषितम् ।
आगच्छंतं माल्यवंतं पिबंतं तन्मुखांबुजम् ॥ 10 ॥

His body was besmeared with sandal-paste and decked with excellent jewels; garlands of forest flowers were suspending from his neck. Coming there, he was drinking the honey of her lotus face. He was speaking on love themes and on various other sweet topics.

कथयंतं रतिकथां ब्रुवंतं मधुरं मुहुः ।
संभुक्तवंतं तल्पे च समाश्लिष्यंतमीप्सितम् ॥ 11 ॥
पुनरेव तु गच्छंतमागच्छंतं च सन्निधौ ।
यांतं क्व यासि प्राणेश तिष्ठेत्येवमुवाच ॥ 12 ॥

As if he was embracing amorously and enjoying the pleasures of intercourse. After the intercourse he was going away; again he was coming near. The lady was addressing him 'O Darling! O Lord of my heart! Where do you go. Come close.'

पुनश्च चेतनां प्राप्य विललाप पुनः पुनः ।
एवं सा यौवनं प्राप्य तस्थौ तत्रैव नारद ॥ 13 ॥

शंखचूडो महायोगी जैगीषव्यान्मनोहरम् ।
कृष्णमंत्रं च संप्राप्य कृत्वा सिद्धं तु पुष्करे ॥ 14 ॥

Again when she became conscious, she began to lament bitterly. Thus on entering in her youth, the Devī Tulasī began to live in the hermitage of Badarī (Plum fruit, It may signify womb. Those who visit Badarī are not to enter again to any womb). On the other hand the great Yogi Śaṅkhacūḍa obtained the Kṛṣṇa Mantra from Maharṣi Jaigīṣavya and got siddhi (success) in Puṣkara Tīrtha (sacred place of pilgrimage where one crosses the world).

कवचं च गले बद्ध्वा सर्वमंगलमंगलम् ।
ब्रह्मणश्च वरं प्राप्य दधे मनसि वांछितम् ॥ 15 ॥
आज्ञया ब्रह्मणः सोऽपि बदरीं च समाययौ ।
आगच्छंतं शंखचूडं ददर्श तुलसी मुने ॥ 16 ॥
नवयौवनसंपन्नं कामदेवसमप्रभम् ।
श्वेतचंपकवर्णाभं रत्नभूषणभूषितम् ॥ 17 ॥

Holding on his neck the Kavaca named Sarvamaṅgalamaya and obtaining the boon from Brahmā as he desired, he arrived at Badari, by Brahmā's command. The signs of the blooming youth had just begun to be visible in the body of Śaṅkhacūḍa as if the God of Love incarnated in his body; his colour resembled that of white Campakas and all his body was decked with jewelled ornaments.

शरत्पार्वणचन्द्रास्यं शरत्पंकजलोचनम् ।
रत्नसारविनिर्माणविमानस्थं मनोहरम् ॥ 18 ॥
रत्नकुण्डलयुग्मेन गंडस्थलविराजितम् ।
पारिजातप्रसूनानां मालावंतं च सुस्मितम् ॥ 19 ॥
कस्तूरीकुंकुमायुक्तं सुगंधिचन्दनान्वितम् ।

His face resembled the autumnal full moon; his eyes were extended like the lotus leaves. The beautiful form was seen to sit in an excellent aerial car, made of pearls and jewels. Two jewel earrings, nice and elegant, suspended upto his cheek; his neck was adorned with Pārijāta flower garlands; and his body was smeared with Kumkum and scented sandal-paste.

सा दृष्ट्वा सन्निधावेनं मुखमाच्छाद्य वाससा ॥ 20 ॥
सस्मिता तं निरीक्षंती सकटाक्षं पुनः पुनः ।
बभूवातिनम्रमुखी नवसंगमलज्जिता ॥ 21 ॥
शरदिंदुविनिंद्यैकस्वमुखेंदुविराजिता ।
अमूल्यरत्ननिर्माणयावकावलिसंयुता ॥ 22 ॥
मणींद्रसारनिर्माणक्वणन्मंजीररंजिता ।
दधती कबरीभारं मालतीमाल्यसंयुतम् ॥ 23 ॥

O Nārada! Seeing Śaṅkhacūḍa coming near to her. Tulasī covered her face by her clothings and she, with a smiling countenance, cast repeatedly sidelong glances on him and bent her head low abashed in the expection of a free intercourse. How beautiful was that clear face of her! It put down the autumnal moon in the background. The invaluable jewelled ornament were on her toes. Her braid of hair was surrounded by sweet scente Mālatī garlands.

अमूल्यरत्ननिर्माणमकराकृतिकुंडला ।
चित्रकुंडलयुग्मेन गंडस्थलविराजिता ॥ 24 ॥
रत्नेंद्रसारहारेण स्तनमध्यस्थलोज्ज्वला ।
रत्नकंकणकेयूरशंखभूषणभूषिता ॥ 25 ॥
रत्नांगुलीयकैर्दिव्यैरंगुल्यावलिराजिता ।
दृष्ट्वा तां ललितां रम्यां सुशीलां सुंदरीं सतीम् ॥ 26 ॥
उवास तत्समीपे तु मधुरं तामुवाच सः ।

The invaluable jewelled wonderful earrings like the shape of a shark were hanging up to her cheek. Extraordinarily beautiful necklaces were seen being suspended to the middle of her breasts and added to the beauty thereof; on her arms and hands were jewelled bangles and conch ornaments; jewelled armlets and on fingers excellent jewelled rings were seen. O Muni! Seeing that lovely beautiful chaste woman of good nature, Śaṅkhacūḍa came to her and taking his seat addressed her as follows:

शंखचूड उवाच

का त्वं कस्य च कन्या च धन्या मान्या च योषिताम् ॥ 27 ॥
का त्वं मानिनि कल्याणि सर्वकल्याणदायिनि ।
मौनीभूते किंकरे मां संभाषां कुरु सुन्दरि ॥ 28 ॥

'O Proud One! O Auspicious One! Who are you? Whose daughter are you? You took fortunate

and blessed among women. I am you silent slave. Talk with me."

इत्येवं वचनं श्रुत्वा सकामा वामलोचना ।
सस्मिता नम्रवदना सकामं तमुवाच सा ॥ 29 ॥

That beautiful eyed Tulasī, full of love, replied to Śaṅkhacūḍa with smiling countenance and face bent low:

तुलस्युवाच

धर्मध्वजसुताऽहं च तपस्यायां तपोवने ।
तपस्विन्यहं तिष्ठामि कस्त्वं गच्छ यथासुखम् ॥ 30 ॥
कामिनीं कुलजातां च रहस्येकाकिनीं सतीम् ।
न पृच्छति कुले जात इत्येवं मे श्रुतौ श्रुतम् ॥ 31 ॥

"I am the daughter of the great king Vṛṣdhvaja. I have come to this forest for tapasyā and am engaged in this. Who are you? What business have you to talk with me? You can go away wherever you like. I have heard in the Śāstras that persons born of a noble family never speak with ladies of a respectable family in privacy.

लंपटोऽसत्कुले जातो धर्मशास्त्रार्थवर्जितः ।
येनाश्रुतः श्रुतेरर्थः स कामीच्छति कामिनीम् ॥ 32 ॥
आपातमधुरां मत्तामन्तकां पुरुषस्य ताम् ।
विषकुंभाकाररूपाममृतास्यां च सन्ततम् ॥ 33 ॥
हृदये क्षुरधाराभां शश्वन्मधुरभाषिणीम् ।
स्वकार्यपरिनिष्पत्त्यै तत्परां सततं च ताम् ॥ 34 ॥

Only those that are lewd, void of any knowledge in the Dharma Śāstras, void of the Vedic knowledge and who are not Kulīnas, like to speak with women in privacy. And those women, too, that look externally beautiful but very passionate and the Death of males, who are sweet tongued but filled with venom in their hearts, those who are sweet externally but like a sword internally, those that are always bent in achieving their own selfish ends and those that become obedient to their husbands for their own selfish ends otherwise behaving as they like, those that are filled inside with dirty things and outside looking pleasant in their faces and eyes, whose characters are pronounced as defiled, what intelligent learned and noble-minded man can trust them?

कार्यार्थे स्वामिवशगामन्यथैवावशां सदा ।
स्वांतर्मलिनरूपां च प्रसन्नवदनेक्षणाम् ॥ 35 ॥
श्रुतौ पुराणे यासां च चरित्रमतिदूषितम् ।
तासु को विश्वसेत्प्राज्ञः प्रज्ञावांश्च दुराशयः ॥ 36 ॥

Those women do not discriminate who are their friends or who are their enemies; they want always new persons. Whenever they see a man well dressed, they want to satisfy their own passions. And they pretend with great care that they are very chaste.

तासां को वा रिपुर्मित्रं प्रार्थयंति नवं नवम् ।
दृष्ट्वा सुवेषं पुरुषमिच्छन्ति हृदये सदा ॥ 37 ॥
बाह्ये स्वार्थे सतीत्वं च ज्ञापयन्ती प्रयत्नतः ।
शश्वत्कामा च रामा च कामाधारा मनोहरा ॥ 38 ॥

They are vessels of passion; they always attract the minds of others and they are very enthusiastic in satisfying their own just. They verbally shew that they want other men to go away but at hearts, feelings for intercourse remain preponderant; whenever they see their paramours in private, they laugh and become very glad but externally their shame knows no bounds.

बाह्ये छलात्खेदयन्ती स्वांतर्मैथुनमानसा ।
कांतं हसंती रहसि बाह्योऽतीव सुलज्जिता ॥ 39 ॥
मानिनी मैथुनाभावे कोपना कलहांकुरा ।
सुप्रीता भूरिसंभोगात्स्वल्पमैथुनदुःखिता ॥ 40 ॥

When they do not have their intercourse with their paramours, they become self-conceited; their bodies burn with anger and they begin to quarrel. When their passions are satisfied fully, they become glad and when there is a deficiency in that, they become sorrowful.

सुमिष्टान्नाच्छीततोयादाकांक्षन्ती च मानसे ।
सुन्दरं रसिकं कांतं युवानं गुणिनं सदा ॥ 41 ॥
सुतात्परमभिस्नेहं कुर्वन्ती रसिकोपरि ।
प्राणाधिकं प्रियतमं संभोगकुशलं प्रियम् ॥ 42 ॥

For the sake of good and sweet food and cold drinks, they want beautiful young persons,

qualified and humorous. They consider witty young persons clever in holding intercourses, more dearly than their sons.

पश्यन्ती रिपुतुल्यं च वृद्धं वा मैथुनाक्षमम् ।
कलहं कुर्वती शश्वत्तेन सार्धं सुकोपना ॥ 43 ॥
वचसा भक्षयंती तं सर्प आखुमिवोल्बणम् ।
दुःसाहसस्वरूपा च सर्वदोषाश्रया सदा ॥ 44 ॥

And if that beloved one becomes incapable or aged, then he is considered as an enemy. Quarrels and anger then ensue. They devour these men as serpents eat rats. They are boldness personified and they are the source of all evils and voice.

ब्रह्मविष्णुशिवादीनां दुःसाध्या मोहरूपिणी ।
तपोमार्गार्गला शश्वन्मोक्षद्वारकपाटिका ॥ 45 ॥
हरेर्भक्तिव्यवहिता सर्वमायाकरंडिका ।
संसारकारागारे च शश्वन्निगडरूपिणी ॥ 46 ॥

Even Brahmā, Viṣṇu and Maheśa remain deluded before them. They cannot find out any clue of their minds. They are the greatest obstacle in the path of tapasyā and the closed doors for liberation. Devotion to Hari cannot reach those women. They are the repositories of Māyā and they hold men fast by iron chains in this world.

इन्द्रजालस्वरूपा च मिथ्या च स्वप्नरूपिणी ।
बिभ्रती बाह्यसौंदर्यमधोऽङ्गमतिकुत्सितम् ॥ 47 ॥
नानाविण्मूत्रपूयानामाधारं मलसंयुतम् ।
दुर्गन्धिदोषसंयुक्तं रक्तारक्तमसंस्कृतम् ॥ 48 ॥

They are like magicians and false like dreams. They enchant others by external beauty; their lower parts are very ugly and filled with excrements, faeces, of foul scent and very unholy and smeared with blood.

मायारूपा मायिनां च विधिना निर्मिता पुरा ।
विषरूपा मुमुक्षूणामदृश्याऽप्यभिवांछताम् ॥ 49 ॥
इत्युक्त्वा तुलसी तं तु विरराम च नारद ।
सस्मितः शंखचूडश्च प्रवक्तुमुपचक्रमे ॥ 50 ॥

The Creator Bhagavān has created them as such, the Māyā to the Māyāvīs and the venom to those who want liberation, and as invisible to those that want to have them." Thus saying Tulasī stopped. O Nārada! Śaṅkhacūḍa, then smilingly addressed her as follows:

शंखचूड उवाच

त्वया यत्कथितं देवि न च सर्वमलीककम् ।
किंचित्सत्यमलीकं च किंचिन्मत्तो निशामय ॥ 51 ॥
निर्मितं द्विविधं धात्रा स्त्रीरूपं सर्वमोहनम् ।
कृत्वा रूपं वास्तवं च प्रशस्यं चा प्रशंसितम् ॥ 52 ॥

O Devī! What you have spoken is not wholly false; partly it is true and partly it is false. Now hear. The Creator has created this all-enchanting female form into two parts. One is praiseworthy and the other is not.

लक्ष्मी सरस्वती दुर्गा सावित्री राधिकादिका ।
सृष्टिसूत्रस्वरूपा च आद्या सृष्टिर्विनिर्मिता ॥ 53 ॥
एतासामंशरूपं च स्त्रीरूपं वास्तवं स्मृतम् ।
तत्प्रशस्यं यशोरूपं सर्वमंगलकारकम् ॥ 54 ॥

He has created Lakṣmī, Sarasvatī, Durgā, Sāvitrī, and Rādhā and others as the primary causes of creation; so there are the prime creations. Those women that are born of their parts, are auspicious, glorious, and much praiseworthy.

शतरूपा देवहूती स्वधा स्वाहा च दक्षिणा ।
छायावती रोहिणी च वरुणानी शची तथा ॥ 55 ॥
कुबेरस्य च पत्नी याऽप्यदितिश्च दितिस्तथा ।
लोपामुद्राऽनसूया च कोटभी तुलसी तथा ॥ 56 ॥
अहल्याऽरुंधती मेना तारा मंदोदरी तथा ।
दमयंती वेदवती गङ्गा च मनसा तथा ॥ 57 ॥
पुष्टिस्तुष्टिः स्मृतिर्मेधा कालिका च वसुन्धरा ।
षष्ठी मंगलचंडी च मूर्तिश्च धर्मकामिनी ॥ 58 ॥
स्वस्तिः श्रद्धा च शांतिश्च कांतिः क्षांतिस्तथापरा ।
निद्रा तंद्रा क्षुत्पिपासा संध्या रात्रिर्दिनानि च ॥ 59 ॥
संपत्तिर्धृतिकीर्ती च क्रिया शोभा प्रभा शिवा ।
यत्स्त्रीरूपं च संभूतमुत्तमं तु युगे युगे ॥ 60 ॥

Śatarūpā, Devahūtī, Svadhā, Dakṣiṇā Chāyāvatī, Rohiṇī, Varuṇānī, Śacī, the wife of Kubera, Diti, Aditi, Lopāmudrā, Anasūyā, Kauṭabhī (Koṭarī), Tulasī, Ahalyā, Arundhatī, Menā, Tārā, Mandodarī, Damayantī, Vedavatī, Gaṅgā, Mānasā, Puṣṭi, Tuṣṭi, Smṛti, Medhā, Vasundharā, Ṣaṣṭhī, Maṅgalacaṇḍī, Mūrti, wife of

Dharma. Svasti, Śraddhā; Śānti, Kānti, Kṣānti, Nidrā; Tandrā, Kṣudhā, Pipāsā, Sandhyā, Rātri, Divā, Sampatti, Dhṛti, Kīrti, Kriyā, Śobhā, Prabhā, Śivā, and other women born of the Prime Prakṛtis, all are excellent in every Yuga.

कलाकलांशरूपं च स्वर्वेश्यादिकमेव च ।
तदप्रशस्यं विश्वेषु पुंश्चलीरूपमेव च ॥ 61 ॥
सत्त्वप्रधानं यद्रूपं यद्युक्तं च प्रभावतः ।
तदुत्तमं च विश्वेषु साध्वीरूपं प्रशंसितम् ॥ 62 ॥

The prostitutes of the heavens are also born of the above women in their parts and parts of parts. They are not praiseworthy in the universe; they are all regarded as unchaste women. Those women that are of Sattva Guṇas are all excellent and endowed with influence. In the Universe they are good, chaste and praiseworthy.

तद्वास्तवं च विज्ञेयं प्रवदंति मनीषिणः ।
रजोरूपं तमोरूपं कलासु विविधं स्मृतम् ॥ 63 ॥
मध्यमा रजसश्चांशास्तास्तु भोगेषु लोलुपाः ।
सुखसंभोगवश्याश्च स्वकार्ये निरताः सदा ॥ 64 ॥

This is not false. The Paṇḍits declare them excellent. Those that are of Rajo Guṇas, and Tamo Guṇas are not so praiseworthy. Those women that are of Rajo Guṇas are known as middling. They are always fond of enjoyments, yield of them, and always ready to achieve their own ends.

कपटा मोहकारिण्यो धर्मार्थविमुखाः सदा ।
रजोरूपस्य साध्वीत्वमतो नैवोपजायते ॥ 65 ॥
इदं मध्यमरूपं च प्रवदंति मनीषिणः ।
तमोरूपं दुर्निवार्यमधमं तद्विदुर्बुधाः ॥ 66 ॥

These women are generally insincere, delusive, and outside the pale of religious duties. Therefore they are generally unchaste. The Paṇḍits consider them as middling. Those women that are of Tamo Guṇas are considered as worst.

न पृच्छति कुले जातः पंडितश्च परस्त्रियम् ।
निर्जने निर्जले वाऽपि रहस्यपि परस्त्रियम् ॥ 67 ॥
आगच्छामि त्वत्समीपमाज्ञया ब्रह्मणोऽधुना ।
गांधर्वेण विवाहेन त्वां ग्रहीष्यामि शोभने ॥ 68 ॥

Those born of noble families can never speak with other wives in a private place or when they are alone. By Brahmā's command I have come to you. O Fair One! I will marry you now according to the Gandharva method. My name is Śaṅkhacūḍa. The Devas fly away from me out of terror. Before I was the intimate Sakhā (friend) of Śrī Hari, by the name of Sudāmā.

अहमेव शंखचूडो देवविद्रावकारकः ।
दनुवंश्यो विशेषेण सुदामाऽहं हरेः पुरा ॥ 69 ॥
अहमष्टसु गोपेषु गोपोऽपि पार्षदेषु च ।
अधुना दानवेंद्रोऽहं राधिकायाश्च शापतः ॥ 70 ॥

Now, by Rādhikā's curse I am born in the family of The Dānavas. I was a Pāriṣad (attendant) of Śrī Kṛṣṇa and the chief of the eight Gopas. Now, by Rādhikā's curse I am born as Śaṅkhacūḍa, the Indra of the Dānavas.

जातिस्मरोऽहं जानामि कृष्णमंत्रप्रभावतः ।
जातिस्मरा त्वं तुलसी संभुक्ता हरिणा पुरा ॥ 71 ॥
त्वमेव राधिकाकोपाज्जाताऽसि भारते भुवि ।
त्वां संभोक्तुमुत्सुकोऽहं नालं राधाभयात्ततः ॥ 72 ॥

By Śrī Kṛṣṇa's grace and by His mantra, I am Jātismarā (know of my past births). You, too, are Jātismarā Tulasī. Śrī Kṛṣṇa enjoyed you before. By Rādhikā's anger, you are now born in Bhārata. I was very eager to enjoy you then; out of Rādhikā's fear I could not.

इत्येवमुक्त्वा स पुमान्विरराम् महामुने ।
सस्मितं तुलसी तुष्टा प्रवक्तुमुपचक्रमे ॥ 73 ॥

Thus saying, Śaṅkhacūḍa stopped. Then Tulasī gladly and smilingly replied: "Such persons (like you) are famous in this world; good women desire such husband.

तुलस्युवाच

एवंविधो बुधो नित्यं विश्वेषु च प्रशंसितः ।
कान्तमेवंविधं कांता शश्वदिच्छति कामतः ॥ 74 ॥
त्वयाऽहमधुना सत्यं विचारेण पराजिता ।
स निंदितश्चाप्यशुचिर्यः पुमांश्च स्त्रिया जितः ॥ 75 ॥

Really, I am now defeated by you in argument. The man who is conquered by woman is very impure and blamed by the community. The Pitṛ

Lokas, the Devas Lokas, and the Gandharva Loka, too, look upon men, overpowered by women, as mean, despicable.

निंदंति पितरो देवा बांधवाः स्त्रीजितं नरम् ।
स्त्रीजितं मनसा माता पिता भ्राता च निंदति ॥ 76 ॥
शुद्धो विप्रो दशाहेन जातके मृतके यथा ।
भूमिपो द्वादशाहेन वैश्यः पञ्चदशाहतः ॥ 77 ॥
शूद्रो मासेन वेदेषु मातृवद्धीनसंकरः ।
अशुचिः स्त्रीजितः शुद्धयेच्चितादहनकालतः ॥ 78 ॥

Even father, mother, brother, etc., hate them mentally It is said in the Vedas that the impurities during birth and death are expiated by a ten days observances for the Brāhmaṇas, by twelve days observances for the Kṣattriyas, by fifteen days, observances for the Vaiśyas and by one month's observances for the Śūdras and other low castes. But the impurity of the man who is conquered by women cannot by expiated by any other means except (his dead body) being burned in the funral pyre.

न गृह्णन्तीच्छया तस्य पितरः पिण्डतर्पणम् ।
न गृह्णन्त्येव देवाश्च तस्य पुष्पजलादिकम् ॥ 79 ॥
किं वा ज्ञानेन तपसा जपहोमप्रपूजनैः ।
किं विद्यया च यशसा स्त्रीभिर्यस्य मनो हृतम् ॥ 80 ॥

The Pitṛs never accept willingly the piṇḍas and offerings of water (Tarpaṇas) offered by the women-conquered men. So much so that the Devas even hesitate to accept flowers, water, etc., offered by them on their names.

विद्याप्रभावज्ञानार्थं मया त्वं च परीक्षितः ।
कृत्वा परीक्षां कान्तस्य वृणोति कामिनी वरम् ॥ 81 ॥
वराय गुणहीनाय वृद्धायाज्ञानिने तथा ।
दरिद्राय च मूर्खाय रोगिणे कुत्सिताय च ॥ 82 ॥

Those whose hearts are entirely subdued by men, do not acquire any fruits from their knowledge, Tapasyā, Japam, five sacrifices, worship, learning and fame. I tested you to ascertain your strength in learning. It is highly advisable to choose one's husband by examining his merits and defects.

अत्यंतकोपयुक्ताय वाऽत्यंतदुर्मुखाय च ।
पंगवे चांगहीनाय चांधाय बधिराय च ॥ 83 ॥
जडाय चैव मूकाय क्लीबतुल्याय पापिने ।
ब्रह्महत्यां लभेत्सोपि स्वकन्यां प्रददाति यः ॥ 84 ॥
शांताय गुणिने चैव यूने च विदुषेऽपि च ।
साधवे च सुतां दत्त्वा दशयज्ञफलं लभेत् ॥ 85 ॥
यः कन्यापालनं कृत्वा करोति यदि विक्रयम् ।
विक्रेता धनलोभेन कुम्भीपाकं स गच्छति ॥ 86 ॥

Sin equivalent to the murder of a Brāhmin is committed if one give in marriage one's daughter to one void of all qualifications, to an ole man, to one who is ignorant, to a poor, illiterate, diseased, ugly, very angry, very lame, devoid of limbs, deaf, dumb, inanimate like, and who is impotent. If one gives in marriage a daughter to a young man of good character, learned, well qualified and of a peaceful temper, one acquires the fruits of performing ten horse sacrifices. If one nourishes a daughter and sells her out of greed for money, one falls to the Kumbhīpāka hell.

कन्यामूत्रं पुरीषं च तत्र भक्षति पातकी ।
कृमिभिर्दंशितः काकैर्यावदिंद्राश्चतुर्दश ॥ 87 ॥
तदंते व्याधिसंयुक्तः स लभेज्जन्म निश्चितम् ।
विक्रीणाति मांसभारं वहत्येव दिवानिशम् ॥ 88 ॥
इत्येवमुक्त्वा तुलसी विरराम तपोनिधे ।

That sinner drinks the urine and eats the excrements of that daughter, remaining in that hell. For a period equal to the fourteen Indra's life-periods they are bitten by worms and crows. At the expiry of this period, they will have to be born in this world of men as diseased persons. In their human births they will have to earn their livelihood by selling flesh and carrying flesh."

ब्रह्मोवाच

किं करोषि शङ्खचूड संवादमनया सह ॥ 89 ॥
गांधर्वेण विवाहेन त्वं चास्या ग्रहणं कुरु ।
पुरुषेष्वसि रत्नं त्वं स्त्रीषु रत्नं त्वियं सती ॥ 90 ॥

Thus saying, when Tulasī stopped, Brahmā appeared on the scene and addressed Śaṅkhacūḍa: O Śaṅkhacūḍa! Why are you spending uselessly

your time in vain talks with Tulasī? Marry her soon by the Gāndharva method. As you are a gem amongst males, so She is a gem amongst females.

विदग्धाया विदग्धेन संगमो गुणवान्भवेत् ।
निर्विरोधसुखं राजन्को वा त्यजति दुर्लभम् ॥ 91 ॥
योऽविरोधसुखत्यागी स पशुर्नात्र संशयः ।
किं परीक्षसि त्वं कांतमीदृशं गुणिनं सति ॥ 92 ॥
देवानामसुराणां च दानवानां विमर्दकम् ।

It is a very happy union between a humorus lover and a humorous beloved. O King! Who despises the great happiness when it is at one's hand! He who forsakes the pleasure is worse than a beast in this world. O Tulasī! And what for are you testing the nobly qualified person who is the tormentor of the Devas, Asuras and Dānavas.

यथा लक्ष्मीश्च लक्ष्मीशे यथा कृष्णे च राधिका ॥ 93 ॥
यथा मयि च सावित्री भवानी च भवे यथा ।
यथा धरा वराहे च दक्षिणा च यथाऽध्वरे ॥ 94 ॥
यथाऽत्रेरनसूया च दमयंती यथा नले ।
रोहिणी च यथा चंद्रे यथा कामे रतिः सती ॥ 95 ॥
यथाऽदितिः कश्यपे च वसिष्ठेऽरुंधती सती ।
यथाऽहल्या गौतमे च देवहूतिश्च कर्दमे ॥ 96 ॥
यथा बृहस्पतौ तारा शतरूपा मनौ यथा ।
यथा च दक्षिणा यज्ञे यथा स्वाहा हुताशने ॥ 97 ॥
यथा शची महेंद्रे च यथा पुष्टिर्गणेश्वरे ।
देवसेना यथा स्कन्धे धर्मे मूर्तिर्यथा सती ॥ 98 ॥

सौभाग्या सुप्रिया त्वं च शंखचूडे तथा भव ।
अनेन सार्धं सुचिरं सुंदरेण च सुंदरि ॥ 99 ॥

O Child! As Lakṣmī Devī is of Nārāyaṇa, as Rādhikā is of Kṛṣṇa; as is My Sāvitrī, as Bhava's is Bhavānī, as Boar's is Earth, as Yajña's is Dakṣiṇā, Atri's Anasūyā, Gautama's Ahalyā, Moon's Rohiṇī, Bṛhaspati's Tārā, Manu's Śatarūpā, Kandarpa's Rati, Kaśyapa's Aditi, Vasiṣṭha's Arundhatī, Karddama's Devahūti, Fire's Svāhā, Indra's Śacī, Gaṇeśa's Puṣṭi, Skanda's Devasenā, and Dharma's Mūrti, so let you be the dear wife of Śaṅkhacūḍa. Let you remain with Śaṅkhacūḍa, beautiful as he is, for a long time, and enjoy with him in various places as you like.

स्थाने स्थाने विहारं च यथेच्छं कुरु संततम् ।
पश्चात्प्राप्स्यसि गोलोके श्रीकृष्णं पुनरेव च ।
चतुर्भुजं च वैकुंठे शंखचूडे मृते सति ॥ 100 ॥

इति श्रीमद्देवीभागवते महापुराणे
नवमस्कन्धेऽष्टादशोऽध्यायः ॥ 18 ॥

When Śaṅkhacūḍa will quite his mortal frame, you would go to Goloka and enjoy easily with the two-armed Śrī Kṛṣṇa, and in Vaikuṇṭha with the four-armed Kṛṣṇa and with great gladness."

Here ends the Eighteenth Chapter of the Ninth Book on the union of Śaṅkhacūḍa with Tulasī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIX

On the Going of the Devas to Vaikuṇṭha after Tulasī's Marriage with Śaṅkhacūḍa

नारद उवाच

विचित्रमिदमाख्यानं भवता समुदाहृतम् ।
श्रुतेन येन मे तृप्तिर्न कदापि हि जायते ॥ 1 ॥
ततः परं तु यज्जातं तत्त्वं वद महामते ।

Nārada said: O Bhagavan! Wonderful is the story that has been now recited by you. My ears are not satisfied. So tell me what happend afterwards.

श्रीनारायण उवाच

इत्येवमाशिषं दत्त्वा स्वालयं च ययौ विधिः ॥ 2 ॥
गान्धर्वेण विवाहेन जगृहे तां च दानवः ।
स्वर्गे दुंदुभिवाद्यं च पुष्पवृष्टिर्बभूव ह ॥ 3 ॥

Nārāyaṇa said: O Nārada! The Creator Brahmā, blessing them, departed to His own abode. The Dānava married Tulasī under the Gandharva method. The celestial drums sounded and the flowers were showed. In the beautiful lovely house the Dānaverdra, remained in perfect enjoyment.

स रेमे रामया सार्धं वासोगेहे मनोरमे ।
मूर्च्छां सा प्राप तुलसी नवसंगमसंगता ॥ 4 ॥

निमग्ना निर्जले साध्वी संभोगसुखसागरे ।
चतुःषष्टिकलामानं चतुःषष्टिविधं सुखम् ॥ 5 ॥

Tulasī, too, being busy with fresh intercourses, became almost mad after them. The chaste Tulasī and Śaṅkhacūḍa both became deeply immersed in the ocean of bliss in their sexual union and began to enjoy sixty-four sorts of amorous sports.

कामशास्त्रे यन्निरुक्तं रसिकानां यथेप्सितम् ।
अंगप्रत्यंगसंश्लेषपूर्वकं स्त्रीमनोहरम् ॥ 6 ॥
तत्सर्वं रसशृङ्गारं चकार रसिकेश्वरः ।
अतीव रम्यदेशे च सर्वजंतुविवर्जिते ॥ 7 ॥

In the Śāstras on love affairs, all the connections of limbs with limbs that are described, as the lover and the loved desire, they both enjoyed those with perfect freedom and pleasure. The place was solitary; to add to it, the scenery was grand and lovely; so nothing remained untasted of the several tastes of amorous pleasures.

पुष्पचन्दनतल्पे च पुष्पचन्दनवायुना ।
पुष्पोद्याने नदीतीरे पुष्पचन्दनचर्चिते ॥ 8 ॥
गृहीत्वा रसिको रासे पुष्पचन्दनचर्चिताम् ।
भूषितो भूषणेनैव रत्नभूषणभूषिताम् ॥ 9 ॥
सुरते विरतिर्नास्ति तयोः सुरतिविज्ञयोः ।

On the banks of the river, in flower-gardens, they slept on the flower-beds smeared with sandal-paste, and enjoyed the amorous pleasures. Both were adorned with jewel ornaments; both were skilled in amorous practices; so no one desisted.

जहार मानसं भर्तुर्लोलया लीलया सती ॥ 10 ॥
चेतनां रसिकायाश्च जहार रसभाववित् ।
वक्षसश्चंदनं राज्ञस्तिलकं विजहार सा ॥ 11 ॥

The chaste Tulasī out of her nimbleness due to young age, easily stole into the heart of her husband. Śaṅkhacūḍa, too, a great expert in knowing other's amorous sentiments, attracted with heart of Tulasī.

जहार स च तस्याश्च सिंदूरं बिंदुपत्रकम् ।
स तद्वक्षस्युरोजे च नखरेखां ददौ मुदा ॥ 12 ॥
सा ददौ तद्वामपार्श्वे करभूषणलक्षणम् ।
राजा तदोष्ठपुटके ददौ रदनदंशनम् ॥ 13 ॥

Tulasī obliterated the sandal marks from the breast of the King and the sign of tilak from his nose. The King also wiped away the dot of Sindūra and Alakā (vermillion) marks from Tulasī's forehead and put marks of nails on her round plump breasts.

तद्गंडयुगले सा च प्रददौ तच्चतुर्गुणम् ।
आलिंगनं चुम्बनं च जंघादिमर्दनं तथा ॥ 14 ॥
एवं परस्परं क्रीडां चक्रतुस्तौ विजानतौ ।
सुरते विरते तौ च समुत्थाय परस्परम् ॥ 15 ॥
सुवेषं चक्रतुस्तत्र यद्यन्मनसि वांछितम् ।

Tulasī also hurt the King's left side by her bracelets. Then the King bit the lips of Tulasī. Thus each one embraced the other, kissed each other and each one began to champoo the thighs, legs, etc. When both of them thus spent their time in amorous sports, they got up and began to dress themselves as they desired.

चंदनैः कुंकुमारक्तैः सा तस्य तिलकं ददौ ॥ 16 ॥
सर्वांगे सुन्दरे रम्ये चकार चानुलेपनम् ।
सुवासं चैव तांबूलं वह्निशुद्धे च वाससी ॥ 17 ॥
पारिजातस्य कुसुमं जरारोगहरं परम् ।
अमूल्यरत्ननिर्माणमंगुलीयकमुत्तमम् ॥ 18 ॥
सुंदरं च मणिवरं त्रिषु लोकेषु दुर्लभम् ।
दासी तवाहमित्येवं समुच्चार्य पुनः पुनः ॥ 19 ॥

Tulasī smeared Śaṅkhacūḍa's nose with red sandal-paste mixed with Kumkum (saffron), smeared his body with sweet-scented sandal-paste, offered sweet-scented betels in his mouth, mad him put on celestial garments (fireproof; brought from Fire) put unto his neck the wonderful garland of Pārijāta flowers, destructive of disease and old age, invaluable jewel rings on his hand, and offering him excellent gems, rare in the three worlds, said: "O Lord! I am your maidservant" and uttering this repeatedly bowed down to the feet of her husband with devotion.

ननाम परया भक्त्या स्वामिनं गुणशालिनम् ।
सस्मिता तन्मुखांभोजं लोचनाभ्यां पुनः पुनः ॥ 20 ॥
निमेषरहिताभ्यां चाप्यपश्यत्कामसुंदरम् ।

स च तां च समाकृष्य चकार वक्षसि प्रियाम् ॥ 21 ॥
सस्मितं वासंसाच्छन्नं ददर्श मुखपंकजम् ।
चुचुम्ब कठिने गंडे विंबोष्ठौ पुनरेव च ॥ 22 ॥
ददौ तस्यै वस्त्रयुग्मं वरुणादाहृतं च यत् ।
तदाहृतां रत्नमालां त्रिषु लोकेषु दुर्लभाम् ॥ 23 ॥
ददौ मंजीरयुग्मं च स्वाहाया आहृतं च यत् ।
केयूरयुग्मं छायाया रोहिण्याश्चैव कुण्डलम् ॥ 24 ॥
अंगुलीयकरत्नानि रत्याश्च करभूषणम् ।
शङ्खं च रुचिरं चित्रं यद्दत्तं विश्वकर्मणा ॥ 25 ॥
विचित्रपद्मकश्रेणीं शय्यां चापि सुदुर्लभाम् ।
भूषणानि च दत्त्वा च भूपो हासं चकार ह ॥ 26 ॥

She then got up and with smiling countenance began to look on his face with a steadfast gaze. The king Śaṅkhacūḍa then attracted his dear Tulasī to his breast and took off the veil fully from her face and began to look on that, next moments he kissed on her cheek and lips and gave her a pair of garments brought from the Varuṇa's house, a necklace of jewels, hard to get in the three worlds, the tinklets of Svāhā, th wife of Agni, the Keyūra (armlets) of the Sun's wife Chāyā, the two earrings of Rohiṇī, the wife of the Moon, the finger rings of Rati, the wife of Kāmadeva, and the wonderfully beautiful conch, given by Viśva Karmā, excellent bedding studded with pearls and jewels and various ornaments; and when he gave her all these things, he smiled.

निर्ममे कबरीभारे तस्या मांगल्यभूषणम् ।
सुचित्रं पत्रकं गंडमंडलेऽस्याः समं तथा ॥ 27 ॥
चंद्रलेखात्रिभिर्युक्तं चन्दनेन सुगन्धिना ।
परीतं परितश्चित्रैः सार्धं कुंकुमबिंदुभिः ॥ 28 ॥
ज्वलत्प्रदीपाकारं च सिंदूरतिलकं ददौ ।
तत्पादपद्मयुगले स्थलपद्मविनिंदिते ॥ 29 ॥
चित्रालक्तकरागं च नखरेषु ददौ मुदा ।
स्ववक्षसि मुहुर्न्यस्य सरागं चरणांबुजम् ॥ 30 ॥

The king then put garlands on Tulasī's braid of hair, nicely variegated Alakās on her cheek, three crescent lines of sweet-scented sandal paste within the Alakās, dots of saffron all around that, the brilliant Sindūra mark looking like a flame, and red Alkā on the feet and toes; he then placed feet on his breast and utterred repeatedly:

हे देवि तव दासोऽहमित्युच्चार्य पुनः पुनः ।
रत्नभूषितहस्तेन तां च कृत्वा स्ववक्षसि ॥ 31 ॥
तपोवनं परित्यज्य राजा स्थानांतरं ययौ ।
मलये देवनिलये शैले शैले तपोवने ॥ 32 ॥
स्थाने स्थानेऽतिरम्ये च पुष्पोद्याने च निर्जने ।
कन्दरे कन्दरे सिंधुतीरे चैवातिसुन्दरे ॥ 33 ॥
पुष्पभद्रानदीतीरे नीरवातमनोहरे ।
पुलिने पुलिने निम्ये नद्यां नद्यां नदे नदे ॥ 34 ॥
मधौ मधुकराणां च मधुरध्वनिनादिते ।
विस्पंदने सुरसने नन्दने गन्धमादने ॥ 35 ॥

"I am your servant" and then held her on his breast. They then left the hermitage, in that state and began to travel in various places. In the Malaya mountain, in mountains after mountains, in solitary flower gardens, in the mountain caves, in beautiful sea-beaches, on the banks of the Puṣpabhadrā river, cool with watery breeze, in various rivers and riversides, in Vispandana forest with sweet songs of the birds of the vernal season.

देवोद्याने नन्दने च चित्रचंदनकामने ।
चंपकानां केतकीनां माधवीनां वने वने ॥ 36 ॥
कुंदानां मालतीनां च कुमुदांभोजकानने ।
कल्पवृक्षे कल्पवृक्षे पारिजातवने वने ॥ 37 ॥

They then went from Vispandana forest of the Surasana forest, from the Surasana, forest to the Nandana forest, from the Nandana forest to the nice Candana forests, from Candana forest to Campaka, Ketakī; Mādhavī Kunda, Mālatī, and Kumuda and lotus forests; thence they went to the forest of desire gratifying trees (Kalpavṛkṣa forest,) and Pārijāta trees.

निर्जने कांचने स्थाने धन्ये कांचनपर्वते ।
कांचीवने किंजलके कंचुके कांचनाकरे ॥ 38 ॥
पुष्पचन्दनतल्पेषु पुंस्कोकिलरुतश्रुते ।
पुष्पचन्दनसंयुक्तः पुष्पचन्दनवायुना ॥ 39 ॥
कामुक्या कामुकः कामात्स रेमे रामया सह ।

They then went to the solitary place Kāñcana, thence to the Kāñcī (forest) they then went to the

Kiñjalaka forest, thence to the Kāñcanākar (the gold mine), thence to Kañcuka and various other forests echoed with the sweet sounds of cuckoos. There, on beds strewn with flowers and scented with sandal-paste they both enjoyed each other to their hearts content and with great pleasure.

न हि तृप्तो दानवेंद्रस्तृप्तिं नैव जगाम सा ॥ 40 ॥
हविषा कृष्णवर्त्मेव ववृधे मदनस्तयोः ।

But none of them, whether Śaṅkhacūḍa or Tulasī, got quenched with their thirst. Rather their passions were inflame! like the fire on which clarified butter is poured (in sacrifices).

तया सह समागत्य स्वाश्रमं दानवस्ततः ॥ 41 ॥
रम्यं क्रीडालयं गत्वा विजहार पुनः पुनः ।
एवं स बुभुजे राज्यं शङ्खचूडः प्रतापवान् ॥ 42 ॥
एकमन्वन्तरं पूर्णं राजराजेश्वरो महान् ।
देवानामसुराणां च दानवानां च संततम् ॥ 43 ॥
गधर्वाणां किन्नराणां राक्षसानां च शांतिदः ।
हताधिकारा देवाश्चरंति भिक्षुका यथा ॥ 44 ॥

The King of the Dānavas, then, brought Tulasī to his own kingdom and, there, in his own beautiful garden house, he incessantly enjoyed her. Thus the powerful king of the Dānavas passed away one Manvantara in the enjoyment of his kingdom. He spread his sway over the Devatās, Asuras, Dānavas, Gandharvas, Kinnaras, and Rākṣasas. The Devas, dispossessed of their realms, wandered everywhere like beggars.

ते सर्वेऽतिविषण्णाश्च प्रजग्मुर्ब्रह्मणः सभाम् ।
वृत्तांतं कथयामासू रुरुदुश्च भृशं मुहुः ॥ 45 ॥
तदा ब्रह्मा सुरैः सार्धं जगाम शंकरालयम् ।
सर्वेशं कथयामास विधाता चंद्रशेखरम् ॥ 46 ॥

At last they united in a body and went to the Brahmā's assembly and there they began to cry and then related the whole history how the Dānava Śaṅkhacūḍa oppressed them. Hearing all this, Brahmā took them to Śaṅkara and informed Him of the whole history of the case.

ब्रह्मा शिवश्च तैः सार्धं वैकुंठं च जगाम ह ।
दुर्लभं परमं धाम जरामृत्युहरं परम् ॥ 47 ॥
संप्राप च वरं द्वारमाश्रमाणां हरेरहो ।
ददर्श द्वारपालांश्च रत्नसिंहासनस्थितान् ॥ 48 ॥

When Mahādeva heard all this, He took them all to the highest place, Vaikuṇṭha devoid of old age and death. Going towards the first entrance of Nārāyaṇa's, abode, they saw the gate-keepers watching the gate, taking their seats on jewel thrones.

शोभितान्पीतवस्त्रैश्च रत्नभूषितान् ।
सस्मितान्स्मेरवक्त्रास्यान्पद्मनेत्रान्मनोहरान् ॥ 49 ॥
शंखचक्रगदापद्मधरांश्चैव चतुर्भुजान् ।
वनमालान्वितान्सर्वाञ्श्यामसुन्दरविग्रहान् ॥ 50 ॥

They all looked brilliant, clothed with the yellow garments, adorned with jewel ornaments, garlanded with forest flowers, all of Śyāma Sundara (dark blue, very beautiful) bodies. They were fourarmed, holding on their hands, conch, mace, discus and lotus; sweet smile was on their faces and eyes beautiful like lotus leaves.

ब्रह्मा तान्कथयामास वृत्तांतं गमनार्थकम् ।
तेऽनुज्ञां च ददुस्तस्मै प्रविवेश तदाज्ञया ॥ 51 ॥
एवं षोडश द्वाराणि निरीक्ष्य कमलोद्भवः ।
दैवैः सार्धं तानतीत्य प्रविवेश हरेः सभाम् ॥ 52 ॥

On Brahmā asking them for entrance to the assembly, they nodded their assent. He, then, accompained by the Devas, passed one by one, sixteen gates and at last came before Nārāyaṇa.

देवर्षिभिः परिवृतां पार्षदैश्च चतुर्भुजैः ।
नारायणस्वरूपैश्च सर्वैः कौस्तुभभूषितैः ॥ 53 ॥
नवेंदुमंडलाकारां चतुरस्त्रां मनोहराम् ।

On reaching there. He saw that the assembly was completely filled with Devarṣis, and four-armed Nārāyaṇalike Pāriṣads (attendants), decked with Kaustubha jewels. The sight of the Sabhā (assembly) makes one think that the Moon has just arisen, shedding effulgent rays all round.

मणींद्रहारनिर्माणां हीरासारसुशोभिताम् ॥ 54 ॥
अमूल्यरत्नखचितां रचितां स्वेच्छया हरेः ।
माणिक्यमालजालाभां मुक्तापंक्तिविभूषिताम् ॥ 55 ॥

मंडितां मंडलाकारै रत्नदर्पणकोटिभिः ।
विचित्रैश्चित्ररेखाभिर्नानाचित्रविचित्रिताम् ॥ 56 ॥

By the will of Śrī Hari, excellent diamonds, invaluable gems and necklaces of gems and jewels were placed at various places. At other places rows of pearls were shedding their splendour and brilliance like the garlands of gems and jewels. At others, the mirrors were placed in a circle; and at various other places, the endless wonderful picture lines were drawn.

पद्मरागेंद्ररचितां रुचिरां मणिपंकजैः ।
सोपानशतकैर्युक्तां स्यमन्तकविनिर्मितैः ॥ 57 ॥
पट्टसूत्रग्रन्थियुक्तैश्चारुचन्दनपल्लवैः ।
इन्द्रनीलस्तंभवर्यैर्वेष्टितां सुमनोहराम् ॥ 58 ॥

Again at other places, the jewels called *Padmarāgas* were artistically arranged as if the lotuses were there spreading their lustrous beauty all around. At many other places rows of steps were made of wonderful Syamantak jewels. All around the assembly, there were the excellent pillars, built of Indranīlam jewels.

तद्रत्नपूर्णकुम्भानां समूहैश्च समन्विताम् ।
पारिजातप्रसूनानां मालाजालैर्विराजिताम् ॥ 59 ॥
कस्तूरीकुंकुमारक्तैः सुगंधिचन्दनद्रुमैः ।
सुसंस्कृतां तु सर्वत्र वासितां गंधवायुना ॥ 60 ॥

Over those pillars, sandal leaves strung on strings from pillar to pillar, were suspended. Golden jars, all brimful with water were located at various places. All around, the garlands of Pārijāta flowers were seen. The hall was decorated with sweet scented sandal trees, red like saffron and musk. Sweet scents were being emitted all round.

विद्याधरीसमूहानां नृत्यजालैर्विराजिताम् ।
सहस्रयोजनायामां परिपूर्णां च किंकरैः ॥ 61 ॥

The Vidyādharīs were dancing at places. The assembly hall measured one thousand Yojanas. Countless were engaged all over on various works.

ददर्श श्रीहरिं ब्रह्मा शंकरश्च सुरैः सह ।
वसंतं तन्मध्यदेशे यथेन्दुं तारकावृतम् ॥ 62 ॥
अमूल्यरत्ननिर्माणचित्रसिंहासने स्थितम् ।
किरीटिनं कुण्डलिनं वनमालाविभूषितम् ॥ 63 ॥
चन्दनोक्षितसर्वांगं बिभ्रतं केलिपंकजम् ।
पुरतो नृत्यगीतं च पश्यंतं सस्मितं मुदा ॥ 64 ॥

Brahmā, Śaṅkara, and the other Gods saw there Śrī Hari seated in the centre on an invaluable jewel throne, as a Moon looks surrounded by stars. There were the crown on His head, the ear-rings on His ears; garlands made of wild flowers were on his neck and His body was smeared all over with sandal paste and He was holding Kelipadma (a sort of lotus) in His hand. He was seeing with a smiling countenance, the dancing and music before Him.

शांतं सरस्वतीकान्तं लक्ष्मीधृतपदाम्बुजम् ।
लक्ष्म्या प्रदत्तं तांबूलं भुक्तवंतं सुवासितम् ॥ 65 ॥
गंगया परया भक्त्या सेवितं श्वेतचामरैः ।
सर्वैश्च स्तूयमानं च भक्तिनम्रात्मकंधरैः ॥ 66 ॥

He was full of peace, the Lord of Sarasvatī Lakṣmī was holding gently His lotus-feet and He was chewing the sweet scented betal offered by Her. Gaṅgā also was fanning Him devotedly with a white Cāmara and the others were singing hymns to Him with their heads bent low with devotion.

एवंविशिष्टं तं दृष्ट्वा परिपूर्णतमं प्रभुम् ।
ब्रह्मादयः सुराः सर्वे प्रणम्य तुष्टुवुस्तदा ॥ 67 ॥
पुलकाञ्चितसर्वांगाः साश्रुनेत्राश्च गद्‌गदाः ।
भक्ताश्च परया भक्त्या भीता नम्रात्मकंधराः ॥ 68 ॥

Brahmā and the other Gods all bowed down to Him; their bodies were all filled with Pulaka (excessive joy causing hair stand on end); tears flowed from their eyes and their voices were choked out of emotion.

कृतांजलिपुटो भूत्वा विधाता जगतामपि ।
वृत्तांतं कथयामास विनयेन हरेः पुरः ॥ 69 ॥
हरिस्तद्वचनं श्रुत्वा सर्वज्ञः सर्वभाववित् ।
प्रहस्योवाच ब्रह्माणं रहस्यं च मनोहरम् ॥ 70 ॥

The creator Brahmā, then, with clasped hands informed Him, with head bowed down, of the whole history of Śaṅkhacūḍa." Hearing this, the omniscient Hari, knowing the minds of all, smiled and spoke to Brahmā all the interesting secrets:

श्रीभगवानुवाच

शंखचूडस्य वृत्तांतं सर्वं जानामि पद्मज ।
मद्भक्तस्य च गोपस्य महातेजस्विनः पुरा ॥ 71 ॥
शृणु तत्सर्ववृत्तांतमितिहासं पुरातनम् ।
गोलोकस्यैव चरितं पापघ्नं पुण्यकारकम् ॥ 72 ॥

O Lotus born! I know all about Śaṅkhacūḍa. He was in his previous brith My great devotee, an energetic Gopa. Now I speak to you the ancient history of Goloka; hear. This story about Goloka is sindestroyang and highly meritorious.

सुदामा नाम गोपश्च पार्षदप्रवरो मम ।
स प्राप दानवीं योनिं राधाशापात्सुदारुणात् ॥ 73 ॥
तत्रैकदाऽहमगमं स्वालयाद्रासमंडलम् ।
विरजामपि नीत्वा च मम प्राणाधिका परा ॥ 74 ॥

Śaṅkhacūḍa, in his previous birth was the Gopa Sudāmā, My chief Pāriṣad (attendant). He has now become a Dānava on account of the dire curse pronounced by Śrī Rādhā.

सा मां विरजया सार्धं विज्ञाय किंकरीमुखात् ।
पश्चात्क्रुद्धा सा जगाम न ददर्श च तत्र ताम् ॥ 75 ॥
विरजां च नदीरूपां मां ज्ञात्वा च तिरोहितम् ।
पुनर्जगाम सा दृष्ट्वा स्वालयं सखिभिः सह ॥ 76 ॥

One day when I went from My abode, accompanied by Virajā Gopī, to the Rāsa Maṇḍala, My beloved Rādhā, hearing this news from a maid servant, came up at once with Her whole host of Sakhīs wrathful, to the Rāsa Maṇḍalam (ball dance in Goloka) and, not being able to see Me, saw Virajā turned into a river, She thought that I had disappeared.

मां दृष्ट्वा मन्दिरे देवी सुदाम्ना सहितं पुरा ।
भृशं सा भर्त्सयामास मौनीभूतं च सुस्थिरम् ॥ 77 ॥
तच्छ्रुत्वाऽसहमानश्च सुदामा तां चुकोप ह ।
स च तां भर्त्सयामास कोपेन मम सन्निधौ ॥ 78 ॥

So She went back to Her own abode with Her Sakhīs. But when I returned to the house with Sudāmā, Rādhā rebuked Me very much. I remained silent. But Sudāmā could not bear and he rebuked Rādhā in My presence, a thing quite intolerable to Her dignity!

तच्छ्रुत्वा कोपयुक्ता सा रक्तपङ्कजलोचना ।
बहिष्कर्तुं चकाराज्ञां संत्रस्तं मम संसदि ॥ 79 ॥
सखीलक्षं समुत्तस्थौ दुर्वारं तेजसोल्बणम् ।
बहिश्चकार तं तूर्णं जल्पन्तं च पुनः पुनः ॥ 80 ॥

On hearing this rebuke, Rādhā's eyes became red with anger and She immediately ordered Her Sakhīs to drive him away. Sudāmā began to tremble with fear. Immediately on Her command lakhs and lakhs of Sakhīs got up immediately and drove that not irresistible Sudāmā away. Sudāmā repeated his chafings and roarings.

सा च तत्ताडनं तासां श्रुत्वा रुष्टा शशाप ह ।
याहि रे दानवीं योनिमित्येवं दारुणं वचः ॥ 81 ॥
तं गच्छंतं शपंतं च रुदन्तं मां प्रणम्य च ।
वारयामास तुष्टा सा रुदती कृपया पुनः ॥ 82 ॥

On hearing these, She cursed him: 'You better be born in the womb of a Dānavī.' Hearing the terrible curse, Sudāmā bowed down to Me and went away crying; then Rādhā, who was all-mercy, became melted with mercy.

हे वत्स तिष्ठ मा गच्छ क्व यासीति पुनः पुनः ।
समुच्चार्य च तत्पश्चाज्जगाम सा च विक्लवम् ॥ 83 ॥
गोप्यश्च रुरुदुः सर्वा गोपाश्चापि सुदुःखिताः ।
ते सर्वे राधिका चापि तत्पश्चाद्बोधिता मया ॥ 84 ॥

And She prevented him repeatedly, not to go away. Rādhā wept and told him, 'O Child! Wait. Where are you going? No more you will have to go; return.' Thus saying She became very distressed. The Gopas and Gopīs also began to weep. I then explained to them.

आयास्यति क्षणार्धेन कृत्वा शापस्य पालनम् ।
सुदामंस्त्वमिहागच्छेत्युक्त्वा सा च निवारिता ॥ 85 ॥
गोलोकस्य क्षणार्धेन चैकं मन्वंतरं भवेत् ।
पृथिव्यां जगतां धातरित्येव वचनं ध्रुवम् ॥ 86 ॥

In about half a moment Sudāmā will come back, fulfilling the conditions of the curse. 'O Sudāmā! Come here when the curse expires.' Then he appeased Rādhā also. Know that one moment (Kṣaṇa) in Goloka is equal to one Manvantara on earth.

इत्येवं शंखचूडश्च पुनस्तत्रैव यास्यति ।
महाबलिष्ठो योगेशः सर्वमायाविशारदः ॥ 87 ॥
मम शूलं गृहीत्वा च शीघ्रं गच्छतु भारतम् ।
शिवः करोतु संहारं मम शूलेन रक्षसः ॥ 88 ॥

The Yogi Śaṅkhacūḍa, expert in Māyā and very powerful will soon return from the earth. Take this My weapon Śūla and go early to Bhārata. Śiva will slay the Dānava by this Śūlāstra.

ममैव कवचं कंठे सर्वमंगलकारकम् ।
बिभर्त्ति दानवः शश्वत्संसारे विजयी ततः ॥ 89 ॥
तस्मिन्ब्रह्मन्स्थिते चैव न कोऽपि हिंसितुं क्षमः ।
तद्याचनां करिष्यामि विप्ररूपोऽहमेव च ॥ 90 ॥

The Dānava holds always on his neck My auspicous Kavaca and will therefore become the conqueror of the universe. No one will he able to kill him as long as he holds the above Kavaca . So, first of all, I will go to him in the form of a Brāhmaṇa and ask from him the Kavaca.

सतीत्वहानिस्तत्पत्न्या यत्र काले भविष्यति ।
तत्रैव काले तन्मृत्युरिति दत्तो वरस्त्वया ॥ 91 ॥
तत्पत्न्याश्चोदरे वीर्यमर्पयिष्यामि निश्चितम् ।
तत्क्षणे चैव तन्मृत्युर्भविष्यति न संशयः ॥ 92 ॥
पश्चात्सा देहमुत्सृज्य भविष्यति मम प्रिया ।

O Creator! Thou also didst give him the boon that his death would occur when the chastity of of his wife would be destroyed. I will go and hold intercourse with his wife. Then his death will occur without fail. His wife after her death will come and become My dearest wife.

इत्युक्त्वा जगतां नाथो ददौ शूलं हराय च ॥ 93 ॥
शूलं दत्त्वा ययौ शीघ्रं हरिरभ्यन्तरे मुदा ।
भारतं च ययुर्देवा ब्रह्मरुद्रपुरोगमाः ॥ 94 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे एकोनविंशोऽध्यायः ॥ 19 ॥

Thus saying, Nārāyaṇa gave over to Mahādeva the Śūlāstra. Then He went gladly to His inner compartments. On the other hand, Brahmā and Rudra and the other Devas incarnated themselves in Bhārata.

Here ends the Nineteenth Chapter on the going of the Devas to Vaikuṇṭha after Tulasī's marriage with Śaṅkhacūḍa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XX

On the War Preparations of Śaṅkhacūḍa

श्रीनारायण उवाच

ब्रह्मा शिवं संनियोज्य संहारे दानवस्य च ।
जगाम स्वालयं तूर्णं यथास्थानं सुरोत्तमाः ॥ 1 ॥
चन्द्रभागानदीतीरे वटमूले मनोहरे ।
तत्र तस्थौ महादेवो देवविस्तारहेतवे ॥ 2 ॥

Nārāyaṇa said: Brahmā, then putting Śiva to the task of killing Śaṅkhacūḍa went to His own abode. The other Devas returned to their homes. Here under the beautiful Vaṭa tree, on the banks of the river Candrabhāgā, Mahādeva pitched His big tent and encamped.

दूतं कृत्वा चित्ररथं गन्धर्वेश्वरमीप्सिताम् ।
शीघ्रं प्रस्थापयामास शंखचूडान्तिकं मुदा ॥ 3 ॥
सर्वेश्वराज्ञया शीघ्रं ययौ तन्नगरं परम् ।
महेंद्रनगरोत्कृष्टं कुबेरभवनाधिकम् ॥ 4 ॥

Himself, to get the victory of the Devas. He, then, sent Citraratha, the Lord of the Gandharvas, as a messenger to Śaṅkhacūḍa, the Lord of the Dānavas. By the command of Mahādeva, Citraratha went to the city of the king of Daityas, more beautiful than Indra's place and more wealthy than the mansion of Kubera.

पञ्चयोजनविस्तीर्णं दैर्घ्ये तद्द्विगुणं भवेत् ।
स्फटिकाकारमणिभिर्निर्मितं यानवेष्टितम् ॥ 5 ॥
सप्तभिः परिखाभिश्च दुर्गमाभिः समन्वितम् ।
ज्वलदग्निनिभैः शश्वत्कल्पितं रत्नकोटिभिः ॥ 6 ॥

The city was five yojanas wide and twice as much in length. It was built of crystals of pearls and jewels. There were roadways on all sides. There were seven trenches, hard to be crossed, one

after another, encircling the city. The city was built of countless rubies and gems, brilliant like flames.

युक्तं च वीथीशतकैर्मणिवेदिचित्रितैः ।
परितो वणिजां सौधैर्नानावस्तुविराजितैः ॥ 7 ॥
सिंदूरकारमणिभिर्निर्मितैश्च विचित्रितैः ।

There were hundreds of roadways and markets and stalls, in the wonderful Vedis (raised platforms) built of jewels. All around were splendid palacial buildings of traders and merchantmen, filled with various articles

भूषितं भूषितैर्दिव्यैराश्रमैः शतकोटिभिः ॥ 8 ॥
गत्वा ददर्श तन्मध्ये शंखचूडालयं परम् ।
अतीव वलयाकारं यथा पूर्णेन्दुमण्डलम् ॥ 9 ॥

There were hundreds and koṭis of beautiful buildings, adorned with various ornaments and built of variegated red stones looking like Sindūras. Thus he went on and saw, in the middle, the building of Śaṅkhacūḍa, circular like the lunar sphere.

ज्वलदग्निशिखाक्ताभिः परिखाभिश्चतसृभिः ।
तद्दुर्गमं च शत्रूणामन्येषां सुगमं सुखम् ॥ 10 ॥
अत्युच्चैर्गगनस्पर्शिमणिशृङ्गविराजितम् ।
राजितं द्वादशद्वारैर्द्वारपालसमन्वितम् ॥ 11 ॥

Four ditches all filled with fiery flames, encircled one after another, his house. So the enemies could not in any way cross them; but the friend could easily go there. On the top were seen turrets, built of jewels, rising high to the heavens. The gate-keepers were watching the twelve gates.

मणीन्द्रसारनिर्माणैः शोभितं लक्षमन्दिरैः ।
शोभितं रत्नसोपानै रत्नस्तम्भविराजितम् ॥ 12 ॥
तद्दृष्ट्वा पुष्पदंतोऽपि वरं द्वारं ददर्श सः ।
द्वारे नियुक्तं पुरुषं शूलहस्तं च सस्मितम् ॥ 13 ॥
तिष्ठन्तं पिंगलाक्षं च ताम्रवर्णं भयंकरम् ।
कथयामास वृत्तान्तं जगाम तदनुज्ञया ॥ 14 ॥

In the centre were situated lakhs and lakhs of excellent jewel built houses. In every room there were jewelled steps and staircases and the pillars were all built of gems, and jewels, and pearls. Puṣpadanta (Citraratha) saw all this and then went to the first gate and saw one terrible person, copper coloured, with tawny eyes, sitting with a trident in his hand and with a smiling countenance. He told he had come as a messenger and got his entrance.

अतिक्रम्य च तद्द्वारं जगामाभ्यन्तरं पुनः ।
न कोऽपि रक्षति श्रुत्वा दूतरूपं रणस्य च ॥ 15 ॥
गत्वा सोऽभ्यंतरद्वारं द्वारपालमुवाच ह ।
रणस्य सर्ववृत्तांत विज्ञापयत माचिरम् ॥ 16 ॥

Thus Citraratha went one after another to all the entries, not being prohibited at all though he told that he had come as a messenger on war service. The Gandharva reached one after another, the last door and said: O Door keeper! Go quickly and inform the Lord of the Dānavas all about the impending war.

स च तं कथयित्वा च दूतो गंतुमुवाच ह ।
स गत्वा शंखचूडं तं ददर्श सुमनोहरम् ॥ 17 ॥
राजमण्डलमध्यस्थं स्वर्णसिंहासने स्थितम् ।
मणीन्द्ररचितं दिव्यं रत्नदण्डसमन्वितम् ॥ 18 ॥
रत्नकृत्रिमपुष्पैश्च प्रशस्तैः शोभितं सदा ।
भृत्येन मस्तकन्यस्तं स्वर्णच्छत्रं मनोहरम् ॥ 19 ॥

When the messenger had spoken thus, the gate-keeper allowed him to go inside. Going inside, the Gandharva saw Śaṅkhacūḍa, of an excellent form, seated in the middle of the royal assembly, on a golden throne. One servant was holding on the king's head an umbrella, decked with divine excellent gems, the inner rod of the umbrella being made up of jewels, and decorated with expanded artificial flowers made of gems.

सेवितं पार्षदगणै रुचिरैः श्वेतचामरैः ।
सुवेषं सुन्दरं रम्यं रत्नभूषणभूषितम् ॥ 20 ॥
माल्येन लेपनं सूक्ष्मं सुवस्त्रं दधतं मुने ।
दानवेंद्रैः परिवृतं सुवेषैश्च त्रिकोटिभिः ॥ 21 ॥
शतकोटिभिरन्यैश्च भ्रमद्भिरस्त्रपाणिभिः ।

The attendants were fanning him with beautiful white cāmaras; he was nicely dressed, beautiful and lovely and adorned with jewel ornaments. He was nicely garlanded, and wore fine celestial garments. Three Koṭi Dānavas were surrounding

him; and seven Koṭi Dānavas, all armed, were walking to and fro.

एवंभूतं च तं दृष्ट्वा पुष्पदन्तः सविस्मयः ॥ 22 ॥
उवाच स च वृत्तांतं यदुक्तं शंकरेण च ।

पुष्पदन्त उवाच

राजेन्द्र शिवभृत्योऽहं पुष्पदन्ताभिधः प्रभो ॥ 23 ॥
तदुक्तं शंकरेणैव तद्ब्रवीमि निशामय ।

Puṣpadanta was thunderstruck when he saw thus the Dānava, and he addressed him thus: "O King! I am a servant of Śiva; My name is Puṣpadanta; hear what Śiva has commanded me to tell you.

राज्यं देहि च देवानामधिकारं च सांप्रतम् ॥ 24 ॥
देवाश्च शरणापन्ना देवेशं श्रीहरिं परम् ।
हरिर्दत्त्वाऽस्य शूलं च तेन प्रस्थापितः शिवः ॥ 25 ॥
पुष्पभद्रानदीतीरे वटमूले त्रिलोचनः ।

'You better now give back, to the Devas, the rights that they had before'. The Devas went to Śrī Harī and had taken His refuge. Śrī Hari gave over to Śiva one Śūla weapon and asked the Devas to depart. At present, the three eyed Deva is residing under the shade of a Vaṭa tree in the banks of the Puṣpabhadrā river.

विषयं देहि तेषां च युद्धं वा कुरु निश्चितम् ॥ 26 ॥
गत्वा वक्ष्यामि किं शंभुमथ तद्वद मामपि ।
दूतस्य वचनं श्रुत्वा शंखचूडः प्रहस्य च ॥ 27 ॥

He told me to speak this to you, 'Either give over to the Devas their rights, or fight with me.' Please reply and I will speak to Him accordingly.' Śaṅkhacūḍa, hearing the messenger's words laughed and said:

प्रभातेऽहं गमिष्यामि त्वं च गच्छेत्युवाच ह ।
स गत्वोवाच तं तूर्णं वटमूलस्थमीश्वरम् ॥ 28 ॥
शंखचूडस्य वचनं तदीयं तन्मुखोदितम् ।
एतस्मिन्नंतरे स्कंद आजगाम शिवांतिकम् ॥ 29 ॥

"Tomorrow morning I will start, ready for war. Better go away to-day." The messenger went back to Śiva and replied to Him accordingly. In the meantime the following personages joined Śiva and remained seated on excellent aerial cars, built of jewels and gems. The following were the persons:

वीरभद्रश्च नंदी च महाकालः सुभद्रकः ।
विशालाक्षश्च बाणश्च पिंगलाक्षो विकंपनः ॥ 30 ॥
विरूपो विकृतिश्चैव मणिभद्रश्च बाष्कलः ।
कपिलाख्यो दीर्घदंष्ट्रो विकटस्ताम्रलोचनः ॥ 31 ॥
कालकंठो बलीभद्रः कालजिह्वः कुटीचरः ।
बलोन्मत्तो रणश्लाघो दुर्जयो दुर्गमस्तथा ॥ 32 ॥
अष्टौ च भैरवा रौद्रा रुद्राश्चैकादश स्मृताः ।
वसवोऽष्टौ व सवश्च आदित्या द्वादश स्मृताः ॥ 33 ॥
हुताशनश्च चन्द्रश्च विश्वकर्माश्विनौ च तौ ।
कुबेरश्च यमश्चैव जयन्तो नलकूबरः ॥ 34 ॥
वायुश्च वरुणश्चैव बुधश्च मंगलस्तथा ।
धर्मश्च शनिरीशानः कामदेवश्च वीर्यवान् ॥ 35 ॥

Skanda, Vīrabhadra, Nandī, Mahākāla, Subhadraka, Viśālākṣa, Bāṇa, Piṅgalākṣa, Vikampana, Virūpa, Vikṛti, Maṇibhadra, Baṣkāla, Kapilākṣa, Dīrgha Danṣṭra, Vikaṭa, Tāmralocana, Kālakaṇṭha, Balībhadra, Kālajīhva, Kuṭīcara, Balonmatta, Raṇaślāgho, Durjaya, Durgama, (these eight Bhairavas), eleven Rudras, eight Vasus, Indra, the twelve Ādityas, fire, moon, Viśvakarmā, the two Aśvins, Kubera, Yama, Jayanta, Nala Kūbara, Vāyu, Varuṇa, Budha, Maṅgala, Dharma, Śanī, Iśāna, the powerful Kāmadeva.

उग्रदंष्ट्रा चोग्रचंडा कोटरा कैटभी तथा ।
स्वयं चाष्टभुजा देवी भद्रकाली भयंकरी ॥ 36 ॥
रत्नेन्द्रसारनिर्माणविमानोपरि संस्थिता ।
रक्तवस्त्रपरीधाना रक्तमाल्यानुलेपना ॥ 37 ॥

Ugradanṣṭrā, Koṭarā, Kaiṭabhī, and the eight armed terrible Devī Bhadrakālī. Kālī wore the bloody red clothings and She smeared red sandal paste all over Her body.

नृत्यन्ती च हसंती च गायन्ती सुस्वरं मुदा ।
अभयं ददाति भक्तेभ्योऽभयां सा च भयं रिपुम् ॥ 38 ॥
बिभ्रती विकटां जिह्वां सुलोलां योजनायताम् ।
शंखचक्रगदापद्मखड्गचर्मधनुःशरान् ॥ 39 ॥

Dancing, laughing; singing songs in tune, very jolly, She bids He devotees discard all fear, and terrifies the enemies. Her lip is terrible, lolling, and

extends to one Yojana. On Her eight arms She holds conch, disc, lotus, axe, skin, bow and arrows.

खर्परं वर्तुलाकारं गंभीरं योजनायतम् ।
त्रिशूलं गगनस्पर्शि शक्तिं च योजनायताम् ॥ 40 ॥
मुद्गरं मुसलं वज्रं खेटं फलकमुज्ज्वलम् ।
वैष्णवास्त्रं वारुणास्त्रं वाह्नेयं नागपाशकम् ॥ 41 ॥
नारायणास्त्रं गान्धर्वं ब्रह्मास्त्रं गारुडं तथा ।
पर्जन्यास्त्रं पाशुपतं जृम्भणास्त्रं च पार्वतम् ॥ 42 ॥
माहेश्वरास्त्रं वायव्यं दंडं संमोहनं तथा ।
अव्यर्थमस्त्रकं दिव्यं दिव्यास्त्रशतकं परम् ॥ 43 ॥

She was holding in Her hands, the bowl shaped human skull; that was very deep and one Yojana wide. Her trident reached up to the Heavens; Her weapon called Śakti (dart) extended to one Yojana. Besides there were Mudgara (mace), Musala (club), Vajra (thunderbolt), Kheṭa, (club), brilliant Phalaka (shield), the Vaiṣṇava weapon, the Varuṇa weapon, the Āgneyāstra (the fire weapon), Nāgapāśa (the noose of serpents), the Nārāyaṇāstra, the Gandharva's weapons, the Brahmā's weapons, the Gaḍuḍāstram, the Pārjanayāstram, the Pāśupatāstram the Jṛmbhaṇāstram the Pārvatāstram, the Maheśvarāstram, the Vāyavyāstram, and the Sanmohanam rod and various other infallible divine weapons. Besides hundreds of other divine weapons were with Her.

आगत्य तत्र तस्थौ च योगिनां त्रिकोटिभिः ।
सार्धं च डाकिनीनां च विकटानां त्रिकोटिभिः ॥ 44 ॥
भूतप्रेतपिशाचाश्च कूष्मांडा ब्रह्मराक्षसाः ।
वेताला राक्षसाश्चैव यक्षाश्चैव तु किन्नराः ॥ 45 ॥

Three Koṭis of Yoginīs and three Koṭis and a half of terrible Ḍākinīs were attending Bhadrakālī. Bhūtas, (demons) Pretas, Piśācas, Kuṣmāṇḍas, Brahma Rākṣasas, Rākṣasas, Vetālas, Yakṣas and Kinnaras also were there in countless numbers. At this time Kārtikeya came there and bowed down to his father Mahādeva.

ताभिश्चैव सह स्कंदः प्रणम्य चन्द्रशेखरम् ।
पितुः पार्श्वे सहायार्थं समुवास तदाज्ञया ॥ 46 ॥
अथ दूते गते तत्र शंखचूडः प्रतापवान् ।
उवाच तुलसी वार्तां गत्वाऽभ्यंतरमेव च ॥ 47 ॥

He asked him to take his seat on His left side and asked him to help. Then the army remained there in military array. On the other hand, when Śiva's messenger departed, Śaṅkhacūḍa went to the zenana and informed Tulasī of the news of an impending war.

रणवार्ता च सा श्रुत्वा शुष्ककंठोष्ठतालुका ।
उवाच मुधरं साध्वी हृदयेन विदूयता ॥ 48 ॥

तुलस्युवाच

हे प्राणबंधा हे नाथ तिष्ठ मे वक्षसि क्षणम् ।
हे प्राणाधिष्ठातृदेव रक्ष मे जीवितं क्षणम् ॥ 49 ॥

No sooner She heard than her throat and lips and palate became dried. She then with a sorrowful heart spoke in sweet words: "O my Lord! O my Friend! O the Ruler of My life! Wait for a moment and take your seat on My heart.

भुक्ष्व जन्म समासाद्य यन्मे वांछितम् ।
पश्यामि त्वां क्षणं किं चिल्लोचनाभ्यां च सादरम् ॥ 50 ॥
आन्दोलयंते प्राणा मे मनो दग्धं च संततम् ।
दुःस्वप्नश्च मया दृष्टश्चाद्यैव चरमे निशि ॥ 51 ॥

Instil life in Me for a moment. Satisfy My desire of human birth. Let me behold you fully so that my eyes be satisfied. My breath is now very agitated. I saw by the end of the night one bad dream. Therefore I feel an internal burning.

तुलसीवचनं श्रुत्वा भुक्त्वा पीत्वा नृपेश्वरः ।
उवाच वचनं प्राज्ञो हितं सत्यं यथोचितम् ॥ 52 ॥

Thus at the words of Tulasī, the king Śaṅkhacūḍa finished his meals and began to address her, in good and true words, beneficent to her:

शङ्खचूड उवाच

कालेन योजितं सर्वं कर्म भोगनिबन्धनम् ।
शुभं हर्षः सुखं दुःखं भयं शोकश्च मगलम् ॥ 53 ॥

"O My Lady! It is Kāla (the time) that brings out these various combinations by which the Karmic fruit is enjoyed; it is Kāla that awards auspicious and inauspicious things; this Kāla is the

Sole Master to impart pain, fear, and good and bad things. Kāla is the Sole Master to impart pain, fear, and good and bad things.

काले भवंति वृक्षाश्च स्कंधवंतश्च कालतः ।
क्रमेण पुष्पवंतश्च फलवंतश्च कालतः ॥ 54 ॥
तेषां फलानि पक्वानि प्रभवंत्येव कालतः ।
ते सर्वे फलिताः काले पातं याति च कालतः ॥ 55 ॥

Trees grow up in time; their branches, etc., come out in time; flowers appear in time and fruits come out in time. Fruits are ripened in time and after giving the fruits, they die out also in time. O Fair One! The universe comes into existence in time and dies away in time.

का ले भवंति विश्वानि काले नश्यंति सुन्दरि ।
कालात्स्त्रष्टा च सृजति पाता पाति च कालतः ॥ 56 ॥
संहर्ता संहरेत्काले क्रमेण संचरंति ते ।
ब्रह्मविष्णुशिवादानामीश्वरः प्रकृतिः परा ॥ 57 ॥

The Creater, Preserver, and Destroyer of the universe, are creating, preserving and destroying the worlds with the help of time. Time guides them in every way. But the Highest Prakṛti is the God of Brahmā, Viṣṇu, and Maheśa (*i.e.*, the Creatrix of Time).

स्त्रष्टा पाता च संहर्ता स चात्मा कालनर्तकः ।
काले स एव प्रकृतिं स्वाभिन्नां स्वेच्छया प्रभुः ॥ 58 ॥
निर्माय कृतवान्सर्वान्विश्वस्थांश्च चराचरान् ।
सर्वेशः सर्वरूपश्च सर्वात्मा परमेश्वरः ॥ 59 ॥

This Highest Prakṛti, the Highest God is creating, preserving and destroying this universe. She makes the Time dance. By Her mere Will, She has converted Her inseparable Prakṛti into Māyā and is thus creating all things, moving and unmoving. She is the Ruler of all; the Form of all, and She is the Highest God.

जनं जनेन जनिता जनं पाति जनेन यः ।
जनं जनेन हरते तं देवं भज सांप्रतम् ॥ 60 ॥
यस्याज्ञया वाति वातः शीघ्रगामी च सांप्रतम् ।
यस्याज्ञया च तपनस्तपत्येव यथाक्षणम् ॥ 61 ॥
यथाक्षणं वर्षतींद्रो मृत्युश्चरति जंतुषु ।
यथाक्षणं दहत्यग्निश्चन्द्रो भ्रमति शीतवान् ॥ 62 ॥

By Her is being done this creation of persons by persons, this preservation of persons by persons, and this destruction of persons by persons. So you better now take refuge of the Highest Lord. Know it is by Her command the wind is blowing, by Her command the Sun is giving heat in due time, by Her command Indra is showering rain; by Her command, Death is striding over the beings; by Her command fire is burning all things and by Her command the cooling Moon is revolving.

मृत्योर्मृत्युं कालकालं यमन्य च यमं परम् ।
विभुं स्त्रष्टुश्च स्त्रष्टारं मातुश्च मातृकं भवे ॥ 63 ॥
संहर्तारं च संहर्तुस्तुं देवं शरण व्रज ।
को वा बंधुश्च केषां वा सर्वबंधुं भज प्रिये ॥ 64 ॥

She is the Death of death, the Time of time, Yama of yama (the Good of death), the Fire of fire and the Destroyer of the destroyer. So take Her refuge. You cannot find and fix who is whose friend in the world; so pray to Her, the Highest Go, Who is the Friend of All.

अहं को वाच त्वं का वा विधिना योजितः पुरा ।
त्वया सार्धं कर्मणा च पुनस्तेन वियोजितः ॥ 65 ॥
अज्ञानी कातरः शोके विपत्तौ न च पंडितः ।
सुखे दुःखे भ्रमंत्येव कालनेमिक्रमेण च ॥ 66 ॥

Oh! Who am I? And who are you either? The Creator is the combiner of us two and so He will dissociate us two by our Karma. When difficulty arises, the ignorant fools become overwhelmed with sorrow; but the intelligent Paṇḍits do not get at all deluded or become distressed.

नारायणं तं सर्वेशं कांतं यास्यसि निश्चितम् ।
तपः कृत्तं यदर्थं च पुरा बदरिकाश्रमे ॥ 67 ॥
मया त्वं तपसा लब्धा ब्रह्मणस्तु वरेण च ।
हर्यर्थे यत्तव तपो हरिं प्राप्स्यसि कामिनि ॥ 68 ॥

By the Wheel of Time, the beings are led sometimes into happiness; sometimes into pain. You will certainly get Nārāyaṇa for your husband; for which you practised Tapas before, in the hermitage of Badarī (the source of the Ganges, the feet of Viṣṇu). I pleased Brahmā by my Tapasyā and have, by his boon, got you as my wife.

वृंदावने च गोविन्दं गोलोके त्वं लभिष्यसि ।
अहं यास्यामि तल्लोकं तनुं त्यक्त्वा च दानवीम् ॥ 69 ॥
तत्र द्रक्ष्यसि मां त्वं च द्रक्ष्यामि त्वां च सांप्रतम् ।
अगमं राधिकाशापाद्भारतं च सुदुर्लभम् ॥ 70 ॥

But the object for which you did your Tapasyā, that you may get Hari as your husband, will certainly be fulfilled. You will get Govinda in Vṛndāvana and in the region of Goloka. I will also go there when I forsake this, my Demon body. Now I am talking with you here; afterwards we will meet again in the region of Goloka. By the curse of Rādhikā, I have come to this Bhārata, hard to be attained.

पुनर्यास्यामि तत्रैव कः शोको मे श्रृणु प्रिये ।
त्वं च देहं परित्यज्य दिव्यरूपं विधाय च ॥ 71 ॥
तत्कालं प्राप्स्यसि हरिं मां कांते कातरा भव ।
इत्युक्त्वा च दिनांते च तया सार्धं मनोहरम् ॥ 72 ॥

You, too, will quit this body and, assuming the divine form will go to Śrī Hari. So, O Beloved! You need not be sorry." O Muni! Thus these conversations took them the whole day and led them to the evening time.

सुष्वाप शोभने तल्पे पुष्पचंदनचर्चिते ।
नानाप्रकारविभवं चकार रत्नमंदिरे ॥ 73 ॥

The king of the demons, Śaṅkhacūḍa then slept with Tulasī on a nicely decorated bed, strewn with flowers, and smeared with sandal paste, in the Ratna Mandir (temple built of jewels.) This jewel temple was adorned with various wealth and riches.

रत्नप्रदीपसंयुक्ते स्त्रीरत्नं प्राप्य सुन्दरीम् ।
निनाय रजनीं राजा क्रीडाकौतुकमंगलैः ॥ 74 ॥
कृत्वा वक्षसि तां कांतां रुदतीमतिदुःखिताम् ।
कृशोदरीं निराहारां निमग्नां शोकसागरे ॥ 75 ॥
पुनस्तां बोधयामास दिव्यज्ञानेन ज्ञानवित् ।

The jewel lamps were lighted. Śaṅkhacūḍa assed the night with his wife in various sports. The thin bellied Tulasī was weeping with a very sorrowful heart, without having taken any food. The king, who knew the reality of existence, took her to his breast and appeased her in various ways.

पुरा कृष्णेनं यद्दत्तं भांडीरे तत्त्वमुत्तमम् ॥ 76 ॥
स च तस्यै ददौ सर्वं सर्वशोकहरं परम् ।
ज्ञानं संप्राप्य सा देवी प्रसन्नवदनेक्षणा ॥ 77 ॥
क्रीडां चकार हर्षेण सर्वं मत्वेति नश्वरम् ।
तौ दंपती च क्रीडंतौ निमग्नौ सुखसागरे ॥ 78 ॥

What religious instructions he had received in Bhāṇḍīra forest from Śrī Kṛṣṇa, those Tattvas, capable to destroy all sorrows and delusions, he now spoke carefully to Tulasī. Then Tulasī's joy knew no bounds. She then began to consider everything as transient and began to play with a gladdened heart.

पुलकांचितसर्वांगौ मूर्छितौ निर्जने मुने ।
अंगप्रत्यंगसंयुक्तौ सुप्रीतौ सुरतोत्सुकौ ॥ 79 ॥
एकांगौ च तथा तौ द्वौ चार्धनारीश्वरो यथा ।
प्राणेश्वरं च तुलसी मेने प्राणाधिकं परम् ॥ 80 ॥

Both became drowned in the ocean of bliss; and the bodies of both of them were filled with joy and the hairs stood on their ends. Both of them, then, desirous to have amorous sports, joined themselves and became like Ardhanārīśvara and so one body.

प्राणाधिकां च तां मेने राजा प्राणेश्वरीं सतीम् ।
तौ स्थितौ सुखसुप्तौ च तंद्रितौ सुन्दरौ समौ ॥ 81 ॥
सुवेषौ सुखसंभोगादचेष्टौ सुमनोहरौ ।
क्षणं सुचेतनौ तौ च कथयंतौ रसाश्रयात् ॥ 82 ॥

As Tulasī considered Śaṅkhacūḍa, to be her lord, so the Dānava King considered Tulasī the darling of his life. They be came senseless with pleasureable feelings arising out of their amorous intercourses. Next moment they regained their consciousness and both began to converse on amorous matters.

कथां मनोरमां दिव्यां हसंतौ च क्षणं पुनः ।
क्षणं च केलिसंयुक्तौ रसभावसमन्वितौ ॥ 83 ॥
सुरते विरतिर्नास्ति तौ तद्विषयपंडितौ ।
सततं जययुक्तौ द्वौ क्षणं नैव पराजितौ ॥ 84 ॥

इति श्रीमद्देवीभागवते नवमस्कन्धे नारदनारायणसंवादे शक्तिप्रादुर्भावे विंशोऽध्यायः ॥ 20 ॥

Thus both spent their time sometimes in sweet conversations, sometimes laughing and joking,

sometimes maddened with amorous sentiments. As Śaṅkhacūḍa was clever in amorous affairs, so Tulasī was very expert. So none felt satiated with lov affairs and no one was defeated by the other.

Here ends the Twentieth Chapter of the Ninth Book on the war preparations of Śaṅkhacūḍa with the Devas in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXI

On the War between Mahā Deva and Śaṅkhacūḍa

श्रीनारायण उवाच

श्रीकृष्णं मनसा ध्यात्वा रक्षः कृष्णपरायणः ।
ब्राह्मे मुहूर्त उत्थाय पुष्पतल्पान्मनोहरात् ॥ 1 ॥
रात्रिवासः परित्यज्य स्नात्वा मंगलवारिणा ।
धौते च वाससी धृत्वा कृत्वा तिलकमुज्ज्वलम् ॥ 2 ॥
चकाराह्निकमावश्यमभीष्टदेववंदनम् ।

Śrī Nārāyaṇa spoke: Then the Dānava, the devotee of Śrī Kṛṣṇa, got up from his flower strewn bed, meditating on Śrī Kṛṣṇa, early in the morning time, at the Brahma Muhūrta. Quitting his night dress, he took his bath in pure water and put on a fresh washed clothing. He then put the bright Tilaka mark on his forehead and, performing the daily necessary worship, he worshipped his Iṣṭa devatā (The Deity doing good to him).

दध्याज्यमधुलाजांश्च ददर्श वस्तु मंगलम् ॥ 3 ॥
रत्नश्रेष्ठं मणिश्रेष्ठं वस्त्रश्रेष्ठं च काञ्चनम् ।
ब्राह्मणेभ्यो ददौ भक्त्या यथा नित्यं च नारद ॥ 4 ॥
अमूल्यरत्नं यत्किंचिन्मुक्तामाणिक्यहीरकम् ।
ददौ विप्राय गुरवे यात्रामङ्गलहेतवे ॥ 5 ॥
गजरत्नमश्वरत्नं धनरत्नं मनोहरम् ।
ददौ सर्वं दरिद्राय विप्राय मंगलाय च ॥ 6 ॥
भांडाराणां सहस्राणि नगराणां द्विलक्षकम् ।
ग्रामाणां शतकोटिं च ब्राह्मणाय ददौ मुदा ॥ 7 ॥

He then was the auspicious things such as curd, ghee, honey, fried rice, etc., and distributed as usual, to the Brāhmaṇas the best jewels, pearls, clothing an gold. Then for his marching to turn out auspicious, he gave at the feet of his Guru Deva priceless gems, jewels, pearls, diamonds, etc., and finally he gave to the poor Brāhmins with great gladness, elephants, horses, wealth, thousands of stores, two lakhs of cities and one hundred koṭis of villages.

पुत्रं कृत्वा तु राजेन्द्रं सर्वेषु दानवेषु च ।
पुत्रे समर्प्य भार्यां तां राज्यं च सर्वसंपदम् ॥ 8 ॥
प्रजानुचरसंघं च भांडारं वाहनादिकम् ।
स्वयं सन्नाहयुक्तश्च धनुष्पाणिर्बभूव ह ॥ 9 ॥

He then gave over to his son, the charge of his kingdom and of his wife, and all the dominions, wealth, property, all the servants and maid servants, all the stores and conveyances. He dressed himself for the war and took up bows and arrowcases.

भृत्यद्वारा क्रमेणैव चकार सैन्यसञ्चयम् ।
अश्वानां च त्रिलक्षेण लक्षेण वरहस्तिनाम् ॥ 10 ॥
रथानामयुतेनैव धानुष्काणां त्रिकोटिभिः ।
त्रिकोटिभिर्वर्मिणां च शूलिनां च त्रिकोटिभिः ॥ 11 ॥

By the command of the King, the armies began together. Thee lakhs of horses, one lakh elephants, one ayuta chariots, three Koṭs of bowmen, three Koṭis armoured sodiers and three Koṭis of trident holders got themselves ready.

कृता सेना परिमिता दानवेन्द्रेण नारद ।
तस्यां सेनापतिश्चैव युद्धशास्त्रविशारदः ॥ 12 ॥
महारथः स विज्ञेयो रथिनां प्रवरो रणे ।
त्रिलक्षाऽक्षौहिणी सेनापतिं कृत्वा नराधिपः ॥ 13 ॥
त्रिंशदक्षौहिणीबाधं भांडौघं च चकार ह ।
बहिर्बभूव शिबिरान्मनसा श्रीहरिं स्मरन् ॥ 14 ॥

Then the King counted his forces and appointed one Commandar-in-Chief. (Mahāratha), skilled in arts of warfare, over the whole army. Thus the generals were appointed over the three lakh Akṣauhiṇī forces and their provisions were collected by three hundred Akṣauhiṇī men. He, then, thinking of Śrī Hari, started for war, accompained by his vast army.

Note: One Akṣauhiṇī consists of a large army consisting of 21870 chariots, as many elephants, 65,610 horses, and 109,350 foot).

रत्नेन्द्रसारनिर्माणविमानमारुरोह सः ।
गुरुवर्गान्पुरस्कृत्य प्रययौ शंकरांतिकम् ॥ 15 ॥
पुष्पभद्रानदीतीरे यत्राक्षयवटः शुभः ।

He then mounted on a chariot built of excellent jewels and, headed by his Guru and all his other elders, went to Śaṅkara. O Nārada! Bhagavān Mahādeva was at that time, staying on the banks of Puṣpabhadrā.

सिद्धाश्रमं च सिद्धानां सिद्धिक्षेत्रं च नारद ॥ 16 ॥
कपिलस्य तपःस्थानं पुण्यक्षेत्रे च भारते ।
पश्चिमोदधिपूर्वे च मलयस्य च पश्चिमे ॥ 17 ॥
श्रीशैलोत्तरभागे च गन्धमादनदक्षिणे ।
पञ्चयोजनविस्तीर्णा दैर्घ्ये शतगुणा तथा ॥ 18 ॥

That place was Siddhāśrama (the hermitage where the yogic successes had been obtained and can easily be acquired in future for the Siddhas as well a Siddha Kṣettra.) It was the place where the Muni Kapila practised. Tapasyā, in the holy land of Bhārata. It was bounded on the east by the western ocean, on the west by the Malaya mountain, on the south, by the Śrī Śaila mountain and on the north by the Gandha Mādana Mountain. It was five yojanas wide and one hundred times as long.

शुद्धस्फटिकसंकाशा भारते च सुपुण्यदा ।
शाश्वती जलपूर्णा च पुष्पभद्रा नदी शुभा ॥ 19 ॥
लवणाब्धिप्रिया भार्या शश्वत्सौभाग्यसंयुता ।
शरावतीमिश्रिता च निर्गता सा हिमालयात् ॥ 20 ॥

This auspicious river in Bhārata yields great religious merits and is always full of clear, sparkling running water. She is the favourite wife of the Salt Ocean and She is very blessed. Issuing from Śarāvatī Himālayas, She drops into the ocean.

गोमतीं वामतः कृत्वा प्रविष्टा पश्चिमोदधौ ।
तत्र गत्वा शङ्खचूडो ददर्श चंद्रशेखरम् ॥ 21 ॥
वटमूले समासीनं सूर्यकोटिसमप्रभम् ।
कृत्वा योगासनं दृष्ट्वा मुद्रायुक्तं च सस्मितम् ॥ 22 ॥

Keeping the river Gomatī (Goomti) by her left; She falls into the west ocean. Śaṅkhacūḍa, arriving there, saw Mahādeva under a Peepul tree near its root with a smiling countenance, like one Koṭi Sun seated in a yogic posture.

शुद्धस्फटिकसंकाशं ज्वलंतं ब्रह्मतेजसा ।
त्रिशूलपट्टिशधरं व्याघ्रचर्माम्बरं वरम् ॥ 23 ॥
भक्तमृत्युहरं शान्तं गौरीकांतं मनोहरम् ।
तपसां फलदातारं दातारं सर्वसंपदाम् ॥ 24 ॥

His colour was white like a pure crystal; as if the Fire of Brahma was emitting from every pore of His body (burning with Brahma Teja); He was wearing the tiger skin and holding the trident and axe. He dispels the fear of death of His Bhaktas; His face is quite calm. He, the Lord of Gaurī, is the Giver of the fruits of Tapasyā and of all sorts of wealth and prosperity.

आशुतोषं प्रसन्नास्यं भक्तानुग्रहकातरम् ।
विश्वनाथं विश्वबीजं विश्वरूपं च विश्वजम् ॥ 25 ॥
विश्वम्भरं विश्ववरं विश्वसंहारकारकम् ।
कारणं कारणानां च नरकार्णवतारणम् ॥ 26 ॥

The smiling face of Āśutoṣa (one who is pleased quickly) is always thinking of the welfare of the Bhaktas; He is the Lord of the Universe, the Seed of the universe, the All-form (all-pervading), and the Progenitor of the universe. He is omnipresent, All pervading, the Best in this universe, the Destroyer of this universe, the Cause of all causes, and the Saviour from the hells.

ज्ञानप्रदं ज्ञानबीजं ज्ञानानन्दं सनातनम् ।
अवरुह्य विमानाच्च तं दृष्ट्वा दानवेश्वरः ॥ 27 ॥
सर्वैः सार्धं भक्तियुक्तः शिरसा प्रणनाम सः ।
वामतो भद्रकालीं च स्कंदं च तत्पुरः स्थितम् ॥ 28 ॥

He is the Awakener and Bestower of Knowledge, the Seed of all knowledges, and He Himself is of the nature of Knowledge and Bliss. Seeing that Eternal Puruṣa, the King of the Dānavas at once descended from his chariot and bowed down with devotion to Him and to Bhadra Kālī on His left and and to Kārtikeya on his front. The other attendants did the same.

आशिषं च ददौ तस्मै काली स्कंदश्च शंकरः ।
उत्तस्थुरागतं दृष्ट्वा सर्वे नंदीश्वरादयः ॥ 29 ॥

परस्परं च भाषन्ते चक्रुस्तत्र च सांप्रतम् ।
राजा कृत्वा च संभाषामुवास शिवसंनिधौ ॥ 30 ॥
प्रसन्नात्मा महादेवो भगवास्तमवाच ह ।

Śaṅkara, Bhadra Kālī and Skanda all blessed him. Nandīśvara and others got up from their seats on seeing the Dānava King and began to talk with each other on that subject. The King addressed Śiva and sat by Him. Bhagavān Mahādeva, the Tranquil Self, then, spoke to him, thus:

महादेव उवाच

विधाता जगतां ब्रह्मा पिता धर्मस्य धर्मवित् ॥ 31 ॥
मरीचिस्तस्य पुत्रश्च वैष्णवश्चापि धार्मिकः ।
कश्यपश्चापि तत्पुत्रो धर्मिष्ठश्च प्रजापतिः ॥ 32 ॥

"O King! Brahmā, the knower of Dharma and the Creator of the world, is the Father of Dharma, The religious Marīci, a devotee of Viṣṇu, is the son of Brahmā. The religious Prajāpati Kaśyapa is also the Brahmā's son.

दक्षः प्रीत्या ददौ तस्मै भक्त्या कन्यास्त्रयोदश ।
तास्वेका च दनुः साध्वी तत्सौभाग्यविवर्धिता ॥ 33 ॥

Dakṣa gladly gave over to Kaśyapa in marriage, his thirteen daughters. Danu, fortunate and chaste, is also one of them.

चत्वारिंशद्दनोः पुत्रा दानवास्तेजसोल्बणाः ।
तेष्वेको विप्रचित्तिश्च महाबलपराक्रमः ॥ 34 ॥
तत्पुत्रो धार्मिको दंभो विष्णुभक्तो जितेन्द्रियः ।
जजाप परमं मन्त्रं पुष्करे लक्षवत्सरम् ॥ 35 ॥

Danu had forty sons, all spirited and known as Dānavas. The powerful Vipracitti was the prominent amongst them. Vipracitti's son was Dambha, self controlled and very much devoted to Viṣṇu. So much so that for one lakh years he recited the Viṣṇu mantra at Puṣkara.

शुक्राचार्यं गुरुं कृत्वा कृष्णस्य परमात्मनः ।
तदा त्वां तनयं प्राप परं कृष्णपरायणम् ॥ 36 ॥
पुरा त्वं पार्षदो गोपो गोपेष्वपि सुधार्मिकः ।
अधुना राधिकाशापाद्भारते दानवेश्वरः ॥ 37 ॥

His Guru (spiritual teacher) was Śukrācārya; and, by his advice, he recited the mantra of Śrī Kṛṣṇa, the Highest Self. He got you as his son, devoted to Kṛṣṇa. In your former birth, you were the chief attendant Gopa (cow-herd) of Kṛṣṇa. You were very religious. Now, by Rādhikā's curse, you are born in Bhārata, as the Lord of the Dānavas powerful, heroic, valorous, and chivalrous.

आब्रह्मस्तंबपर्यन्तं तुच्छं मेने च वैष्णवः ।
सालोक्यसार्ष्टिसायुज्यसामीप्यं च हरेरपि ॥ 38 ॥
दीयमानं न गृह्णन्ति वैष्णवाः सेवनं विना ।
ब्रह्मत्वममरत्वं वा तुच्छं मेने च वैष्णवः ॥ 39 ॥

All the things from Brahmā down to a blade of grass, the Vaiṣṇavas regard as very trifling; even if they get Sālokya, Sārṣṭi, Sāyujya and Sāmīpya of Hari, they do not care a straw for that. Without serving Hari, they do not accept those things, even if those are thrust on them. Even Brahmahood and immortality, the Vaiṣṇavas count for nothing.

इन्द्रत्वं वामनत्वं वा न मेने गणनासु च ।
कृष्णभक्तस्य ते किं वा देवानां विषये भ्रमः ॥ 40 ॥
देहि राज्यं च देवानां मत्प्रीतिं रक्ष भूमिप ।
सुखं स्वराज्ये त्वं तिष्ठ देवास्तिष्ठंतु वै पदे ॥ 41 ॥

They want to serve Hari (Sevā-bhāva). Indrahood, Manuhood, they do not care. You, too, are a real Kṛṣṇa Bhakta. So what do you care for those things that belong to the Devas, that are something like false to you. Give back to the Devas their kingdoms thus and please Me. Let the Devas remain in their own places and let you enjoy your kingdom happily.

अलं भूतविरोधेन सर्वे कश्यपवंशजाः ।
यानि कानि च पापानि ब्रह्महत्यादिकानि च ॥ 42 ॥
ज्ञातिद्रोहस्य पापानि कलां नार्हन्ति षोडशीम् ।
स्वसंपदां च हानिं च यदि राजेंद्र मन्यसे ॥ 43 ॥

No need now for further quarrels. Think that you all belong to the same Kaśyapa's family. The sins that are incurred, for example, the murder of a Brāhmin, etc., are not even one-sixteenth of the sins incurred by hostilities amongst the relatives.

सर्वावस्था च समतां केषां याति च सर्वदा ।
ब्रह्मणश्च तिरोभावो लये प्राकृतिके सदा ॥ 44 ॥

आविर्भावः पुनस्तस्य प्रभवादीश्वरेच्छया ।
ज्ञानवृद्धिश्च तपसा स्मृतिलोपश्च निश्चितम् ॥ 45 ॥

If, O King! You think that by giving away to the Devas their possessions, your property will be diminished, then think that no one's days pass ever in one and the same condition. Whenever Prakṛti is dissolved, Brahmā also vanishes. Again He appears by the Will of God. This occurs always.

करोति सृष्टिं ज्ञानेन स्रष्टा सोऽपि क्रमेण च ।
परिपूर्णतमो धर्मः सत्ये सत्याश्रये सदा ॥ 46 ॥
त्रिभागः सोऽपि त्रेतायां द्विभागो द्वापरे स्मृतः ।
एकभागः कलौ पूर्वं तदंशश्च क्रमेण च ॥ 47 ॥

True, that knowledge is increased by true Tapasyā; but memory fails then. This is certain. He who is the creator of this world, does his work of creation gradually by the help of his Knowledge-power (Jñāna-Śakti). In the Satya Yuga, Dharma reigns in full; in the Tretā Yuga, one quarter is diminished; again in the Dvāpara only one-half remains. And in the Kali Yuga, only one quarter remains.

कलामात्रं कलेः शेषे कुह्वां चन्द्रकला यथा ।
यादृक्तेजो रवेर्ग्रीष्मे न तादृक्शिशिरे पुनः ॥ 48 ॥
दिनेषु यादृङ्मध्याह्ने सायं प्रातर्न तत्समम् ।
उदयं याति कालेन बालतां च क्रमेण च ॥ 49 ॥

Thus Dharma gets increase and decrease. At the end of the Kali, the Dharma will be seen very feeble as the phase of the Moon is seen very thin on the Dark Moon night. See, again, the Sun is very powerful in summer; not so in winter. At midday the Sun is very hot; it does not remain so in the morning and evening?

प्रकांडतां च तत्पश्चात्कालेऽस्तं पुनरेति सः ।
दिने प्रच्छन्नतां याति कालेन दुर्दिने घने ॥ 50 ॥
राहुग्रस्ते कंपितश्च पुनरेव प्रसन्नताम् ।
परिपूर्णतमश्चन्द्रः पूर्णिमायां च जायते ॥ 51 ॥
तादृशो न भवेन्नित्यं क्षयं याति दिने दिने ।
पुनश्च पुष्टिमायाति परं कुह्वा दिने दिने ॥ 52 ॥

The Sun rises at one time; then he is considered as young; at another time be becomes very powerful and at another time he goes down. Again in times of distress (*i.e.,* during the cloudy days) the Sun gets entirely obscured. When the Moon is devoured by Rāhu (in the Lunar Eclipse), the Moon quivers. Again when the Moon becomes liberated (*i.e.,* when the eclipse passes away) She becomes bright again. In the Full-Moon night She becomes full but She does not remain so always. In the Dark fortnight She wanes every day. In the bright fortnight She waxes every day.

संपद्युक्तः शुक्लपक्षे कृष्णे म्लानश्च यक्ष्मणा ।
राहुग्रस्ते दिने म्लानो दुर्दिने न विरोचते ॥ 53 ॥
काले चन्द्रो भवेच्छुक्लो भ्रष्टश्रीः कालभेदतः ।
भविष्यति बलिश्चेन्द्रो भ्रष्टश्रीः सुतलेऽधुना ॥ 54 ॥

In the bright fortnight, the Moon becomes healthy and prosperous and in the dark fortnight, the Moon becomes thinner and thinner as if attacked with consumption. In the time of eclipse She becomes pale and in the cloudy weather, She is obscured. Thus the Moon also becomes powerful at one time and weak and pale at another time. Vali now resides in Pātāla, having lost all his fortunes; but, at some other time, he will become Devendra (the Lord of the Devas).

कालेन पृथ्वी सस्याढ्या सर्वाधारा वसुन्धरा ।
काले जले निमग्ना सा तिरोभूतांबुविप्लुता ॥ 55 ॥
काले नश्यंति विश्वानि प्रभवंत्येव कालतः ।
चराचराश्च कालेन नश्यंति प्रभवंति च ॥ 56 ॥
ईश्वरस्यैव समता ब्रह्मणः परमात्मनः ।
अहं मृत्युंजयो यस्मादसंख्यं प्राकृतं लयम् ॥ 57 ॥
अदर्शं चापि द्रक्ष्यामि वारं वारं पुनः पुनः ।

This earth becomes at one time covered with grains and the resting-place of all beings; and, at another time, She becomes immersed under water. This universe appears at one time and disappears at another. Every thing, moving or non-moving, sometimes appears and again, at another time, disappears. Only Brahma, the Highest Self, remains the same. By His grace, I have got the name Mṛtyuñjaya (the Conqueror of Death). I, too, am

witnessing many Prākṛtik dissolutions, I witnessed repeatedly many dissolutions and will in future, wintenss many dissolutions,

स च प्रकृतिरूपश्च स एव पुरुषः स्मृतः ॥ 58 ॥
स चात्मा स च जीवश्च नानारूपधरः परः ।
करोति सततं यो हि तन्नामगुणकीर्तनम् ॥ 59 ॥
काले मृत्युं स जयति जन्मरोगभयं जराम् ।
स्त्रष्टा कृतो विधिस्तेन पाता विष्णुः कृतो भवेत् ॥ 60 ॥
अहंकृतश्च संहर्ता वयं विषयिणः कृताः ।

The Paramātman becomes of the nature of Prakṛti. Again it is He that is the Puruṣa (male principle). He is the Self; He is the individual soul (Jīva). He thus assumes various forms. And, again, Lo! He is beyond all forms! He who always repeats His Name and sings His Glory, can conquer, at some occasion, death. He is not to come under the sway of this birth, death, disease, old age and fear. He has made Brahmā the Creator, Viṣṇu the Preserver and Me the Destroyer. By His Will, we are possessed of those influences and powers.

कालाग्निरुद्रं संहारे नियोज्य विषये नृप ॥ 61 ॥
अहं करोमि सततं तन्नामगुणकीर्तनम् ।
तेन मृत्युंजयोऽहं च ज्ञानेनानेन निर्भयः ॥ 62 ॥
मृत्युर्मृत्युभयाद्याति वैनतेयादिवोरगाः ।

O King! Having deputed Kāla, Agni and Rudra, to do the destruction work, I Myself repeat only His name and sing His glory, day and night, incessantly. My name is, on that account, Mṛtyuñjaya. By His Knowlege Power, I am fearless. Death flies away fast from Me as serpents fly away at the sight of Garuḍa, the Vinatā's son."

इत्युक्त्वा स च सर्वेशः सर्वभावेन तत्परः ॥ 63 ॥
विरराम च शंभुश्च सभामध्ये च नारद ।
राजा तद्वचनं श्रुत्वा प्रशशंस पुनः पुनः ॥ 64 ॥
उवाच मधुरं देवं परं विनयपूर्वकम् ।

O Nārada! Thus saying, Śambhu, the Lord of all, the Progenitor of all, remained silent. Hearing the above words of Śambhu, the King thanked Mahādeva again and again and spoke in sweet humble words.

शंखचूड उवाच

त्वया यत्कथितं देव नान्यथा वचनं स्मृतम् ॥ 65 ॥
तथापि किञ्चिद्याथार्थ्यं श्रूयतां मन्निवेदनम् ।
ज्ञातिद्रोहे महत्पापं त्वयोक्तमधुना च यत् ॥ 66 ॥
गृहीत्वा तस्य सर्वस्वं कुतः प्रस्थापितो बलिः ।
मया समुद्धृतं सर्वमूर्ध्वमैश्वर्यमीश्वर ॥ 67 ॥
सुतलाच्च समुद्धर्तुं नालं तत्र गदाधरः ।
सभ्रातृको हिरण्याक्षः कथं देवैश्च हिंसितः ॥ 68 ॥
शुम्भादयश्चासुराश्च कथं देवैर्निपातिताः ।

Śaṅkhacūḍa said: The words spoken by Thee are quite true. Still I am speaking a few words. Kindly hear.' Thou hast spoken just now that very great sins are incurred by kindred hotilities. How is it, then, that He robbed Bali of his whole possessions and sent him down into Pātāla.? Gadādhara Viṣṇu could not recover Bali's glory But I have done that. Why did the Devas kill Hiraṇyākṣa and Hiraṇyakaśipu, Śūmbha and the other Dānavas?

पुरा समुद्रमथने पीयूषं भक्षितं सुरैः ॥ 69 ॥
क्लेशभाजो वयं तत्र ते सर्वे फलभोगिनः ।
क्रीडाभांडमिदं विश्वं प्रकृतेः परमात्मनः ॥ 70 ॥
यस्मै यत्र स ददाति तस्यैश्वर्यं भवेत्तदा ।
देवदानवयोर्वादः शश्वन्नैमित्तिकः सदा ॥ 71 ॥
पराजयो जयस्तेषां कालेऽस्माकं क्रमेण च ।

In the gone days, we laboured hard when the nectar was obtained out of the churning of the ocean; but the best fruit was reaped by the Devas only. However, all these point that this universe is but the mere sporting ground of Paramātman, Who has become of the nature of Prakṛti (the Polarities of the one and the same current to produce electric effects). Whomsoever He grants glory and fortune, he only gets that. The quarrel of the Devas and the Dānavas is eternal, Victory and defeat come to both the parties alternately.

तदाऽऽवयोर्विरोधे वा गमनं निष्फलं परम् ॥ 72 ॥
समसम्बन्धिनो बन्धोरीश्वरस्य महात्मनः ।
इयं ते महती लज्जा युद्धेऽस्माभिः सहाधुना ॥ 73 ॥
जये ततोऽधिका कीर्तिर्हानिश्चैव पराजये ।

So it is not proper for Thee to come here in this hostility. For Thou art the God, of the nature of the Highest Self. Before Thee, we both are equal So it is a matter of shame, no doubt, for Thee to stand up against us in favour of the gods. The glory and fame that will result to Thee, if Thou favour of the gods. The glory and fame that will result to Thee, if Thou art victorious, will not be so much as it will be if we get the victory. On the contrary the inglory and infamy that will be inconceivably much more than what would come to us if we are defeated. (For we are low and Thou art Great.)

इत्येतद्ववचनं श्रुत्वा प्रहस्य च त्रिलोचनेः ॥ 74 ॥
यथोचितमुत्तरं तमुवाच दानवेश्वरम् ।

महादेव उवाच

युष्माभिः सह युद्धे मे ब्रह्मवंशसमुद्भवैः ॥ 75 ॥
का लज्जा महती राजन्नकीर्तिर्वा पराजये ।
युद्धमादौ हरेरेव मधुना कैटभेन च ॥ 76 ॥
हिरण्यकशिपोश्चैव सह तेनात्मना नृप ।
हिरण्याक्षस्य युद्धं च पुनस्तेन गदाभृता ॥ 77 ॥

Mahādeva laughed very much when he heard the Dānava's words and replied: "O King! You are descended from the Brāhmin family. So what shame shall I incur if I get defeat in this fighting against you. In former days, the fight took place between Madhu and Kaiṭabha; again between Hiraṇyakaśipu and Hiraṇyākṣa and Śrī Hari.

त्रिपुरैः सह युद्धं च मयाऽपि च पुरा कृतम् ।
सर्वेश्वर्याः सर्वमातुः प्रकृतेश्च बभूव ह ॥ 78 ॥
सह शुम्भादिभिः पूर्वं समरः परमाद्भुतः ।
पार्षदप्रवरस्त्वं च कृष्णस्य परमात्मनः ॥ 79 ॥

I also fought with the Asura Tripurā. Again the Serious fight took place also between Śumbha and the other Daityas and the Highest Prakṛti Devī, the Ruler of all, and the Progenitrix of all and the Destructrix of all. And, then, you were the Pāriṣad attendant of Śrī Kṛṣṇa, the Highest Self.

Note: Śrī Kṛṣṇa is the Eternal Puruṣa beyond the Guṇas. He creates Prakṛti. All the creation is effected by Him. He is the Master of all the Śaktis. These Śaktis come from Him and go unto Him. Śrī Kṛṣṇa plays with these Saktis, these lines of Forces, very powerful and terrible, indeed, that go to create, preserve and destroy the whole universe. These Lines of Forces have their three properties: (1) Origin; (2) direction and (3) magnitude. And finally they come back to their origin. This makes one Kalpa, one Life, one Moment, one in the Full One. The Guṇas come out of these Śaktis, these Lines of Forces. Śrī Kṛṣṇa is the Great Reservoir, the Great Centre of Forces, Powerful, Lovely and Terrible. And these events as described here, appear in the intermediate stages when the Fourth Dimension, etc. The Fourth Dimension does not at once turn out into the Third Dimension but it takes place by degrees. This explains our dreams visions, etc. which, if seen when the mind is pure, turn out to be true.

ये ये हताश्च दैतेया नहि केऽपि त्वया समाः ।
का लज्जा महती राजन्मम युद्धे त्वया सह ॥ 80 ॥
सुराणां शरणस्यैव प्रेषितश्च हरेरहो ।
देहि राज्यं च देवानामिति मे निश्चितं वचः ॥ 81 ॥

So the Daityas, that were killed before, cannot be compared with you. Then why shall I feel shame in fighting against you? I am sent here by Śrī Hari for saving the Devas.

युद्धं वा कुरु मत्सार्धं वाग्व्यये किं प्रयोजनम् ।
इत्युक्त्वा शंकरस्तत्र विरराम च नारद ।
उत्तस्थौ शङ्खचूडश्च ह्यमात्यैः सह सत्वरम् ॥ 82 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे
एकविंशोऽध्यायः ॥ 21 ॥

So either give back to the Devas their possessions, or fight with Me. No need in speaking thus quite useless talks." O Nārada! Thus speaking, Bhagavān Śaṅkara remained silent. Śaṅkhacūḍa got up at once with his ministers.

Here ends the Twenty-first Chapter in the Ninth Book on the meeting of Mahādeva and Śaṅkhacūḍa for an encounter in conflict in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXII

On the Fight Between the Devas and Śaṅkhacūḍa

श्रीनारायण उवाच

शिवं प्रणम्य शिरसा दानवेंद्रः प्रतापवान् ।
समारुरोह यानं च सहामात्यैः स सत्वरः ॥ 1 ॥
शिवः स्वसैन्यं देवांश्च प्रेरयामास सत्वरम् ।
दानवेंद्रः ससैन्यश्च युद्धारंभे बभूव ह ॥ 2 ॥

Śrī Nārāyaṇa spoke: Then the King of the Dānavas, very powerful, bowed down to Mahādeva and ascended on the chariot with his ministers. Mahādeva gave orders to His army to be ready at once. So Śaṅkhacūḍa did.

स्वयं महेन्द्रो युयुधे सार्धं च वृषपर्वणा ।
भास्करो युयुधे विप्रचित्तिना सह सत्वरः ॥ 3 ॥
दंभेन सह चंद्रश्च चकार परमं रणम् ।
कालस्वरेण कालश्च गोकर्णेन हुताशनः ॥ 4 ॥
कुबेरः कालकेयेन विश्वकर्मा मयेन च ।
भयङ्करेण मृत्युश्च संहारेण यमस्तथा ॥ 5 ॥
विकंकणेन वरुणश्चंचलेन समीरणः ।
बुधश्च घृतपृष्ठेन रक्ताक्षेण शनैश्चरः ॥ 6 ॥
जयंतो रत्नसारेण वसवो वर्चसां गणैः ।
अश्विनौ च दीप्तिमता धूम्रेण नलकूबरः ॥ 7 ॥
धुरंधरेण धर्मश्च उषाक्षेण च मंगलः ।
शोभाकरेण वै भानुः पिठरेण च मन्मथः ॥ 8 ॥
गोधामुखेन चूर्णन खड्गेन च ध्वजेन च ।
कांचीमुखेन पिंडेन धूम्रेण सह नंदिना ॥ 9 ॥
विश्वेन च पलाशेनादित्याद्या युयुधुः परे ।
एकादश च रुद्रा वै एकादश भयंकरैः ॥ 10 ॥
महामारी च युयुधे चोग्रचंडादिभिः सह ।
नन्दीश्वरादयः सर्वे दानवानां गणैः सह ॥ 11 ॥

Terrible fight then ensued between Mahendra and Vṛṣaparvā, Bhāskara and Vipracitti, Niśākara and Dambha, between Kāla and Kāleśvara, between Fire and Gokarṇa, Kubera and Kālakeya between Viśvakarmā and Maya, between Mṛtyu and Bhayaṅkar between Yama and Saṁhāra, between Varuṇa and Vikamka, between Budha and Dhṛtapṛṣṭha, between Śani and Raktākṣa, Jayant and Ratnasāra, between the Vasus and Varcasas, between the two Aśvin Kumāras and Dīptimān, between Nalakūbara and Dhūmra, between Dharma and Dhurandhara, between Maṅgala and Uṣākṣa, Bhānut and Śovākara, beeween Kandarpa ad Pīṭhara, between the eleven Ādityas and Godhāmukha, Cūrṇa and Khaḍgadhvaja, Kañcīmukha and Piṇḍa Dhūmra and Nandī, between Viśva and Palāśa, between the eleven Rudras and the eleven Bhayaṅkaras, between Ugracaṇḍā and the other Mahāmārīs and Nandīśvara and the other Dānavas.

युयुधुश्च महायुद्धे प्रलयेऽपि भयंकरे ।
वटमूले च शंभुश्च तस्थौ काल्याः सुतेन च ॥ 12 ॥
सर्वे च युयुधुः सैन्यसमूहाः सततं मुने ।
रत्नसिंहासने रम्ये कोटिभिर्दानवैः सह ॥ 13 ॥
उवास शङ्खचूडश्च रत्नभूषणभूषितः ।
शङ्करस्य च ये योधा दानवैश्च पराजिताः ॥ 14 ॥
देवाश्च दुद्रुवुः सर्वे भीताश्च क्षतविग्रहाः ।

The battlefield, then, assumed a grim aspect, as if the time of Dissolution had come. Bhagavān Mahādeva sat under the Vaṭa (peepul) tree with Kārtikeya and Bhadrakālī. Śaṅkhacūḍa, decked with his jewel ornaments, sat on the jewel throne, surrounded by koṭis and koṭis of Dānavas.

चकार कोपं स्कंदश्च देवेभ्यश्चाभयं ददौ ॥ 15 ॥
बलं च स्वगणानां च वर्धयामास तेजसा ।
सोऽयमेकश्च युयुधे दानवानां गणैः सह ॥ 16 ॥
अक्षौहिणीनां शतकं समरे च जघान सः ।

The Śaṅkara's army got defeated at the hands of the Dānavas. The Devas, with cuts and wounds on their bodies, fled from the battlefield, terrified. Kārtikeya gave words 'Do'nt fear' to the Devas and excited them. Only Skanda resisted the Dānava forces In one moment he slew one hundred Akṣauhiṇī Dānava forces.

असुरान्पातयामास काली कमललोचना ॥ 17 ॥
पपौ रक्तं दानवानामतिक्रुद्धा ततः परम् ।
दशलक्षगजेंद्राणां शतलक्षं च कोटिशः ॥ 18 ॥

The lotus eyed Kālī also engaged in killing the Asuras. She became very angry and no sooner did She slay the Asura forces, than She began to drink their blood. She easily slew with Her one hand and at every time put into Her mouth ten lakhs, and hundred lakhs and Koṭis and Koṭis of elephants.

समादायैकहस्तेन मुखे चिक्षेप लीलया ।
कदंबानां सहस्त्रं च ननर्त समरे मुने ॥ 19 ॥
स्कंदस्य शरजालेन दानवाः क्षतविग्रहाः ।
भीताश्च दुद्रुवुः सर्वे महारणपराक्रमाः ॥ 20 ॥

Thousands and thousands of headless bodies (Kavandhas) came to be witnessed in the filled. The bodies of the Dānavas were all cut and wounded by the arrows of Kārtikeya. They were all terrified and fled away.

वृषपर्वा विप्रचित्तिर्दम्भश्चापि विकंकणः ।
स्कंदेन सार्धं युयुधुस्ते सर्वे विक्रमेण च ॥ 21 ॥
महामारी च युयुधे न बभूव पराङ्मुखी ।
बभूवुस्ते च संक्षुब्धाः स्कन्दस्य शक्तिपीडिताः ॥ 22 ॥

Only Vṛṣaparvā, Vipracitti, Dambha, and Vikamkaṇa remained fighting with Skanda with an heroic valour. Mahāmārī, too, did not shew his back and he fought out vigorously. By and by they all became very much confused and distressed; but they did not turn their backs.

न दुद्रुवुर्भयात्स्वर्गे पुष्पवृष्टिर्बभूव ह ।
स्कंदस्य समरं दृष्ट्वा महारौद्रं समुल्बणम् ॥ 23 ॥
दानवानां क्षयकरं यथा प्राकृतिको लयः ।
राजा विमानमारुह्य चकार बाणवर्षणम् ॥ 24 ॥

Seeing this terrible fight of Skanda, the Devas began to shower flowers. The killing of the Dānavas looked like a Prākṛtik Dissolution. Śaṅkhacūḍa, then, began to shoot arrows from his chariot.

नृपस्य शरवृष्टिश्च धनस्य वर्षणं यथा ।
महघोरांधकारश्च बह्न्युत्थानं बभूव च ॥ 25 ॥
देवाः प्रदुद्रुवुः सर्वेऽप्यन्ये नंदीश्वरादयः ।
एक एव कार्त्तिकेयस्तस्थौ समरमूर्धनि ॥ 26 ॥

The shooting of arrows by the king seemed as if rains were being poured in clouds. Everything became pitch dark. Fires only were seen emitting their golden tongues. The Devas, Nandīśvara and others, fled away, terrified.

पर्वतानां च सर्पाणां शिलानां शखिनां तथा ।
नृपश्चकार वृष्टिं च दुर्बारां च भयंकरीम् ॥ 27 ॥
नृपस्य शरवृष्ट्या च प्रहितः शिवनन्दनः ।
नीहारेण च सांद्रेण प्रहितो भास्करो यथा ॥ 28 ॥

Only Kārtikeya remained in the battlefield. Then Śaṅkhacūḍa began to throw terrible showers and showers of mountains, snakes, stones, and trees. So much so, that Kārtikeya was covered by them as the Sun becomes obscured by fog.

धनुश्चिच्छेद स्कन्दस्य दुर्बहं च भयङ्करः ।
बभंज च रथं दिव्यं चिच्छेद रथपीठकान् ॥ 29 ॥
मयूरं जर्जरीभूतं दिव्यास्त्रेण चकार सः ।
शक्तिं चिक्षेप सूर्याभां तस्य यक्षस्य घातिनीम् ॥ 30 ॥
क्षणं मूर्च्छां च संप्राप बभूव चेतनः पुनः ।
गृहीत्वा तद्धनुर्दिव्यं यद्दत्तं विष्णुना पुरा ॥ 31 ॥

The Demon King cut off the weighty quiver and the pedestal of Skanda broke His chariot. By the divine weapons of the Dānava, the peacock (the vehicle) of Kārtikeya became exhausted. Kārtikeya threw one Śakti (weapon) on the breast of the Dānava; but before it fell, the Dānava cut off that, lustrous like the Sun and, in return, darted his Śakti.

रत्नेन्द्रसारनिर्माणयानमारुह्य कार्त्तिकः ।
शस्त्रास्त्रं च गृहीत्वा स चकार रणमुल्बणम् ॥ 32 ॥
सर्पांश्च पर्वतांश्चैव वृक्षांश्च प्रस्तरांस्तथा ।
सर्वांश्चिच्छेद कोपेन दिव्यास्त्रेण शिवात्मजः ॥ 33 ॥

By that stroke, Kārtikeya became stunned for a moment; but he immediately regained his consciousness. He then took up the quiver that Bhagavān Viṣṇu gave him before and many other weapons; and ascending on another chariot, built of jewels, began to fight out violently and valiantly.

वह्निं निर्वापयामास पार्जन्येन प्रतापवान् ।
रथं धनुश्च चिच्छेद शंखचूडस्य लीलया ॥ 34 ॥
सन्नाहं सारथिं चैव किरीटं मुकुटोज्ज्वलम् ।
चिक्षेप शक्तिं शुक्लाभां दानवेन्द्रस्य वक्षसि ॥ 35 ॥

Getting angry, he resisted all those showers of

snakes, mountains and trees by his divine weapons. He resisted fire by his watery (Pāryannya) weapon. Then He cut off easily Śaṅkhacūḍa's chariot, bow, armour, charioteer, and his bright crown and he threw on his breast one blazing Śakti of white colour.

मूर्च्छां संप्राप्य राजा च चेतनश्च बभूव ह ।
आरुरोह यानमन्यद्धनुर्जग्राह सत्वरः ॥ 36 ॥
चकार शरजालं च मायया मायिनां वरः ।
गुहं चच्छाद समरे शरजालेन नारद ॥ 37 ॥

The Dānavendra fell unconscious; but, at the next moment, he regained his consciousness quickly, mounted on another chariot and took a fresh quiver. The Dānava was the foremost in his magic powers, He, by his power of Māyā, made a shower of arrows so much so that Kārtikeya became completely covered by that multitude of arrows.

जग्राह शक्तिमव्यग्रां शतसूर्यसमप्रभम् ।
प्रलयाग्निशिखारूपां विष्णोश्च तेजसावृताम् ॥ 38 ॥
चिक्षेप तां च कोपेन महावेगेन कार्तिके ।
पपात शक्तिस्तद्गात्रे वह्निराशिरिवोज्ज्वला ॥ 39 ॥
मूर्छां संप्राप शक्त्या च कार्तिकेयो महाबलः ।
काली गृहीत्वा तं क्रोडे निनाय शिवसन्निधौ ॥ 40 ॥

Then the Dānava took one invincible Śakti, lustrous like one hundred Suns. It seemed that flames of fire were licking high as if the Disolution Time had come aright. Inflamed by anger, the Dānava threw that Śakti on Kārtikeya. It seemed, then, that a burning mass of fire fell on him. The powerful Kārtikeya became senseless.

शिवस्तं चापि ज्ञानेन जीवयामास लीलया ।
ददौ बलमनंतं च समुत्तस्थौ प्रतापवान् ॥ 41 ॥
कालो जगाम समरं रक्षितुं कार्त्तिकस्य वा ।
वीरास्तामनुजग्मुश्च ते च नंदीश्वरादयः ॥ 42 ॥
सर्वे देवाश्च गंधर्वा यक्षराक्षसकिन्नराः ।
वाद्यभांडाश्च बहुशः शतशो मधुवाहकाः ॥ 43 ॥

Bhadrakālī immediately took Him on Her lap and carried him before Śiva easily restored him to his life by his knowledge-power and gave him the indomitable strength. He then got up in full vigour. Bhadrakālī went to the field to see the Kārtikeya's forces. Nandīśvara and other heroes, the Devas, Gandharvas, Yakṣas, Rākṣasas and Kinnaras followed Her. Hundreds of war drums were sounded and hundreds of persons carried Madhu (wine).

सा च गत्वाऽथ संग्रामं सिंहनादं चकार च ।
देव्याश्च सिंहनादेन प्रापुर्मूर्च्छां च दानवाः ॥ 44 ॥
अट्टाट्टहासमशिवं चकार च पुनः पुनः ।
दृष्ट्वा पपौ च माध्वीकं ननर्त रणमूर्धनि ॥ 45 ॥
उग्रदंष्ट्रा चोग्रदंडा कोटकी च पपौ मधु ।
योगिनीडाकिनीनां च गणाः सुरगणादयः ॥ 46 ॥

Going to the battle-ground, She gave a war-cry. The Dānava forces got fainted by that cry. Bhadrakālī shouted aloud inauspicious peals after peals of laughter, Then She drank Madhu and danced in the battlefield. Ugra Damṣṭrā, Ugracaṇḍā, Koṭavī, the Yoginīs, Ḍākinīs, and the Devas all drank Madhu (wine).

दृष्ट्वा कालीं शङ्खचूडः शीघ्रमाजौ समाययौ ।
दानवाश्च भयं प्रापू राजा तेभ्योऽभयं ददौ ॥ 47 ॥
काली चिक्षेप वह्निं च प्रलयाग्निशिखोपमम् ।
राजा निर्वापयामास पार्जन्येन च लीलया ॥ 48 ॥

Seeing Kālī in the battlefield, Śaṅkhacūḍa came up again and imparted the spirit of Fearlessness to the Daityas, trembling with fear. Bhadrakālī projected, then, the Fire weapon, flaming like the Great Disolution Fire; but the king quickly put out that by the Watery weapon.

चिक्षेप वारुणं सा च तीव्रं च महदद्भुतम् ।
गांधर्वेण च चिच्छेद दानवेंद्रश्च लीलया ॥ 49 ॥
माहेश्वरं प्रचिक्षेप काली वह्निशिखोपमम् ।
राजा जघान तं शीघ्रं वैष्णवेन च लीलया ॥ 50 ॥

Kālī then projected the very violent and wonderful Varuṇāstra. The Dānava cut off that easily with Gandharvāstra. Kālī then threw the flame-like Māheśvarāstra. The king made it futile by the Vaiṣṇavāstra.

नारायणास्त्रं सा देवी चिक्षेप मंत्रपूर्वकम् ।
राजा ननाम तद्दृष्ट्वा चावरुह्य रथादसौ ॥ 51 ॥

ऊर्ध्वं जगाम तच्चास्त्रं प्रलयाग्निशिखोपमम् ।
पपात शंखचूडश्च भक्त्या तं दंडवद्भुवि ॥ 52 ॥

Then the Devī purifying the Nārāyaṇāstra with the mantra, threw it on the king. At this the king instantly alighted from his chariot and bowed down to it. The Nārāyaṇāstra rose high up like the Dissolution Fire. Śaṅkhacūḍa fell prostrate on the ground with devotion.

ब्रह्मास्त्रं सा च चिक्षेप यत्नतो मंत्रपूर्वकम् ।
ब्रह्मास्त्रेण महाराजो निर्वापं चकार सः ॥ 53 ॥
तदा चिक्षेप दिव्यास्त्रं सा देवी मंत्रपूर्वकम् ।
राजा दिव्यास्त्रजालेन तन्निर्वाणं चकार च ॥ 54 ॥

The Devī threw, then, the Brahmāstra, purifying it with Mantra. But it was rendered futile by the Dānava's Brahmāstra. The Devī again shot the divine weapons purifying them with mantras; but they also were nullified by the divine weapons of the Dānava.

देवी चिक्षेप शक्तिं च यत्नतो योजनायताम् ।
राजा दिव्यास्त्रजालेन शतखंडां च चकार ह ॥ 55 ॥

Then Bhadrakālī threw one Śakti extending to one Yojana. The Daitya cut it to pieces by his divine weapon.

जग्राह मंत्रपूतं च देवी पाशुपतं रुषा ।
निक्षेपणं निरोद्धुं च वागबभूवाशरीरिणी ॥ 56 ॥
मृत्युः पाशुपते नास्ति नृपस्य च महात्मनः ।
यावदस्ति च मंत्रस्य कवचं च हरेरिति ॥ 57 ॥

The Devī, then, being very much enraged, became ready to throw Pāśupata Astra, when the Incorporeal Voice was heard from the Heavens, prohibiting Her, and saying "O Devī! The high-souled Dānava would not be killed by the Pāśupata weapon.

यावत्सतीत्वमस्त्येव सत्याश्च नवयोषितः ।
तावदस्य जरामृत्युर्नास्तीति ब्रह्मणो वचः ॥ 58 ॥
इत्याकर्ण्य भद्रकाली न तच्चिक्षेप शस्त्रकम् ।
शतलक्षं दानवानां जग्रास लीलया क्षुधा ॥ 59 ॥

For Brahmā granted him this boon that until the Viṣṇu's Kavaca will remain on his neck and until his wife's chastity be violated, old age and death will not be able to touch him." Hearing this Celestial Voice, the Devī at once desisted. But She out of hunger, devoured hundreds and lakhs of Dānavas.

ग्रस्तुं जगाम वेगेन शंखचूडं भयंकरी ।
दिव्यास्त्रेण सुतीक्ष्णेन वारयामास दानवः ॥ 60 ॥
खड्गं चिक्षेप सा देवी ग्रीष्मसूर्योपमं तथा ।
दिव्यास्त्रेण दानवेंद्रः शतखंडं चकार सः ॥ 61 ॥

The terrible Devī Kālī, then, went with great speed to devour Śaṅkhacūḍa but the Dānava resisted Her by his sharp divine weapons. The Devī then threw on him a powerful axe, lustrous like a summer Sun; but the Dānava cut it to pieces by his divine weapon.

पुनर्ग्रस्तुं महादेवी वेगेन च जगाम तम् ।
सर्वसिद्धेश्वरः श्रीमान्ववृधे दानवेश्वरः ॥ 62 ॥
वेगेन मुष्टिना काली कोपयुक्ता भयंकरी ।
बभंज च रथं तस्य जघान सारथिं सती ॥ 63 ॥

The Devī seeing this, became very angry and proceeded to devour him; but the Dānava King, the Lord of all Siddhis, expanded his body. At this, Kālī became violently angry and assuming a terrific appearance, went quickly and with the blow of one first, broke his chariot and dropped down the charioteer.

सा च शूलं च चिक्षेप प्रलयाग्निशिखोपमम् ।
वामहस्तेन जग्राह शङ्खचूडः स्वलीलया ॥ 64 ॥
मुष्ट्या जघान तं देवी महाकोपेन वेगतः ।
बभ्राम च तया दैत्यः क्षणं मूर्च्छामवाप च ॥ 65 ॥

Then she hurled on the Asura one Śūla weapon, blazing like a Pralaya Fire. Śaṅkhacūḍa easily held that by his left hand. The Devī became angry and struck the Dānava with Her first; the Daitya's head reeled, and, rolling, he fell unconscious for a moment.

क्षणेन चेतनां प्राप्य समुत्तस्थौ प्रतापवान् ।
न चकार बाहुयुद्धं देव्या सह ननाम ताम् ॥ 66 ॥
देव्याश्चास्त्रं स चिच्छेद जग्राह च स्वतेजसा ।
नास्त्रं चिक्षेप तां भक्तो मातृभक्त्या तु वैष्णवः ॥ 67 ॥

Next moment regaining his consciousness he got

up. But he did not fight hand to hand with the Devī. Rather he bowed down to Her. The weapons that the Devī threw afterwards were partly cut down by the Dānava and partly taken up by him and absorbed in him and thus rendered futile.

गृहीत्वा दानवं देवी भ्रामयित्वा पुनः पुनः ।
ऊर्ध्वं च प्रापयामास महावेगेन कोपिता ॥ 68 ॥
ऊर्ध्वात्पपात वेगेन शङ्खचूडः प्रतापवान् ।
निपत्य च समुत्तस्थौ प्रणम्य भद्रकालिकाम् ॥ 69 ॥

Then Bhadrakālī caught hold of the Dānava and whirling him round and round threw him aloft. Then the powerful Śaṅkhacūḍa fell down on the ground from high with great force; he immediately got up and bowed down to Her.

रत्नेंद्रसारनिर्माणं विमानं सुमनोहरम् ।
आरुरोह हर्षयुक्तो न विश्रांतो महारणे ॥ 70 ॥
दानवानां च क्षतजं सा देवी च पपौ क्षुधा ।
पीत्वा भुक्त्वा भद्रकाली जगाम शंकरांतिकम् ॥ 71 ॥

He then ascended on his beautiful chariot, built of excellent jewels. He did not feel any fatigue with the war and went on fighting. Then the Devī Bhadrakālī, feeling hungry began to drink the blood of the Dānavas and ate the fat and flesh,

उवाच रणवृत्तांतं पौर्वापर्यं यथाक्रमम् ।
श्रुत्वा जहास शंभुश्च दानवानां विनाशनम् ॥ 72 ॥
लक्षं च दानवेंद्राणामवशिष्टं रणेऽधुना ।
भुञ्जन्त्या निर्गतं वक्त्रात्तदन्यं भुक्तमीश्वर ॥ 73 ॥

She came before Mahādeva and described to Him the whole history of the warfare from beginning to end. Hearing the killing of the Dānavas, Mahādeva began to laugh. She went on saying "The Dānavas that get out of my mouth while I was chewing then, are the only ones that are living. This number will be about one lākh.

संग्रामे दानवेंद्रं च हंतुं पाशुपतेन वै ।
अवध्यस्तव राजेति वाग्बभूवाशरीरिणी ॥ 74 ॥
राजेंद्रश्च महाज्ञानी महाबलपराक्रमः ।
न च चिक्षेप मय्यस्त्रं चिच्छेद मम सायकम् ॥ 75 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नारदनारायणसंवादे द्वाविंशोऽध्यायः ॥ 22 ॥

And when I took up the Pāśupata weapon to kill Dānava, the Incorporeal Celestial Voice spoke: 'He is invulnerable by you.' But the very powerful Dānava did no more fling any weapon on Me. He simply cut to pieces those that I threw on him."

Here ends the Twenty-second Chapter in the Ninth Book on the fight between the Devas and Śaṅkhacūḍa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIII

On the Killing of Śaṅkhacūḍa

श्रीनारायण उवाच

शिवस्तत्त्वं समाकर्ण्य तत्त्वज्ञानविशारदः ।
ययौ स्वयं च समरे स्वगणैः सह नारद ॥ 1 ॥
शङ्खचूडः शिवं दृष्ट्वा विमानादवरुह्य च ।
ननाम परया भक्त्या शिरसा दंडवद्भुवि ॥ 2 ॥

Nārāyaṇa said: Śiva, versed in the knowledge of the Highest Reality, hearing all this, went himself with His whole host to the battle. Seeing Him, Śaṅkhacūḍa alighted from his chariot and fell prostrate before him. With great force he got up and, quickly putting on his armour he took up his huge and heavy bow case.

तं प्रणम्य च वेगेन विमानमारुरोह सः ।
तूर्णं चकार सन्नाहं धनुर्जग्राह दुर्वहम् ॥ 3 ॥
शिवदानवयोर्युद्धं पूर्णमब्दशतं पुरा ।
न बभूवतुरन्योन्यं ब्रह्मञ्जयपराजयौ ॥ 4 ॥

Then a great fight ensued between Śiva and Śaṅkhacūḍa for full one hundred years but there was no defeat nor victory on either side. The result was stalemate. Both of them, Bhagavān and the Dānava quitted their weapons.

न्यस्तशस्त्रश्च भगवान्न्यस्तशस्त्रश्च दानवः ।
रथस्थः शंखचूडश्च वृषस्थो वृषभध्वजः ॥ 5 ॥
दानवानां च शतकमुद्धृतं च बभूव ह ।
रणे ये ये मृताः शंभुर्जीवयामास तान्विभुः ॥ 6 ॥

Śaṅkhacūḍa, remained on his chariot and Mahādeva role on His Bull. Hundreds and hundreds of Dānavas were slain. But extraordinarily endowed with divine power, Śambhu restored to life all those of His party that were slain.

एतस्मिन्नंतरे वृद्धब्राह्मणः परमातुरः ।
आगत्य च रणस्थानमुवाच दानवेश्वरम् ॥ 7 ॥

In the meanwhile, an aged Brāhmaṇa, very distressed in his appearence, came to the battlefield and asked Śaṅkhacūḍa, the King of Dānavas:

वृद्धब्राह्मण उवाच

देहि भिक्षां च राजेंद्र मह्यं विप्राय सांप्रतम् ।
त्वं सर्वसम्पदां दाता यन्मे मनसि वांछितम् ॥ 8 ॥
निरीहाय च वृद्धाय तृषिताय च सांप्रतम् ।
पश्चात्त्वां कथयिष्यामि पुरः सत्यं च कुर्विति ॥ 9 ॥

"O King! Grant me what I beg of you; you give away in charity all sorts of wealth and riches; give me also what I desire; give me, a Brāhmin, something also. I am quite peaceable aged Brāhmin, very very thirsty. Make your Promise first and then I will speak to you what I desire.

Note: The Brāhmins only are fit for receiving frauds and cheatings.

ओमित्युवाच राजेंद्रः प्रसन्नवदनेक्षणः ।
कवचार्थी जनश्चाहमित्युवाचातिमायया ॥ 10 ॥
तच्छ्रुत्वा कवचं दिव्यं जग्राह हरिरेव च ।
शङ्खचूडस्य रूपेण जगाम तुलसीं प्रति ॥ 11 ॥

The King Śaṅkhacūḍa, with a gracious countenance and pleasing eyes swore before him that He would give him what he would deisre. Then the Brāhmin spoke to the King with great affection and Māyā: 'I am desirous of your Kavaca (amulet).' The King, then, gave him the Kavaca (the amulet, mantra written on a Bhurja bark and located in a golden cup). Bhagavān Hari (in the form of that Brāhmin) took that Kavaca and, assuming the form of Śaṅkhcūḍa came to Tulasī.

गत्वा तस्यां मायया च वीर्याधानं चकार च ।
अथ शंभूहरेः शूलं जग्राह दानवं प्रति ॥ 12 ॥
ग्रीष्ममध्याह्नमार्तण्डप्रलयाग्निशिखोपमम् ।
दुर्निवार्यं च दुर्धर्षमव्यर्थं वैरिघातकम् ॥ 13 ॥

Coming there, He made His Māyā (magic) manifest and held sexual intercourse with her. At this time Mahādeva took up the Hari's trident-aiming at the king of the Dānavas. The trident looked like the Mid-day Sun of summer, flaming like a Pralaya fire, It looked irresistible and invincible as if quite powerful to kill the enemies.

तेजसा चक्रतुल्यं च सर्वशस्त्रास्त्रसारकम् ।
शिवकेशवयोरन्यदुर्वहं च भयंकरम् ॥ 14 ॥

In brilliance it equalled the Sudarśana Cakra (disc) and it was the chief of all the weapons. No other body then Śiva and Keśava could weild such a weapon.

धनुःसहस्त्रं दैर्घ्येण प्रस्थेन शतहस्तकम् ।
सजीवं ब्रह्मरूपं च नित्यरूपमनिर्दिशम् ॥ 15 ॥
संहर्तुं सर्वब्रह्मांडमलं यत्स्वीयलीलया ।
चिक्षेप तोलनं कृत्वा शंखचूडे च नारद ॥ 16 ॥
राजा चापं परित्यज्य श्रीकृष्णाचरणाम्बुजम् ।
ध्यानं चकार भक्त्या च कृत्वा योगासनं धिया ॥ 17 ॥

And everybody feared that but Śiva and Keśava. In length it was one thousand Dhanus and in width it was one hundred hands. It seemed lively, of the nature of Brahma, eternal and not capable to be noticed, whence and how it proceeded. The weapon could destroy, by its own free Līlā (Will) all the worlds. When Śiva held it aloft the aiming at Śaṅkhacūḍa, He hurled it on him, the King of the Demons quitted his bows and arrows and with mind collected in a yoga posture, began to meditate on the lotus-feet of Śrī Kṛṣṇa with great devotion.

शूलं च भ्रमणं कृत्वा पपात दानवोपरि ।
चकार भस्मसात्तं च सरथं चाथ लीलया ॥ 18 ॥
राजा धृत्वा दिव्यरूपं किशोरं गोपवेषकम् ।
द्विभुजं मुरलीहस्तं रत्नभूषणभूषितम् ॥ 19 ॥
रत्नेन्द्रसारनिर्माणं वेष्टितं गोपकोटिभिः ।
गोलोकादागतं यानमारुरोह पुरं ययौ ॥ 20 ॥

At that moment. the trident, whirling round fell on Śaṅkhacūḍa and easily burnt him and his chariot to ashes. He, then, assuming the form of a two-

armed Gopa, full of youth, divine, ornamented with jewels, holding flute, mounted on a Divine Chariot, surrounded by koṭis and koṭis of Gopas who came there from the region of Goloka, whose bodies were built up of excellent jewels, and Śaṅkhacūḍa then went up to the Heavens (Goloka, where Śrī Vṛndāvana is located is located in the middle).

गत्वा ननाम शिरसा स राधाकृष्णयोर्मुने ।
भक्त्या च चरणांभोजं रासे वृन्दावने वने ॥ 21 ॥
सुदामानं च तौ दृष्ट्वा प्रसन्नवदनेक्षणौ ।
क्रोडे चक्रतुरत्यंतं प्रेम्णाऽतिपरिसंयुतौ ॥ 22 ॥

He went to Vṛndāvana, full of Rasas (sentiments) and bowed down at the lotus feet of Rādhā Kṛṣṇa with devotion. Both of them were filled with love when they saw Sudāmā, and, with a gracious countenance and joyful eyes, they took him on their laps. On the other hand the Śūla weapon came with force and gladness back again to Kṛṣṇa

अथ शूलं च वेगेन प्रययौ तं च सादरम् ।
अस्थिभिः शखचूडस्य शंखजातिर्बभूव ह ॥ 23 ॥
नानाप्रकाररूपेण शश्वत्पूता सुरार्चने ।
प्रशस्तं शंखतोयं च देवानां प्रीतिदं परम् ॥ 24 ॥

The bones of Śaṅkhacūḍa, O Narada! were transformed into conch-shells. These conch-shells are always considered very sacred and auspicious in the worship of the Devas. The water in the conch-shell is also very holy and pleasing to the Devas. What more than this, that the water in the conch-shell is as holy as the water of any Trītha.

तीर्थतोयस्वरूपं च पवित्रं शंभुना बिना ।
शंखशब्दो भवेद्यत्र तत्र लक्ष्मीः सुसंस्थिरा ॥ 25 ॥
स स्नातः सर्वतीर्थेषु यः स्नातः शंखवारिणा ।
शंखो हरेरधिष्ठानं यत्र शंखस्ततो हरिः ॥ 26 ॥

This water can be offered to all the Gods but not to Śiva. Wherever the conch-shell is blown, there Lakṣmī abides with great pleasure. If bathing be done with conch-shell water, it is equivalent to taking bath in all the Tīrthas. Bhagavān Hari resides direct in the conch-shell.

तत्रैव वसते लक्ष्मीर्दूरीभूतममङ्गलम् ।
स्त्रीणां च शंखध्वनिभिः शूद्राणां च विशेषतः ॥ 27 ॥
भीता रुष्टा याति लक्ष्मीस्तत्स्थलादन्यदेशतः ।
शिवऽपि दानवं हत्वा शिवोलोकं जगाम ह ॥ 28 ॥

Where Śaṅkha is placed, there Hari resides. Lakṣmī also resides there and all inauspicious things fly away from there. Where the females and Śūdras blow the Śaṅkhas, Lakṣmī then gets vexed and, out of terror, She goes away to other places. O Nārada! Mahadeva, after killing the Dānava, went to His own abode.

प्रहृष्टो वृषभारूढः स्वर्गणैश्च समावृतः ।
सुराः स्वविषयं प्रापुः परमानंदसंयुताः ॥ 29 ॥
नेदुर्दुन्दुभयः स्वर्गे जगुर्गन्धर्वकिन्नराः ।
बभूव पुष्पवृष्टिश्च शिवस्योपरि संततम् ।
प्रशशंसुः सुरास्तं च मुनीन्द्रप्रवरादयः ॥ 30 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे त्रयोविंशोऽध्यायः ॥ 23 ॥

When He gladly went away on His Vehicle, on the Bull's back, with His whole host, all the other Devas went to their respective places with great gladness. Celestial drums were sounded in the Heavens. The Gandharvas and the Kinnaras began to sing songs. And showers of flowers were strewn on Śiva's head. All the Munis and Devas and their chiefs began to chant hymns to Him.

Here ends the Twenty-third Chapter of the Nineth Book on the killing of Śaṅkhacūḍa in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIV

On the Glory of Tulasī

नारद उवाच

नारायणश्च भगवान्वीर्याधानं चकार ह ।
तुलस्यां केन रूपेण तन्मे व्याख्यातुमर्हसि ॥ 1 ॥

Nārada said: How did Nārāyaṇa impregnate Tulasī? Kindly describe all that in detail.

श्रीनारायण उवाच

नारायणश्च भगवान्देवानां साधनेषु च ।
शंखचूडस्य कवचं गृहीत्वा विष्णुमायया ॥ 2 ॥
पुनर्विधाय तद्रूपं जगाम तत्सतीगृहम् ।
पातिव्रत्यस्य नाशेन शङ्खचूडजिघांसया ॥ 3 ॥

Nārāyaṇa said: For accomplishing the ends of the Devas, Bhagavān Hari assumed the Vaiṣṇavī Māyā, took the Kavaca from Śaṅkhcūḍa and assuming his form, went to the house of Tulasī. Dundubhīs (celestial drums) were sounded at Her door, shouts of victory were proclaimed and Tulasī was informed.

दुन्दुभिं वादयामास तुलसीद्वारसन्निधौ ।
जयशब्दं च तद्द्वारे बोधयामास सुन्दरीम् ॥ 4 ॥
तच्छ्रुत्वा च रथं साध्वी परमानन्दसंयुता ।
राजमार्गे गवाक्षेण ददर्श परमादरात् ॥ 5 ॥
ब्राह्मणेभयो धनं दत्त्वा कारयामास मंगलम् ।
वंदिभ्यो भिक्षुकेभ्यश्च वाचिभ्यश्च धनं ददौ ॥ 6 ॥

The chaste Tulasī, hearing that sound very gladly looked out on on the royal road from the window. Then for auspicious observances, She offered riches to the Brāhmins; then She gave wealth to the panegyrists (or bards attached to the courts of princess), to the beggars, and the other chants of hymns.

अवरुह्य रथाद्देवो देव्याश्च भवनं ययौ ।
अमूल्यरत्ननिर्माणं सुन्दरं सुमनोहरम् ॥ 7 ॥
दृष्ट्वा च पुरतः कान्तं सा तं कान्तं मुदान्विता ।
तत्पादं क्षालयामास ननाम च रुरोद च ॥ 8 ॥

That time Bhagavān Nārāyaṇa alighted from His chariot and went to the house of the Devī Tulasī, built of invaluable gems, looking exceedingly artistic and beautiful. Seeing her dear husband before her, She became very glad and washed his feet and shed tears of joy and bowed down to Him.

रत्नसिंहासने रम्ये वासयामास कामुकी ।
तांबूलं च ददौ तस्मै कर्पूरादिसुवासितम् ॥ 9 ॥
अद्य मे सफलं जन्म जीवनं च बभूव ह ।
रणे गतं च प्राणेशं पश्यंत्याश्च पुनर्गृहे ॥ 10 ॥

Then She, impelled by love, made him take his seat on the beautiful jewel throne and giving him sweet scented betels with camphor, began to say: "To-day my life has been crowned with success. For I am seeing again my lord returned from the battle."

सस्मिता सकटाक्षं च सकामा पुलकाङ्किता ।
पप्रच्छ रणवृत्तांतं कान्तं मधुरया गिरा ॥ 11 ॥

Then she cast smiling glances askance at him and with her body filled with rapturous joy lovingly asked him the eyes news of the war in sweet words:

तुलस्युवाच

असंख्यविश्वसंहर्त्रा सार्धमाजौ तव प्रभो ।
कथं बभूव विजयस्तन्मे ब्रूहि कृपानिधे ॥ 12 ॥
तुलसीवचनं श्रुत्वा प्रहस्य कमलापतिः ।
शंखचूडस्य रूपेण तामुवाचामृतं वचः ॥ 13 ॥

"O Thou, the Ocean of mercy! Now tell me of your heroic valour, how you have come out victorious in war with Mahādeva who destroys countless universes." Hearing Tulasī's word, the Lord of Lakṣmī, in the guise of Śaṅkhacūḍa, spoke these nectar-like words with a smiling countenance.

श्रीभगवानुवाच

आवयोः समरः कान्ते पूर्णमब्दं बभूव ह ।
नाशो बभूव सर्वेषां दानवानां च कामिनि ॥ 14 ॥
प्रीतिं च कारयामास ब्रह्मा च स्वयमावयोः ।
देवानामधिकारश्च प्रदत्तो ब्राह्मणाज्ञया ॥ 15 ॥
मयाऽऽगतं स्वभवनं शिवलोकं शिवो गतः ।
इत्युक्त्वा जगतां नाथः शयनं च चकार ह ॥ 16 ॥

O Dear! Full one Samvatsara the war lasted betwixt us. All the Daityas were killed. Then Brahmā Himself came and mediated. Peace, then, was brought about and by the command of Brahmā. I gave over to the Devas their rights.

रेमे रमापतिस्तत्र रामया सह नारद ।
सा साध्वीं सुखसंभोगादाकर्षणव्यतिक्रमात् ॥ 17 ॥
सर्वं वितर्कयामास कस्त्वमेवेत्युवाच सा ।

When I returned to my home, Śiva went back to His Śivaloka. Thus saying! Hari, the Lord of the world, slept and then engaged in sexual intercourse

with her. But the chaste Tulasī, finding this time her experience quite different from what She used to enjoy before, argued all the time within herself and at last questioned him:

तुलस्युवाच

को वा त्वं वद मायेश भुक्ताऽहं मायया त्वया ॥ 18 ॥
दूरीकृतं मत्सतीत्वं यदतस्त्वां शपामि हे ।
तुलसीवचनं श्रुत्वा हरिः शापभयेन च ॥ 19 ॥
दधार लीलया ब्रह्मन्सुमूर्तिं सुमनोहराम् ।
ददर्श पुरतो देवी देवदेवं सनातनम् ॥ 20 ॥
नवीननीरदश्यामं शरत्पङ्कजलोचनम् ।
कोटिकन्दर्पलीलाभं रत्नभूषणभूषितम् ॥ 21 ॥

"Who are you? O Magician! By spreading your magic, you have enjoyed me. As you have taken my chastity, I will curse you. Bhagavān Nārāyaṇa, hearing Tulasī's words and being afraid of the curse, assumed His real beautiful figure. The Devī then saw the Eternal Lord of the Devas before her. He was of a deep blue colour like fresh rain-clouds and with eyes like autumnal lotuses and with playful Līlās equivalent to tens and tens of millions of Love personified and adorned with jewels and ornaments.

ईषद्धास्यं प्रसन्नास्यं शोभितं पीतवाससम् ।
तं दृष्ट्वा कामिनी कामं मूर्च्छां संप्राप लीलया ॥ 22 ॥
पुनश्च चेतनां प्राप्य पुनः सा तमुवाच ह ।

His face was smiling and gracious; and he were his yellow-coloured robe. The love-stricken Tulasī, seeing That Lovely Form of Vāsudeva, immediately fell senseless; and at the next moment, regaining consciousness, she began to speak.

तुलस्युवाच

हे नाथ ते दया नास्ति पाषाणसदृशस्य च ॥ 23 ॥
छलेन धर्मभंगेन मम स्वामी त्वया हतः ।
पाषाणहृदयस्त्वं हि दयाहीनो यतः प्रभो ॥ 24 ॥

O Lord! Thou art like a stone. Thou hast no mercy. By hypocricy Thou hast destroyed my chastity, my virtue and for that reason didst kill my husband. O Lord! Thou hast no mercy; Thy heart is like a stone. So Let Thee be turned into a stone.

तस्मात्पाषाणरूपस्त्वं भवे देव भवाधुना ।
ये वदन्ति च साधुं त्वां ते भ्रातां हि न संशयः ॥ 25 ॥
भक्तो विनापराधेन परार्थे च कथं हतः ।
भृशं रुरोद शोकार्ता विललाप मुहुर्मुहुः ॥ 26 ॥
ततश्च करुणां दृष्ट्वा करुणारससागरः ।
नयेन तां बोधयितुमुवाच कमलापतिः ॥ 27 ॥

Those who declare Thee as a saint, are no doubt mistaken. Why didst Thou for the sake of others, kill without any fault, another Bhakta of Thine. Thus speaking Tulasī overpowered with grief and sorrow, cried aloud and repeatedly gave went to lamentations. Seeing her thus very distressed, Nārāyaṇa, the Ocean of Mercy, spoke to her to cheer her up according to the rules of Dharma.

श्रीभगवानुवाच

तपस्त्वयां कृतं भद्रे मदर्थे भारते चिरम् ।
त्वदर्थे शंखचूडश्च चकार सुचिरं तपः ॥ 28 ॥
कृत्वा त्वां कामिनीं सोऽपि विजहार च तत्क्षणात् ।
अधुना दातुमुचितं तवैव तपसः फलम् ॥ 29 ॥

O Honoured One! For a long time you performed tapasyā in this Bhārata, to get me. Śaṅkhacūḍa, too, performed tapasyā for a long time to get you. By that tapas, Śaṅkhacūḍa got you as wife. Now it is highly incumbent to award you also with the fruit that you asked for.

इदं शरीरं त्यक्त्वा च दिव्यदेहं विधाय च ।
रामे रम मया सार्धं त्वं रमासदृशी भव ॥ 30 ॥
इयं तनुर्नदीरूपा गंडकीति च विश्रुता ।
पूता सुपुण्यदा नृणां पुण्ये भवतु भारते ॥ 31 ॥

Therefore, I have done this. Now quit your this terrestrial body and assume a Divine Body and marry Me. O Rame! Be like Lakṣmī. This body of yours will be known by the name of Gaṇḍakī, a very virtuous, pure and pellucid stream in this holy land of Bhārata.

तव केशसमूहश्च पुण्यवृक्षो भविष्यति ।
तुलसीकेशसंभूता तुलसीति च विश्रुता ॥ 32 ॥

त्रिषु लोकेषु पुष्पाणां पत्राणां देवपूजने ।
प्रधानरूपा तुलसी भविष्यति वरानने ॥ 33 ॥

Your hairs will be turned into sacred trees and as they will be born of you, you will be known by the name of Tulasī. All the three worlds will perform their Pūjās with the leaves and flowers of this Tulasī.

स्वर्गे मर्त्ये च पाताले गोलोके मम सन्निधौ ।
भव त्वं तुलसी वृक्षवरा पुष्पेषु सुन्दरी ॥ 34 ॥
गोलोके विरजातीरे रासे वृन्दावने वने ।
भांडीरे चम्पकवने रम्ये चन्दनकानने ॥ 35 ॥
माधवीकेतकीकुन्दमल्लिकामालतीवने ।

Therefore, O Fair-faced One! This Tulasī will be reckoned as the chief amongst all flowers and leaves, In Heavens, earth, and the nether regions, and before Me, O Fair One, you will reign as the chief amongst trees and flowers. In the region of Goloka, on the banks of the river Virajā, in the Rāsa circle (the celestial ball dance), where all amorous sentiments are played in Vṛndāvana forest, in Bhāṇḍīra forest, in Campaka forest, in the beautiful Candana (Sandal) Forests and in the groves of Mādhavī, Ketaktī, Kunda, Mallikā, and Mālatī, in the sacred places you will live and bestow the highest religious merits.

वासस्तेऽत्रैव भवतु पुण्यस्थानेषु पुण्यदः ॥ 36 ॥
तुलसीतरुमूलेषु पुण्यदेशेषु पुण्यदम् ।
अधिष्ठानं च तीर्थानां सर्वेषां च भविष्यति ॥ 37 ॥
तत्र च सर्वदेवानां ममाधिष्ठानमेव च ।
तुलसीपत्रपतनप्राप्तये च वरानने ॥ 38 ॥

All the Tīrthas will reside at the bottom of the Tulasī tree and so religious merits will accrue to all. O Fair-faced One! There I and all the Devas will wait in expectation of the falling of a Tulasī leaf.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
तुलसीपत्रतोयेन योऽभिषेकं समाचरेत् ॥ 39 ॥
सुधाघटसहस्राणां या तुष्टिस्तु भवेद्धरेः ।
सा च तुष्टिर्भवेन्नूनं तुलसीपत्रदानतः ॥ 40 ॥

Any-body who will be initiated and installed with the Tulasī leaves water, will get all the fruits of being initiated in all the sacrifices. Whatever pleasure Hari gets when thousands and thousands of jars filled with water are offered to him, the same pleasure He will get when one Tulasī leaf will be offered to Him.

गवामयुतदानेन यत्फलं तत्फलं भवेत् ।
तुलसीपत्रदानेन तत्फलं कार्त्तिके सती ॥ 41 ॥
तुलसीपत्रतोयं च मृत्युकाले च यो लभेत् ।
मुच्यते सर्वपापेभ्यो विष्णुलोके महीयते ॥ 42 ॥

Whatever fruits are acquired by giving Ayuta cows as presents, those will be also acquired by giving Tulasī leaves. Especially if one gives. Tulasī leaves in the month of Kārtika, one gets the fruits same as above mentioned.

नित्यं यस्तुलसीतोयं भुंक्ते भक्त्या च मानवः ।
लक्षाश्वमेधजं पुण्यं संप्राप्नोति स मानवः ॥ 43 ॥
तुलसीं स्वकरे कृत्वा धृत्वा देहे च मानवः ।
प्राणांस्त्यजति तीर्थेषु विष्णुलोकं स गच्छति ॥ 44 ॥

If one drinks or gets the Tulasī leaf water at the momentous Time of Death, one becomes freed of all sins and is worshipped in the Viṣṇu Loka. He who drinks daily the Tulasī leaf water certainly gets the fruit of one lakh horse sacrifices. He who plucks or culls the Tulasī leaf by his hand and holding it on his body, quits his life in a Tīrath, goes to Viṣṇu Loka.

तुलसीकाष्ठनिर्माणमालां गृह्णाति यो नरः ।
पदे पदेऽश्वमेधस्य लभते निश्चितं फलम् ॥ 45 ॥
तुलसीं स्वकरे कृत्वा स्वीकारं यो न रक्षति ।
स याति कालसूत्रं च यावच्चंद्रदिवाकरौ ॥ 46 ॥

Whoever holds in his neck the garland made up of Tulasī wood, gets certainly the fruit of horse sacrifices at every step. He who does not keep his word, holding the Tulasī leaf in his hand, goes to the Kālasūtra Hell as long as the Sun and Moon last.

करोति मिथ्याशपथं तुलस्यां योऽत्र मानवः ।
स याति कुंभीपाकं च यावदिंद्राश्चतुर्दश ॥ 47 ॥
तुलसीतोयकणिकां मृत्युकाले च यो लभेत् ।
रत्नयानं समारुह्य वैकुंठं प्राप्यते ध्रुवम् ॥ 48 ॥

He who gives fasle evidence in the presence of the Tulasī leaf, goes to the Kumbhīpāka Hell for the life-periods of fourteen Indras. He who drinks or gets a bit of the Tulasī leaf water at the time of death, certainly goes to Vaikuṇṭha, ascending on a car made up of jewels.

पूर्णिमायाममायां च द्वादश्यां रविसंक्रमे ।
तैलाभ्यंगं च कृत्वा च माध्याह्ने निशि संध्ययोः ॥ 49 ॥
अशौचेऽशुचिकाले ये रात्रिवासोन्विता नराः ।
तुलसीं ये विचिन्वंति ते छिंदंति हरेः शिरः ॥ 50 ॥

Those who pluck or call the Tulasī leaves in the Full Moon night, on the twelfth lunar day, on the passing of the sun from one sign to another, the mid-day, or on the twilights, on the night, while applying oil on their bodies, on the impurity periods, and while putting on night dresses, verily cut off the Nārāyaṇa's head.

त्रिरात्रं तुलसीपत्रं शुद्धं पर्युषितं सति ।
श्राद्धे व्रते च दाने च प्रतिष्ठायां सुरार्चने ॥ 51 ॥
भूगतं तोयपतितं यद्दत्तं विष्णवे सति ।
शुद्धं च तुलसीपत्रं क्षालनादन्यकर्मणि ॥ 52 ॥

O Chaste One! The Tulasī leaf kept in the night, is considered sacred. It is considered good in Śrāddha, vow, ceremony, in the making over of any gift, in the installation of any image or in worshipping any Deva. Again, the Tulasī leaf fallen on the ground or fallen in water or offered to Viṣṇu, if washed out can be used in holy and other purposes.

वृक्षाधिष्ठातृदेवी या गोलोके च निरामये ।
कृष्णेन सार्धं नित्यं च नित्यक्रीडां करिष्यसि ॥ 53 ॥
नद्यधिष्ठातृदेवी या गोलोके सा सुपुण्यदा ।
लवणोदस्य सा पत्नी मदंशस्य च भविष्यति ॥ 54 ॥

Thus, O Good One! You will remain as tree in this earth and will remain in Goloka as the Presiding Deity thereof and will enjoy daily the sport with Kṛṣṇa. And also you will be the Presiding Deity of the river Gaṇḍakī and thus bestow religious merits in Bhārata; you will be the wife of the Salt Ocean, which is My part You are very chaste; in Vaikuṇṭha you will enjoy me as Ramā lives with Me.

त्वं च स्वयं महासाध्वी वैकुण्ठे मम सन्निधौ ।
रमासमा च रामा च भविष्यसि न संशयः ॥ 55 ॥
अहं च शैलरूपेण गंडकीतीरसन्निधौ ।
अधिष्ठानं करिष्यामि भारते तव शापतः ॥ 56 ॥
कोटिसंख्यास्तत्र कीटास्तीक्ष्णदंष्ट्रावरायुधैः ।
यच्छिलाकुहरे चक्रं करिष्यंति मदीयकम् ॥ 57 ॥

And as for Me, I will be turned into stone by your curse; I will remain in India close to the bank of the river Gaṇḍakī. Millions and millions of insects with their sharp teeth will make ring, (the convolutions in the Śālagrāma or sacred stones), on the cavities of the mountains there, representing Me.

एकद्वारं चतुश्चक्रं नवीननीरदोपमम् ।
नवीननीरदाकारं लक्ष्मीनारायणाभिधम् ॥ 58 ॥
एकद्वारं चतुश्चक्रं नवीननीरदोपमम् ।
लक्ष्मीजनार्दनो ज्ञेयो रहितो वनमालया ॥ 59 ॥

Of these stones, those that have one door (entrance hole), four convolutions, adorned by the garland of wild flowers (having a mark like this) and which look like fresh rain-cloud, are called Lakṣmī Nārāyaṇa Mūrtis (forms). And those that have one door, four convolutions and look like fresh rain-clouds but no garlands are called Lakṣmī Janārdana Cakras (discus).

द्वारद्वये चतुश्चक्रं गोष्पदेन विराजितम् ।
रघुनाथाभिधं ज्ञेयं रहितं वनमालया ॥ 60 ॥
अतिक्षुद्रं द्विचक्रं च गोष्पदेन विराजितम् ।
तद्वामनाभिधं ज्ञेयं रहितं वनमालया ॥ 61 ॥

Those that have two doors, four convolutions, and decked with mark like cow's hoof and void of the garland mark are called Raghunātha Cakras. Those that are very small in size, with two Cakras and look like fresh rainclouds and void of garland marks are named Vāmana Cakras.

अतिक्षुद्रं द्विचक्रं च नवीनजलदप्रभम् ।
विज्ञेयं श्रीधरं रूपं श्रीप्रदं गृहिणां सदा ॥ 62 ॥
स्थूलं च वर्तुलाकारं रहितं वनमालया ।
द्विचक्रं स्फुटमत्यन्तं ज्ञेयं दामोदराभिधम् ॥ 63 ॥

Those that that are very small in size, with two Cakras and the garland mark added, know then to

be the Śrīdhara Cakras. These always bring in prosperity to the houshold. Those that are big, circular, void of garland mark, with two circular Cakras, are known as Dāmodara forms.

मध्यमं सप्तचक्रं च छत्रभूषणभूषितम् ।
रणरामाभिधं ज्ञेयं शरतूणसमन्वितम् ॥ 64 ॥
मध्यमं सप्तचक्रं च छत्रचामरभूषितम् ।
राजराजेश्वरं ज्ञेयं राजसपत्प्रदं नृणाम् ॥ 65 ॥

Those that are mediocre in size, with two Cakras and marked as if struck by an arrow, having marks of arrows and bow-cases are known as Raṇa-Rāmas. Those that are middling, with seven Cakras, having marks of an umbrella and ornaments, are called Rājarājeśvaras. They bestow the royal Lakṣmī to persons.

द्विसप्तचक्रं स्थूलं च नवनीरदसुप्रभम् ।
अनंताख्यं च विज्ञेयं चतुर्वर्गफलप्रदम् ॥ 66 ॥
चक्राकारं द्विचक्रं च सश्रीकं जलदप्रमम् ।
सगोष्पदं मध्यमं च विज्ञेयं मधुसूदनम् ॥ 67 ॥

Those that have twice seven Cakras, and are big, looking like fresh rain-clouds are named Anantas. They bestow four fold (Dharma, wealth, desire and liberation). Those that are in their forms like a ring, with two Cakras, beautiful, looking like rain-clouds, having cow-hoof marks and of mediocre size, are named Madhusūdanas. Those that have one Cakra are called Sudarśanas.

सुदर्शनं चैकचक्रं गुप्तचक्रं गदाधरम् ।
द्विचक्रं हयवक्त्राभं हयग्रीवं प्रकीर्तितम् ॥ 68 ॥
अतीव विस्तृतास्यं च द्विचक्रं विकटं सति ।
नरसिंहं सुविज्ञेयं सद्यो वैराग्यदं नृणाम् ॥ 69 ॥

Those that have their Cakras hidden are called Gadādharas. Those that have two Cakras, looking horse-faced, are known as Hayagrīvas. O Chaste One! Those that have their mouths very wide and extended, with two Cakras, and very terrible, are known as Narasiṁhas. They excite Vairāgyas to all who serve them.

द्विचक्रं विस्तृतास्यं च वनमालासमन्वितम् ।
लक्ष्मीनृसिंहं विज्ञेयं गृहिणां च सुखप्रदम् ॥ 70 ॥
द्वारदेशे द्विचक्रं च सश्रीकं च समं स्फुटम् ।
वासुदेवं तु विज्ञेयं सर्वकामफलप्रदम् ॥ 71 ॥

Those that have two Cakras, mouths extended and with garland marks (ellipitical marks) are called Lakṣmī Nṛsimhas. They always bless the householders who worship them. Those that have two Cakras near their doors (faces), that look even and beautiful, and with marks manifested are known as Vāsudevas. They yield all sorts of fruits.

प्रद्युम्नं सूक्ष्मचक्रं च नवीननीरदप्रभम् ।
सुषिरच्छिद्रबहुलं गृहिणां च सुखप्रदम् ॥ 72 ॥
द्वे चक्रे चैकलग्ने च पृष्ठं यत्र तु पुष्कलम् ।
संकर्षणं सुविज्ञेयं सुखदं गृहिणां सदा ॥ 73 ॥

Those that have their Cakras fine and their forms like fresh rain-clouds and have many fine hole marks within their wide gaping facets are called Pradyumnas. They yield happiness to every householder. Those that have their faces of two Cakras stuck together and their backs capacious, are known as Saṅkarṣaṇas. They always bring in happiness to the householders.

अनिरुद्धं तु पीताभं वर्तुलं चातिशोभनम् ।
सुखप्रदं गृहस्थानां प्रवदंति मनीषिणः ॥ 74 ॥
शालग्रामशिला यत्र तत्र सन्निहितो हरिः ।
तत्रैव लक्ष्मीर्वसति सर्वतीर्थसमन्विता ॥ 75 ॥

Those that look yellow, round and very beautiful are Aniruddhas. The sages say, they give happiness to the householders, Where there is the Śālagrāma stone there exists Śrī Hari Himself; and where there is Hari, Lakṣmī and all the Tīrthas dwell there. Worshipping Śālagrāma Śilā, destroys the Brahmahatyā (killing a Brāhmin) and any other sin whatsoever.

यानि कानि च पापानि ब्रह्महत्यादिकानि च ।
तानि सर्वाणि नश्यंति शालग्रामशिलार्चनात् ॥ 76 ॥
छत्राकारे भवेद्राज्यं वर्तुले च महाश्रियः ।
दुःखं च शकटाकारे शूलाग्रे मरणं ध्रुवम् ॥ 77 ॥

In worshipping the Śālagrāma stone looking like an umbrella, kingdoms are obtained; in worshipping circular Śilās, great proserity is obtained; in

worshipping cart-shaped stones, miseries arise; and in worshipping stones, whose ends look like spears (Śūlas, death inevitably follows.

विकृतास्ये च दारिद्र्यं पिंगले हानिरेव च ।
भग्नचक्रे भवेद्व्याधिर्विदीर्णे मरणं ध्रुवम् ॥ 78 ॥
व्रतं स्नानं प्रतिष्ठां च श्राद्धं च देवपूजनम् ।
शालग्रामस्य सान्निध्यात्प्रशस्तं तद्भवेदिति ॥ 79 ॥

Those whose facets are distorted, bring in poverty; and yellow stones bring in various evils and afflictions. Those whose Cakras look broken, bring in diseases; and those whose Cakras are rent asunder bring in death certainly. Observing vows, making gifts, installing images, doing Śrāddhas, worshipping the Devas, all these become highly exalted, if done before the Śālagrāma Śilā.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
सर्वयज्ञेषु तीर्थेषु व्रतेषु च तपःसु च ॥ 80 ॥
पाठे चतुर्णां वेदानां तपसां करणे सति ।
तत्पुण्यं लभते नूनं शालग्रामशिलार्चनात् ॥ 81 ॥

One acquires the merits of bathing in all the Tīrthas and in being initiated in all the sacrifices, if one worships the Śālagrāma Śilā. What more than this, that the merits acquired by all the sacrifices, all the Tīrthas, all vows, all austerities and reading all the Vedas are all acquired by duly worshipping by the holy Śālagrāma Śilā.

"शालग्रामशिलातोयैर्योऽभिषेकं सदाऽऽचरेत् ।
सर्वदानेषु यत्पुण्यं प्रदक्षिणं भुवो यथा ॥"
शालग्रामशिलातोयं नित्यं भुंक्ते च यो नरः ।
सुरेप्सितं प्रसादं च लभते नात्र संशयः ॥ 82 ॥

He who performs his Abhiṣeka ceremony always with Śālagrāma water (being sprinkled with Śālagrāma water at the initiation and installation ceremonies), acquires the religious merits of performing all sorts of gifts and circumambulating the whole earth. All the Devas are, no doubt, pleased with him who who thus worships daily the Śālagrāma.

यस्य स्पर्शं च वाञ्छंति तीर्थानि निखिलानि च ।
जीवन्मुक्तो महापूतोऽप्यन्ते याति हरेः पदम् ॥ 83 ॥
तत्रैव हरिणा सार्धमसंख्यं प्राकृतं लयम् ।
यास्यत्येव हि दास्ये च नियुक्तो दास्यकर्मणि ॥ 84 ॥

What more than this, that all the Tīrthas want to have his touch. He becomes a Jīvanmukta (liberated while living) and becomes very holy; ultimately he goes to the region of Śrī Hari and reains in Hari's service there and dwells with him for countless Prākritic dissolutions.

यानि कानि च पापानि ब्रह्महत्यासमानि च ।
तं दृष्ट्वा च पलायंते वैनतेयादिवोरगाः ॥ 85 ॥
तत्पादरजसा देवी सद्यःपूता वसुंधरा ।
पुंसां लक्षं तत्पितॄणां निस्तरेत्तस्थ जन्मतः ॥ 86 ॥

Every sin, like Brahma Hatyā, files away from him as serpents do at the sight of Garuḍa. The Devī Vasundharā (the Earth) becomes purified by the touch of the dust of his feet. At his birth, all his predecessors (a lakh in number) are saved.

शालग्रामशिलातोयं मृत्युकाले च यो लभेत् ।
सर्वपापविनिर्मुक्तो विष्णुलोकं स गच्छति ॥ 87 ॥
निर्वाणमुक्तिं लभते कर्मभोगात्प्रमुच्यते ।
विष्णोः पदे प्रलीनश्च भविष्यति न संशयः ॥ 88 ॥

He who gets the Śālagrāma Śilā water during the time of his death, he is freed of all his sins and goes to the Viṣṇu Loka and gets Nirvāṇa; he becomes freed ontirely from the effects of Karma and he gets, no doubt, dissolved and diluted for ever in (the feet of) Viṣṇu.

शालग्रामशिलां धृत्वा मिथ्यावाक्यं वदेत्तु यः ।
स याति कुम्भीपाके च यावद्वै ब्रह्मणो वयः ॥ 89 ॥
शालग्रामशिलां धृत्वा स्वीकारं यो न पालयेत् ।
स प्रयात्यसिपत्रं च लक्षमन्वंतरावधि ॥ 90 ॥

He who tells lies, holding Śālagrāma in his hands, goes to the Kumbhīpāka Hell for the life-period of Brahmā. If one does not keep his word, uttered with the Śālagrāma stone in his hand, one goes to the Asipatra Hell for one lakh manvantaras.

तुलसीपत्रविच्छेदं शालग्रामे करोति यः ।
तस्य जमांतरे कांते स्त्रीविच्छेदो भविष्यति ॥ 91 ॥
शालग्रामं च तुलसीं शंखं यो हि करोति च ।
भार्याहीनो भवेत्सोऽपि रोगी च सप्तजन्मसु ॥ 92 ॥

He who worships the Śālagrāma stone without offering Tulasī leaves on it or separates the Tulasī leaves from the stone, will have to suffer separation from his wife in his next birth. So if one does not offer the Tulasī leaves in the conchshell, for seven births he remains without his wife and he becomes diseased.

शालग्रामं च तुलसीं शंखं चैकत्र एव च ।
यो रक्षति महाज्ञानी स भवेच्छ्रीहरेः प्रियः ॥ 93 ॥
सकृदेव हि यो यस्यां वीर्याधानं करोति च ।
तद्विच्छेदे तस्य दुःखं भवेदेव परस्परम् ॥ 94 ॥
त्वं प्रिया शङ्खचूडस्य चैकमन्वंतरावधि ।
शंखेन सार्धं त्वद्भेदः केवलं दुःखदस्तथा ॥ 95 ॥

He who preserves the Śālagrāma stone, the Tulasī and the conchshell, in one place, becomes very learned and becomes dear to Nārāyaṇa. Look! He who casts his semen once in his wife, suffers intense pain, no doubt, at each other's separation So you become dear to Śaṅkhacūḍa for one Manvantara. Now, what wonder! That you will suffer pain, at his bereavement.

इत्युक्त्वा श्रीहरिस्तां च विरराम च नारद ।
सा च देहं परित्यज्य दिव्यरूपं विधाय च ॥ 96 ॥
यथा श्रीश्च तथा सा चाप्युवास हरिवक्षसि ।
स जगाम तया सार्धं वैकुण्ठं कमलापतिः ॥ 97 ॥
लक्ष्मीः सरस्वती गंगा तुलसी चापि नारद ।

O Nārada! Thus saying, Śrī Hari desisted. Tulasī quitted her mortal coil and assumed a divine form, began to remain in the breast of Śrī Hari like Śrī Lakṣmī Devī. Hari also went with her to Vaikuṇṭha Thus Lakṣmī, Sarasvatī, Gaṅgā, and Tulasī, all the four came so very dear to Hari and are recognised as Īśvarīs.

हरेः प्रियाश्चतस्त्रश्च बभूवुरीश्वरस्य च ॥ 98 ॥
सद्यस्तद्देहजाता च बभूव गंडकी नदी ।
ईश्वरः सोऽपि शैलश्च तत्तीरे पुण्यदो नृणाम् ॥ 99 ॥

On the other hand, the mortal coil of Tulasī, no sooner quitted by Tulasī, became transformed into the river Gaṇḍakī. Bhagavān Hari, too, became also converted into a holy mountain, on the banks thereof, yielding religious merits to the people.

कुर्वंति तत्र कीटाश्च शिलां बहुविधां मुने ।
जले पतंति या याश्च फलदास्ताश्च निश्चितम् ॥ 100 ॥
स्थलस्थाः पिंगला ज्ञेयाश्चोपतापाद्रवेरिति ।
इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि ॥ 101 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नारायण नारदसंवादे चतुर्विंशोऽध्यायः ॥ 24 ॥

The insects cut and fashion many pieces out of that mountain. Of them, that fall into the river, yield fruits undoubtedly. And those pieces that fall on the ground become yellow coloured; they are not at all for worship. O Nārada! Thus I have spoken to you everything. What more do you want to hear now? Say.

Here ends the Twenty-fourth Chapter of the Ninth Book on the glory of Tulasī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXV

On the Worship of Tulasī

नारद उवाच

तुलसी च यदा पूज्या कृता नारायणप्रिया ।
अस्याः पूज्याविधानं च स्तोत्रं च वद सांप्रतम् ॥ 1 ॥
केन पूजा कृता केन स्तुता प्रथमतो मुने ।
तत्र पूज्या सा बभूव केन वा वद मामहो ॥ 2 ॥

Nārada said: When the Devī Tulasī has been made so dear to Nārāyaṇa and thus an object for worship, then describe Her worship and Stotra (the hymn of Tulasī) now. O Muni! By whom was She first worshipped? By whom were Her glories first sung? And how did She become therefore an object of worship? Speak out all these to me.

सूत उवाच

नारदस्य वचः श्रुत्वा प्रहस्य मुनिपुङ्गवः ।
कथां कथितुमारेभे पुण्यां पापहरां पराम् ॥ 3 ॥

Sūta said: Hearing these words of Nārada,

Nārāyaṇa, laughing, began to describe this very holy and sin-destroying account of Tulasī.

श्रीनारायण उवाच

हरिः संपूज्य तुलसीं रेमे च रमया सह ।
रमासमानसौभाग्यां चकार गौरवेण च ॥ 4 ॥
सेहे च लक्ष्मीर्गंगा च तस्याश्च नवसंगमम् ।
सौभाग्यगौरवं कोपात्तत्र सेहे सरस्वती ॥ 5 ॥

Nārāyaṇa said: Bhagavān Harī duly worshipped Tulasī, and began to enjoy her with Lakṣmī; He raised Tulasī to the rank of Lakṣmī and thus made her fortunate and glorious Lakṣmī and Gaṅgā allowed and bore this new union of Nārāyaṇa and Tulasī. But Sarasvatī could not endure this high position of Tulasī owing to Her anger.

सा तां जघान कलहे मानिनी हरिसन्निधौ ।
व्रीडया चापमानेन सांतर्धानं चकार ह ॥ 6 ॥
सर्वसिद्धेश्वरी देवी ज्ञानिनां सिद्धयोगिनी ।
जगामादर्शनं कोपात्सर्वत्र च हरेरहो ॥ 7 ॥

She became self-conceited and beat Tulasī on some quarrel before Hari. Tulasī became abashed and insulted and vanished off. Being the Īśvarī of all the Siddhis, the Devī, the Self-manifest and the Giver of the Siddhiyoga to the Jñānins, Tulasī, Oh! what a wonder, became angry and turned out as invisible to Śrī Hari even.

हरिर्न दृष्ट्वा तुलसीं बोधयित्वा सरस्वतीम् ।
तदनुज्ञां गृहीत्वा च जगाम तुलसीवनम् ॥ 8 ॥
तत्र दत्वा च सुस्नातो हरिः स तुलसीं सतीम् ।
पूजयामास तां ध्यात्वा स्तोत्रं भक्त्या चकार ह ॥ 9 ॥

Not seeing Tulasī, Hari appeased Sarasvatī and getting Her permission went to the Tulasī forest. Going there and taking a bath in due accord, and with due rites, worshipped with His whole heart the chaste Tulasī and then began to meditate on Her with devotion.

लक्ष्मी माया कामवाणी बीजपूर्वं दशाक्षरम् ।
वृन्दावनीति ङेन्तं च वह्निजायांतमेव च ॥ 10 ॥
अनेन कल्पतरुणा मन्त्रराजेन नारद ।
पूजयेद्यो विधानेन सर्वसिद्धिं लभेद्ध्रुवम् ॥ 11 ॥

O Nārada! He gets certainly all siddhis who worships Tulasī duly with the ten lettered mantra: 'Śrīm Hrīm Klīm Aim Vṛndāvanyai Svāhā,' the King of mantras, yielding fruits and all gratifications like the Kalpa Tree.

घृतदीपेन धूपेन सिंदूरचन्दनेन च ।
नैवेद्येन च पुष्पेण चोपचारेण नारद ॥ 12 ॥
हरिस्तोत्रेण तुष्टा सा चाविर्भूता महीरुहात् ।
प्रसन्ना चरणांभोजे जगाम शरणं शुभा ॥ 13 ॥

O Nārada! At the time of worship, the lamp of ghee, was lighted and dhūpa, sindūra, sandal, offerings of food, flowers, etc., were offered to Her. Thus hymned by Hari, Tulasī came out of the tree, pleased. And She gladly took refuge at His lotus feet.

वरं तस्यै ददौ विष्णुः सर्वपूज्या भवेरिति ।
अहं त्वां धारयिष्यामि सुरूपां मूर्ध्नि वक्षसि ॥ 14 ॥
सर्वे त्वां धारयिष्यंति स्वमूर्ध्निं च सुरादयः ।
इत्युक्त्वा तां गृहीत्वा च प्रययौ स्वालयं विभुः ॥ 15 ॥

Viṣṇu, then, granted her boon that 'You will be worshipped by all; I will keep you in My breast and in My head and the Devas also will keep you in My breast and in My head and the Devas also will hold you on their heads.' And He then took her to His own abode.

नारद उवाच

किं ध्यानं स्तवनं किं वा किं पूजाविधानकम् ।
तुलस्याश्च महाभाग तन्मे व्याख्यातुमर्हसि ॥ 16 ॥

Nārada said: O Highly Fortunate One! What is Tulasī's dhyāna, stotra and method of worship? Kindly describe all these.

श्रीनारायण उवाच

अन्तर्हितायां तस्यां च हरिर्वृन्दावने तदा ।
तस्याश्चक्रे स्तुतिं गत्वा तुलसीं विरहातुरः ॥ 17 ॥

Nārāyaṇa said: When Tulasī vanished, Hari became very much agitated at her bereavement and went to Vṛndāvana and began to praise her.

श्रीभगवानुवाच

वृन्दारूपाश्च वृक्षाश्च यदैकत्र भवन्ति च ।
विदुर्बुधास्तेन वृन्दां मत्प्रियां यां भजाम्यहम् ॥ 18 ॥

पुरा वभूव या देवी त्वादौ वृन्दावने वने ।
तेन वृन्दावनीं ख्यातां सौभाग्यां तां भजाम्यहम् ॥ 19 ॥

The Bhagavān said: The Tulasī trees collect in multitudinous groups; hence the Paṇḍits call it Vṛndā. I praise that dear Tulasī. Of old, She appeared in the Vṛndāvana forest and therefore known as Vṛndāvanī. I worship that fortunate and glorious One.

असंख्येषु च विश्वेषु पूजिता या निरन्तरम् ।
तेन विश्वपूजिताख्यां पूजितां च भजाम्यहम् ॥ 20 ॥
असंख्यानि च विश्वानि पवित्राणि त्वया सदा ।
तां विश्वपावनीं देवीं विरहेण स्मराम्यहम् ॥ 21 ॥

She is worshipped always in innumerable universe and is therefore, known as Viśvapūjitā (worshipped by all). I worship that Viśvapūjitā. By whose contact, these countless universe are always rendered pure and holy; and therefore She is called Viśvapāvanī (purifying the whole univere). I am suffering from her bereavement, I remember the Devī. Without Tulasī, the Devas do not get pleased, thought other flowers be heaped on them; therefore She is considered as the essence of all the flowers.

देवा न तुष्टाः पुष्पाणां समूहेन यया विना ।
तां पुष्पसारां शुद्धां च द्रष्टुमिच्छामि शोकतः ॥ 22 ॥
विश्वे यत्प्राप्तिमात्रेण भक्तानंदो भवेद्ध्रुवम् ।
नंदिनी तेन विख्याता सा प्रीता भवतादिह ॥ 23 ॥

Now I am in sorrow and trouble and I am very eager to see her, who is of the nature of purity incarnate. The whole universe gets delighted when the Bhaktas receive her; hence She is called Nandinī; so may She be pleased with me.

यस्या देव्यास्तुला नास्ति निखिलेषु च ।
तुलसी तेन विख्याता तां यामि शरणं प्रियाम् ॥ 24 ॥
कृष्णजीवनरूपा सा शश्वत्प्रियतमा सती ।
तेन कृष्णजीवनी सा सा मे रक्षतु जीवनम् ॥ 25 ॥

There is nothing in the universe that can be compared to Her; hence She is called Tulasī; I take refuge of that dear Tulasī. That chaste dear one is the life of Kṛṣṇa, hence She is known as Kṛṣṇajīvanī. Now may She save my life.

इत्येवं स्तवनं कृत्वा तस्थौ तत्र रमापतिः ।
ददर्श तुलसीं साक्षात्पादपद्मनतां सतीम् ॥ 26 ॥
रुदतीमवमानेन मानिनीं मानपूजिताम् ।
प्रियां दृष्ट्वा प्रियः शीघ्रं वासयामास वक्षसि ॥ 27 ॥

O Nārada! Thus praising, Ramāpati remained there. The chaste Tulasī then came to His sight and bowed down to His lotus feet; when She becoming sensitive out of the insult, began to weep. Bhagavān Viṣṇu, seeing that sensitive dear one, immediately took her to His breast.

भारत्याज्ञां गृहीत्वा च स्वालयं च ययौ हरिः ।
भारत्या सह तत्प्रीतिं कारयामास सत्वरम् ॥ 28 ॥
वरं विष्णुर्ददौ तस्यै सर्वपूज्या भवेरिति ।
शिरोधार्या च सर्वेषां वंद्या मान्या ममेति च ॥ 29 ॥

Taking, then, Sarasvatī's permission, He took her to His own home and brought about, first of all, the agreement between her and Sarasvatī. Then He granted her the boon, 'You will be worshipped by all, respected by all, and honoured by all; and all wil carry you on their heads.'

विष्णोर्वरेण सा देवी परितुष्टा बभूव च ।
सरस्वती तामाकृष्य वासयामास सन्निधौ ॥ 30 ॥
लक्ष्मीर्गंगा सस्मिता च तां समाकृष्य नारद ।
गृहं प्रवेशयामास विनयेन सतीं तदा ॥ 31 ॥

I will also worship, respect and honour you and keep you on My head. Receiving this boon from Viṣṇu, the Devī Tulasī became very glad. Sarasvatī then attracted her to her side, made her sit close to her. Lakṣmī and Gaṅgā both with smiling faces attracted her and made her enter into the house.

वृन्दा वृन्दावनी विश्वपूजिता विश्वपावनी ।
पुष्पतारा नंदिनी च तुलसी कृष्णजीवनी ॥ 32 ॥
एतन्नामाष्टकं चैव स्तोत्रं नामार्थसंयुतम् ।
यः पठेत्तां च संपूज्य सोऽश्वमेधफलं लभेत् ॥ 33 ॥

O Nārada! Whosoever worships her with her eight names Vṛndā, Vṛndāvanī, Viśvapūjitā, Viśvapāvanī, Tulasī, Puṣpasārā, Nandanī and Kṛṣṇa Jīvanī and their meanings and sings this hymn of eight verses duly, acquires the merit of performing Aśvamedha Yajña (horse sacrifice).

कार्त्तिक्यां पूर्णिमयां च तुलस्या जन्ममंगलम् ।
तत्र तस्याश्च पूजा च विहिता हरिणा पुरा ॥ 34 ॥
तस्यां यः पूजयेत्तां च भक्त्या च विश्वपावनीम् ।
सर्वपापाद्विनिर्मुक्तो विष्णुलोकं स गच्छति ॥ 35 ॥

Specially, on the Full Moon night of the month of Kārtika, the auspicious birth ceremony of Tulasī is performed. Of old Viṣṇu worshipped her at that time. Whoever worships with devotion on that Full Moon combination, the universe purifying Tulasī, becomes freed of all sins and goes up to the Viṣṇu Loka.

कार्त्तिके तुलसीपत्रं यो ददाति च वैष्णवे ।
गवामयुतदानस्य फलं प्राप्नोति निश्चितम् ॥ 36 ॥
अपुत्रो लभते पुत्रं प्रियाहीनो लभेत्प्रियाम् ।
बन्धुहीनो लभेद्बंधून्स्तोत्रश्रवणमात्रतः ॥ 37 ॥

Offerings of Tulasī leaves to Viṣṇu in the month of Kārtik bring merits equal to those in giving away Ayuta cows. Hearing this stotra at that period gives sons to the sonless persons, wives to the wife less persons and friends to friendless persons.

रोगी प्रमुच्यते रोगाद्बद्धो मुच्येत बंधनात् ।
भयान्मुच्येत भीतस्तु पापान्मुच्येत पातकी ॥ 38 ॥
इत्येवं कथितं स्तोत्रं ध्यानं पूजाविधिं शृणु ।

On hearing this stotra, the diseased become free of their diseases, the persons in bondage become free, the terrified become fearless, and the sinners are freed of their sins. O Nārada! Thus it has been mentioned how to chant stotra to her. Now hear her dhyāna and method of worhsip.

त्वमेव वेदे जानासि कण्वशाखोक्तमेव च ॥ 39 ॥
तद्वृक्षे पूजयेत्तां च भक्त्या चावाहनं विना ।
तां ध्यात्वा चोपचारेण ध्यानं पातकनाशनम् ॥ 40 ॥

In the Vedas, in the Kāṇva Śākhā branch, the method of worship is given. You know that one is to meditate on the Tulasī plant, without any invocation (āvāhana) and then worship her with devotion, presenting all sorts of offerings as required to her. Now hear Her Dhyānam.

तुलसीं पुष्पसारां च सतीं पूतां मनोहराम् ।
कृतपापेध्मदाहाय ज्वलदग्निशिखोपमाम् ॥ 41 ॥
पुष्पेषु तुलना यस्या नास्ति वेदेषु भाषितम् ।
पवित्ररूपा सर्वासु तुलसी सा च कीर्तिता ॥ 42 ॥
शिरोधार्या च सर्वेषामीप्सिता विश्वपावनी ।
जीवन्मुक्तां मुक्तिदां च भजे तां हरिभक्तिदाम् ॥ 43 ॥

Of all the flowers, Tulasī (the holy basil) is the best, very holy, and captivating the mind. It is a flame burning away all the fuel of sins committed by man. In the Vedas it is stated that this plant is called Tulasī, because there can be made no comparison with Her amongst all the flowers. She is the holiest of them all She is placed on the heads of all and desired by all and gives holiness to the universe. She gives Jīvanmukti, mukti and devotion to Śrī Hari. I worship Her.

इति ध्यात्वा च संपूज्य स्तुत्वा च प्रणमेत्सुधीः ।
उक्तं तुलस्युपाख्यानं किं भूयः श्रोतुमिच्छसि ॥ 44 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे
पञ्चविंशोऽध्यायः ॥ 25 ॥

Thus meditating on Her and worshipping Her according to due rites, one is to bow down to Her. O Nārada! I have described to you the full history of Śrī Tulasī Devī. What more do you want to hear now, say.

Here ends the Twenty-fifth Chapter of the Ninth Book on the method of worship of Tulasī Devī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVI

On Sāvitrī

नारद उवाच

तुलस्युपाख्यानमिदं श्रुतं चातिसुधोपमम् ।
ततः सावित्र्युपाख्यानं तन्मे व्याख्यातुमर्हसि ॥ 1 ॥
पुरा केन समुद्भूता सा श्रुता च श्रुतेः प्रसूः ।
केन वा पूजिता लोके प्रथमे कैश्च वा परे ॥ 2 ॥

Nārada said: I have heard the anecdote of Tulasī. Now describe in detail the history of Sāvitrī. Sāvitrī

considered as the Mother of the Vedas. Why was She born, in days gone by? By whom was She first worshipped and subsequently also?

श्रीनारायण उवाच

ब्रह्मणा वेदजननी प्रथमे पूजिता मुने ।
द्वितीये च वेदगणैस्तत्पश्चाद्विदुषां गणैः ॥ 3 ॥
तदा चाश्वपतिर्भूपः पूजयामास भारते ।
तत्पश्चात्पूजयमासुर्वर्णाश्चत्वार एव च ॥ 4 ॥

Nārāyaṇa said: O Muni! She was first worshipped by Brahmā. Next the Vedas worshipped her. Subsequently the learned men worshipped her. Next the King Aśvapati worshipped Her in India. Next the four Varṇas (castes) worshipped Her.

नारद उवाच

को वा सोऽश्वपतिर्ब्रह्मन्केन वा तेन पूजिता ।
सर्वपूज्या च सा देवी प्रथमे कैश्च वा परे ॥ 5 ॥

Nārada said: O Brahman! Who is that Aśvapati? What for did he worship? When the Devī Sāvitrī became adorable by all, by which persosns was She first worshipped and by which persons subsequently.

श्रीनारायण उवाच

मद्रदेशे महाराजो बभूवाश्वपतिर्मुने ।
वैरिणां बलहर्ता च मित्राणां दुःखनाशनः ॥ 6 ॥
आसीत्तस्य महाराज्ञी महिषी धर्मचारिणी ।
मालतीति समाख्याता यथा लक्ष्मीर्गदाभृतः ॥ 7 ॥

Nārāyaṇa said: O Muni! The King Aśvapati reigned in Madradeśa, rendering his enemies powerless and making his friends painless. He had a queen very religious; her name was Mālatī; She was like a second Lakṣmī.

सा च राज्ञी च वन्ध्या च वसिष्ठस्योपदेशतः ।
चकाराराधनं भक्त्या सावित्र्याश्चैव नारद ॥ 8 ॥
प्रत्यादेश न सा प्राप्ता महिषी न ददर्श ताम् ।
गृहं जगाम दुःखार्ता हृदयेन विदूयता ॥ 9 ॥

She was barren; and desirous of an issue, She under the instruction of Vasiṣṭha, duly worshipped Sāvitrī with devotion. But She did not receive any vision nor any command; therefore She returned home with a grievous heart.

राजा तां दुःखितां दृष्ट्वा बोधयित्वा नयेन वै ।
सावित्र्यास्तपसे भक्त्या जगाम पुष्करं तदा ॥ 10 ॥
तपश्चकार तत्रैव संयतः शतवत्सरम् ।
न ददर्श च सावित्र्याः प्रत्यादेशो बभूव च ॥ 11 ॥

Seeing her sorry, the king consoled her with good words and himself accompained her to Puṣkara with a view to perform Tapas to Sāvitrī with devotion and, being self-controlled, practised tapasyā for one hundred years. Still he could not see Sāvitrī, but voice came to him.

शुश्रावाकाशवाणीं च नृपेंद्रश्चाशरीरिणीम् ।
गायत्र्या दशलक्षं च जपं त्वं कुरु नारद ॥ 12 ॥
एतस्मिन्नंतरे तत्र आजगाम पराशरः ।
प्रणनाम ततस्तं च मुनिर्नृपमुवाच च ॥ 13 ॥

An incorporeal, celestial voice reached his ears: 'Perform Japam (repeat) ten lakhs of Gāyatrī Mantram.' At this moment Parāśara came up there. The king bowed down to him.

मुनिरुवाच

सकृज्जपश्च गायत्र्याः पापं दिनभवं हरेत् ।
दशवारं जपेनैव नश्येत्पापं दिवानिशम् ॥ 14 ॥

The Muni said: "O King! One japa of Gāyatrī, destroys the days sins. Ten Japams of Gāyatī destroy day and night's sins.

शतवारं जपश्चैव पापं मासर्जितं हरेत् ।
सहस्रधा जपश्चैव कल्मषं वत्सरार्जितम् ॥ 15 ॥
लक्षो जन्मकृतं पापं दशलक्षोऽन्यजन्मजम् ।
सर्वजन्मकृतं पापं शतलक्षाद्विनश्यति ॥ 16 ॥
करोति मुक्तिं विप्राणां जपो दशगुणस्ततः ।

One hundred Gāyatrī Japams destory one month's sins. One thousand Japams destroy one year's sins. One lakh Gāyatrī Japams destory the sins of the present birth and ten lakh Gāyatrī Japams destroy the sins of other births. One hundred lakhs of Jāpams destroy the sins of all the births. If ten times that (*i.e.* 1,000 lakhs) be done, then liberation is obtained.

करं सर्पफणाकारं कृत्वा तद्रंध्रमुद्रितम् ॥ 17 ॥

आनम्रमूर्धमचलं प्रजपेत्प्राङ्मुखो द्विजः ।
अनामिकामध्यदेशादधो वामक्रमेण च ॥ 18 ॥
तर्जनीमूलपर्यन्तं जपस्यैवं क्रमः करे ।

(Now the method, how to make Japam). Make the palm of the (right) hand like a snake's hood; see that the fingers are all close, no holes are seen; and make the ends of the fingers bend downwards; then being calm and quiet and with one's face eastward, practise Japam. Then count from the middle of the ring (nameless) finger and go on counting right-handed (with the hands of the watch) till you come to the bottom of the index finger. This is the rule of counting by the hand.

श्वेतपंकजबीजानां स्फटिकानां च संस्कृताम् ॥ 19 ॥
कृत्वा वै मालिकां राजञ्जपेत्तीर्थे सुरालये ।
संस्थाप्य मालामश्वत्थपत्रे पद्मे च संयतः ॥ 20 ॥
कृत्वा गोरोचनात्क्तां च गायत्र्या स्नापयेत्सुसीः ।
गायत्रीशतकं तस्यां जपेच्च विधिपूर्वकम् ॥ 21 ॥

O King! The rosary is to be of the seed of white lotus or of the crystals; it should be consecrated and purified. Japam is to be done then in a sacred Tīrtha or in a temple. Becoming self-controlled one should place the rosary on a banyan leaf or on a lotus leaf and smear it with cowdung; wash it, uttering Gāyatrī Mantra and over it perform one hundred times Gāyatrī Japam intently in accordance with the rules.

अथवा पंचगव्येन स्नात्वा मालां सुसंस्कृताम् ।
अथ गंगोदकेनैव स्नात्वा वाऽतिसुसंस्कृताम् ॥ 22 ॥
एवं क्रमेण राजर्षे दशलक्षं जपं कुरु ।
साक्षाद्द्रक्ष्यसि सावित्रीं त्रिजन्मपातकक्षयात् ॥ 23 ॥

Or wash it with Pañcagavya, milk, curds, clarified butter, cow urine and cowdung), and then consecrate it will. Then wash it with the Ganges water and perform best the consecrations. O Rājarṣi! Then perform ten lakhs of Japam in due order. Thust he sins of your three births will be destroyed and then you will see the Devī Sāvitrī.

नित्यं संध्यां च हे राजन्करिष्यसि दिने दिने ।
मध्याह्ने चापि सायाह्ने प्रातरेव शुचिः सदा ॥ 24 ॥
संध्याहोनोऽशुचिर्नित्यमनर्हः सर्वकर्मसु ।
यदह्ना कुरुते कर्म न तस्य फलभाग्भवेत् ॥ 25 ॥

O King! Do this Jāpam, being pure, every day in the morning, mid-day, and in the evening. If one be impure and devoid of Sandhyā, one has no right to do any action; and even if one performs an action, one does not get any fruit thereby.

नोपतिष्ठति यः पूर्वां नोपास्ते यस्तु पश्चिमाम् ।
स शूद्रवद्बहिष्कार्यः सर्वस्माद्द्विजकर्मणः ॥ 26 ॥
यावज्जीवनपर्यंतं त्रिःसंध्यां यः करोति च ।
स च सूर्यसमो विप्रस्तेजसा तपसा सदा ॥ 27 ॥

He who does not do the morning Sandhyā and the evening Sandhyā, is driven away from all the Brāhminic Karmas and he becomes like Śūdras. He who does Sandhyā three times throughout his life, becomes like the Sun by his lustre and brilliance of tapas.

तत्पादपद्मरजसा सद्यःपूता वसुंधरा ।
जीवन्मुक्तः स तेजस्वी संध्यापूतो हि यो द्विजः ॥ 28 ॥
तीर्थानि च पवित्राणि तस्य संस्पर्शमात्रतः ।
ततः पापानि यांत्येव वैनतेयादिवीरगाः ॥ 29 ॥

What more than this, the earth is always purified by the dust of his feet. The Dvija who does his Sandhyā Vandanam and remains pure, becomes energetic and liberated while living. By his contact all the tīrthas become pourified. All sins vanish away from him as snakes fly away at the sight of Garuḍa.

न गृह्णंति सुराः पूजां पितरः पिंडतर्पणम् ।
स्वेच्छया च द्विजातेश्च त्रिसंध्यारहितस्य च ॥ 30 ॥
मूलप्रकृत्यभक्तो यस्तन्मंत्रस्याप्यनचर्कः ।
तदुत्सवविहीनश्च विषहीनो यथोरगः ॥ 31 ॥

The Dvija who becomes void of Sandhyā three times a day, the Devas do not accept his worship nor the Pitṛs accept his Piṇḍas. He who has no Bhakti towards the Mūla Prakṛti, who does not worship the specific seed Mantra of Māyā and who des not hold festivities in honour of Mūla Prakṛti, know him verily to be an Ajagara snake without poison.

विष्णुमंत्रविहीनश्च त्रिसंध्यारहितो द्विजः ।
एकादशीविहीनश्च विषहीनो यथोरगः ॥ 32 ॥

हरेरनैवेद्यभोजी च धावको वृषवाहकः ।
शूद्रान्नभोजी यो विप्रो विषहीनो यथोरगः ॥ 33 ॥

Devoid of the Viṣṇu mantra, devoid of the three Sandhyās and devoid of the fasting on the Ekādaśī Tithi (the eleventh day of the fortnight), the Brāhmin becomes a snake devoid of poison. The vile Brāhmin who does not like to take the offerings dedicated to Hari and who does the washerman's work and eats the food of Śūdra and drives the bufalloes, becomes a snake devoid of poison.

शूद्राणां शवदाही यः स विप्रो वृषलीपतिः ।
शूद्राणां सूपकारश्च विषहीनो यथोरगः ॥ 34 ॥

The Brāhmin who burns the dead bodies of the Śūdras, becomes like the man who is the husband of an unmarried girl. The Brāhmin also who becomes a cook of a Śūdra, becomes a snake void of poison.

शूद्राणां च प्रतिग्राही शूद्रयाजी च यो द्विजः ।
मसिजीवि असीजीवि विषहीनो यथोरगः ॥ 35 ॥
यः कन्याविक्रयी विप्रो यो हरेर्नामविक्रयी ।
यो विप्रोऽवीरान्नभोजी ऋतुस्नातान्नभोजकः ॥ 36 ॥

The Brāhmin who accepts the gifts of a Śūdra, who performs the sacrifice of a Śūdra, who lives as clerks and warriors becomes like a snake void of poison. The Brāhmin who sells his daughter, who sells the name of Hari or eats the food of a woman who is without husband and son, as well as of one who has just bathed after her menstruation period, becomes like a serpent void of poison.

भगजीवो वार्धुषिको विषहीनो यथोरगः ।
यो विद्याविक्रयी विप्रो विषहीनो यथोरगः ॥ 37 ॥
सूर्योदये स्वपेद्यो हि मत्स्यभोजी च यो द्विजः ।
शिवापूजादिरहितो विषहीनो यथोरगः ॥ 38 ॥

The Brāhmin who takes the profession of pimps and pampers and lives on the interest, is also like a serpent void of poison. The Brāhmin who sleeps even when the Sun has risen, eats fish, and does not worship the Devī is also like a poisonless serpent.

इत्युक्त्वा च मुनिश्रेष्ठः सर्वपूजाविधिक्रमम् ।
तमुवाच च सावित्र्या ध्यानादिक्रमभीप्सितम् ॥ 39 ॥
दत्त्वा सर्वं नृपेंद्राय ययौ च स्वाश्रमे मुने ।
राजा संपूज्य सावित्रीं ददर्श वरमाप च ॥ 40 ॥

Thus stating all the rules of worship in order, the best of the Munis told him the Dhyānam, etc., of the Devī Sāvitrī, what he wanted. Then he informed the King of all the mantras and went to his own Āśrama. The king, then worshipped accordingly and saw the Devī Sāvitrī and got boons.

नारद उवाच

किं वा ध्यानं च सावित्र्याः किं वा पूजाविधिक्रमम् ।
स्तोत्रं मंत्रं च किं दत्त्वा प्रययौ स पराशरः ॥ 41 ॥

Nārada said: What is the Sāvitrīs Dhyāna, what are the modes of her worship, what is stotra, mantra, that Parāśara gave to the King before he went away?

नृपः केन विधानेन संपूज्य श्रुतिमातरम् ।
वरं च कं वा संप्राप संपूज्य तु विधानतः ॥ 42 ॥
तत्सर्वं श्रोतुमिच्छामि सावित्र्याः परमं महत् ।
रहस्याति रहस्यं च श्रुतिसिद्धं समासतः ॥ 43 ॥

And how did the King worship and what boon did he get? This great mystery, grand and well renowned in the Śrutis, about Sāvitrī, I am desirous to hear in brief on all the points.

श्रीनारायण उवाच

ज्येष्ठकृष्णात्रयोदश्यां शुद्धकाले च यत्नतः ।
व्रतमेवं चतुर्दश्यां व्रती भक्त्या समाचरेत् ॥ 44 ॥

Nārāyaṇa said: On the thirteenth day (the trayodaśī, tithi) of the black fortnight in the month Jyeṣṭha or on any other holy period, the fourteenth day (the caturdaśī tithi) this vow is to be observed with great care and devotion.

व्रतं चतुर्दशाब्दं च द्विसप्तफलसंयुतम् ।
दत्त्वा द्विसप्तनैवेद्यं पुष्पधूपादिकं चरेत् ॥ 45 ॥
वस्त्रं यज्ञोपवीतं च भोजनं विधिपूर्वकम् ।
संस्थाप्य मंगलघटं फलशाखासमन्वितम् ॥ 46 ॥

Foruteen fruits and fourteen plates with offerings of food on them, flowers and incense are to be offered and this vow is to be observed for fourteen

years consecutively. Garments, holy threads and other articles are also offered and after the Vrata is over, the Brāhmins are to be fed. The lucky pot (maṅgalghaṭa) is to be located duly according to the rules of worship with branches and fruits.

गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ।
संपूज्य पूजयेदिष्टं घटे आवाहिते द्विजः ॥ 47 ॥
शृणु ध्यानं च सावित्र्याश्चोक्तं माध्यंदिने च यत् ।
स्तोत्रं पूजाविधानं च मंत्रं च सर्वकामदम् ॥ 48 ॥

Gaṇeśa, Agni, Viṣṇu, Śiva and Śivā are to be worshipped duly. In that ghaṭa Sāvitrī is to be next invoked and worshipped. Now hear the Dhyānam of Sāvitrī, as stated in the Mādhyan Dina Śākhā, as well the stotra, the modes of worship, and the Mantra, the giver of all desires.

तप्तकांचनवर्णाभां ज्वलंतीं ब्रह्मतेजसा ।
ग्रीष्ममध्याह्नमार्तण्डसहस्त्रसंमितप्रभाम् ॥ 49 ॥
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम् ।
वह्निशुद्धांशुकाधानां भक्तानुग्रहविग्रहाम् ॥ 50 ॥
सुखदां मुक्तिदां शान्तां कांतां च जगतां विधेः ।
सर्वसंपत्स्वरूपां च प्रदात्रीं सर्वसंपदाम् ॥ 51 ॥
वेदाधिष्ठातृदेवीं च वेदशास्त्रस्वरूपिणीम् ।
वेदबीजस्वरूपां च भजे तां वेदमातरम् ॥ 52 ॥

I meditate and adore that Sāvitrī, the Mother of the Vedas, of the nature of Praṇava (Om), whose colour is like the burnished gold, who is burning with Brāhma teja (the fire of Brahma), effulgent with thousands and thousands of rays of the midday summer Sun, who is a smiling countenance adorned with jewels and ornaments, wearing celestial garment (purified and uninflammable by fire), and ready to grant blessings to Her Bhaktas; who is the bestower of happiness and liberation, who is peaceful and the consort of the Creator of the world, who is all wealth and the giver of all riches and prosperity, who is the Presiding Deity of the Vedas and who is the Vedas incarnate, I meditate on Thee.

ध्यात्वा ध्यानेन नैवेद्यं दत्त्वा पाणिं स्वमूर्धनि ।
पुनर्ध्यात्वा घटे भक्त्या देवीमावाहयेद्व्रती ॥ 53 ॥
दत्त्वा षोडशोपचारं वेदोक्तं मन्त्रपूर्वकम् ।
संपूज्य स्तुत्वा प्रणमेद्देवदेवीं विधानतः ॥ 54 ॥

Thus reciting the Dhyānam, mantra and meditating on Her, one is to offer Naivedyas (offerings of food) to Her and then place one's fingers on one's head; one is to meditate again, and then invoke the Devī within the pot. One should next present fourteen things, uttering proper mantras according to the Vedas. Then one must perform special pūjā and chant hymns to the Devī and worship Her. The fourteen articles of worship are as under :

आसनं पाद्यमर्घ्यं च स्नानीयं चानुलेपनम् ।
धूप दीपं च नैवेद्यं तांबूलं शीतलं जलम् ॥ 55 ॥
वसनं भूषणं माल्यं गंधमाचयनीयकम् ।
मनोहरं सुतल्पं च देयान्येतानि षोडश ॥ 56 ॥

(1) Seat (Āsana); (2) water for washing feet (Pādya), (3) offering of rice and Durba grass (Arghya), (4) water for bath (Snānīya), (6) anointment with sandalpaste and other scents (Anulepana), (7) incense (Dhūpa), (8) anointment with sandalpaste and other scents (Anulepana), (7) incense (Dhūpa), (8) Lights (Dīpa), (9) offerings of food (Naivedya), (10) Betels (Tāmbūla), (11) Cool water, (12) garments, (13) ornaments, (14) garlands, scents, offering of water of sip, and beautiful bedding.

दारुसारविकारं च हेमादिनिर्मितं च वा ।
देवाधारं पुण्यदं च मया तुभ्यं निवेदितम् ॥ 57 ॥

While offering these articles, one is to utter the mantras, this beautiful wooden or golden seat, giving spiritual merits is being offered by me to Thee.

तीर्थोदकं च पाद्यं च पुण्यदं प्रीतिदं महत् ।
पूजांगभूतं शुद्धं च मया तुभ्यं निवेदितम् ॥ 58 ॥
पवित्ररूपमर्घं च दूर्वापुष्पदलान्वितम् ।
पुण्यदं शंखतोयात्तं मया तुभ्यं निवेदितम् ॥ 59 ॥

This water from the Tīrthas, this holy water for washing Thy feet, pleasant, highly meritorious pure, and as an embodiment of Pūjā is being offered

by me to Thee. This holy Arghya with Durba grass and flowers and the pure water in the conch-shell is being offered by me to Thee. (as a work of initial worship).

सुगंध गंधतोयं च स्नेहं सौगन्धकारकम् ।
मया निवेदितं भक्त्या स्नानीयं प्रतिगृह्यताम् ॥ 60 ॥
गंधद्रव्योद्भवं पुण्यं प्रीतिदं दिव्यगंधदम् ।
मया निवेदितं भक्त्या गंधतोयं तवाम्बिके ॥ 61 ॥

This sweet scented oil and water being offered by me to Thee with devotion for Thy bathing purposes. Kindly accept these. O Mother! This sweet-scented water Divine-like, highly pure and prepared of Kumkuma and other scented things I offer to Thee.

सर्वमंगलरूपं च सर्वं च मंगलप्रदम् ।
पुण्यदं च सुधूपं तं गृहाण परमेश्वरि ॥ 62 ॥
सुगंधयुक्तं सुखदं मया तुभ्यं निवेदितम् ।

O Parameśvarī! This all-auspicious, all good and highly meritorious, this beautiful Dhūpa, kindly take, O World Mother! This is very pleasant and sweet scented; therefore I offer this to Thee.

जगतां दर्शनार्थाय प्रदीपं दीप्तिकारकम् ॥ 63 ॥
अन्धकारध्वंसबीजं मया तुभ्यं निवेदितम् ।

O Mother! This light, manifesting all this Universe and the seed, as it were, to destroy the Darkness is being offered by me to Thee.

तुष्टिदं पुष्टिदं चैव प्रीतिदं क्षुद्विनाशनम् ॥ 64 ॥
पुण्यदं स्वादुरूपं च नैवेद्यं प्रतिगृह्यताम् ।
तांबूलप्रवरं रम्यं कर्पूरादिसुवासितम् ॥ 65 ॥
तुष्टिदं पुष्टिदं चैव मया तुभ्यं निवेदितम् ।
सुशीतलं वारि शीतं पिपासानाशकारकम् ॥ 66 ॥
जगतां जीवरूपं च जीवनं प्रतिगृह्यताम् ।
देहशोभास्वरूपं च सभाशोभाविवर्धनम् ॥ 67 ॥

Devī! Kindly accept this delicious offering of food, highly meritorious, appeasing hunger, pleasant, nourishing and pleasure giving. This betel is scented with camphor, etc., nice, nourishing, and pleasure-giving; this is being offered by me to Thee. This water is nice and cool, appeasing the thirst and the Life of the World. So kindly accept this.

कार्पासजं च कृमिजं वसनं प्रतिगृह्यताम् ।
कांचनादिविनिर्माणं श्रीकरं श्रीयतुं सदा ॥ 68 ॥
सुखदं पुण्यदं रत्नभूषणं प्रतिगृह्यताम् ।
नानावृक्षसमुद्भूतं नानारूपसमन्वितम् ॥ 69 ॥

O Devī! Kindly accept this silken garment as well the garment made of Kārpāsa Cotton, beautifying the body and enhancing the beauty. Kindly accept these golden ornaments decked with jewels, highly meritorious, joyous, beauteous and prosperous.

फलस्वरूपं फलदं फलं च प्रतिगृह्यताम् ।
सर्वमंगलरूपं च सर्वमंगलमंगलम् ॥ 70 ॥
नानापुष्पविनिर्माणं बहुशोभासमन्वितम् ।
प्रीतिदं पुण्यदं चैव माल्यं च प्रतिगृह्यताम् ॥ 71 ॥

Kindly accept these fruits yielding fruits of desires, obtained from various trees and of various kinds. Please have this garland, all auspicious and all good, made of various flowers, beauteous and generating happiness.

पुण्यदं च सुगंधाढ्यं गंधं च देवि गृह्यताम् ।
सिंदूर च वरं रम्यं भालशोभाविवर्धनम् ॥ 72 ॥
भूषणानां च प्रवरं सिंदूरं प्रतिगृह्यताम् ।
विशुद्धग्रंथिसंयुक्तं पुण्यसूत्रविनिर्मितम् ॥ 73 ॥
पवित्रं वेदमंत्रेण यज्ञसूत्रं च गृह्यताम् ।
द्रव्याण्येतानि मूलेन दत्त्वा स्तोत्रं पठेत्सुधीः ॥ 74 ॥

O Devī! Kindly accept this sweet scent, highly pleasing and meritorious. Please take this *Sindūra*, the best of the ornaments, beautifying the forehead, highly excellent and beautiful. Kindly accept this holy and meritorious threads and purified by the Vedic mantrams and made of highly holy threads and knitted with highly pure knots. Uttering thus, offer the above articles that are to be offered to the Devī, every time the specific seed mantra being uttered.

ततो विप्राय भक्त्या च व्रती दद्याच्च दक्षिणाम् ।
सावित्रीति चतुर्थ्यंतं वह्निजायान्तमेव च ॥ 75 ॥
लक्ष्मीमायाकामपूर्वं मंत्रमष्टाक्षरं विदुः ।
माध्यंदिनोक्तं स्तोत्रं च सर्वकामफलप्रदम् ॥ 76 ॥

Then the intelligent devote should recite the stotras and subsequently offer the Dakṣiṇās

(presents) with devotion to the Brāhmaṇas. The Radical or the Specific Seed Mantra mantra is the eight lettered mantra Śrīm Hrim Klīm Svaitrai Svāhā; So the sages know. The Stotra, as stated in the Mādhyandīna Śākhā, gives fruits of all desires. I am now speaking to you of that mantra, the Life of the Brāhmaṇas. Listen attentively.

विप्रजीवनरूपं च निबोध कथयामि ते ।
कृष्णेन दत्तां सावित्रीं गोलोके ब्रह्मणे पुरा ॥ 77 ॥
नायाति सा तेन सार्धं ब्रह्मलोके च नारद ।
ब्रह्मा कृष्णाज्ञया भक्त्या तुष्टाव वेदमातरम् ॥ 78 ॥
तदा सा परितुष्टा च ब्रह्माणं चकमे पतिम् ।

O Nārada! Sāvitrī was given to Brahmā, in the ancient times of old in the region of Goloka by Kṛṣṇa; but Sāvitrī did not come Brahma loka with Brahmā. Then by the command of Kṛṣṇa, Brahmā praised the mother of the Vedas. And when She got pleased, She accepted Brahmā as Her husband.

ब्रह्मोवाच

सच्चिदानंदरूपे त्वं मूलप्रकृतिरूपिणि ॥ 79 ॥
हिरण्यगर्भरूपे त्वं प्रसन्ना भव सुंदरि ।
तेजःस्वरूपे परमे परमानंदरूपिणी ॥ 80 ॥
द्विजातीनां जातिरूपे प्रसन्ना भव सुंदरि ।
नित्ये नित्यप्रिय देवि नित्यानंदस्वरूपिणी ॥ 81 ॥

Brahmā said: Thou art the everlasting existence intelligence and bliss; Thou art Mūlaprakṛti; thou art Hiraṇya Garbha; Thou didst get pleased, O Fair one! Thou art of the nature of fire and Energy; Thou art the Highest; Thou art the Highest Bliss, and the caste of the twice born. Dost thou get appeased, O Fair One! Thou art eternal, dear to the Eternal; thou art of the nature of the Everlasting Bliss.

सर्वमंगलरूपे च प्रसन्ना भव सुंदरि ।
सर्वस्वरूपे विप्राणां मंत्रसारे परात्परे ॥ 82 ॥
सुखदे मोक्षदे देवि प्रसन्ना भव सुंदरि ।

O Devī, O Thou, the all auspicious One! O Fair One! Beest thou satisfied. Thou art the form all (omnipresent)! Thou art the essence of all mantras of the Brāhmaṇas, higher than the highest! Thou art the bestower of happiness and the liberator O Devī, O Fair One! Beest thou appeased.

विप्रपापेध्मदाहाय ज्वलदग्निशिखोपमे ॥ 83 ॥
ब्रह्मतेजःप्रदे देवि प्रसन्ना भव सुंदरि ।
कायेन मनसा वाचा यत्पापं कुरुते नरः ॥ 84 ॥
तत्त्वत्स्मरणमात्रेण भस्मीभूतं भविष्यति ।
इत्युक्त्वा जगतां धाता तस्थौ तत्र च संसदि ॥ 85 ॥

Thou art like the burning flame to the fuel of sins of the Brāhmaṇas! O Thou, the Bestower of Brahma teja (the light to Brahma) O Devī! O Fair One! Beest appeased. By Thy mere remembrance, all the sins to me by body, mind and speech are burnt to ashes." Thus saying the Creator of the world reached the assembly there.

सावित्री ब्रह्मणा सार्धं ब्रह्मलोकं जगाम सा ।
अनेन स्तवराजेन संस्तूयाश्वपतिर्नृपः ॥ 86 ॥
ददर्श तां च सावित्री वरं प्राप मनोगतम् ।
स्तवराजमिमं पुण्यं संध्यां कृत्वा च यः पठेत् ॥
पाठे चतुर्णां वेदानां तत्फलं लभते च तत् ॥ 87 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे षड्विंशोऽध्यायः ॥ 26 ॥

Then Sāvitrī came to the Brahmaloka with Brahmā. The King Aśvapati chanted this stotra to Sāvitrī and saw Her and got from Her the desired boons. Whosoever recites this highly sacred king of Stotras after Sandhyā Vandanam, quickly acquires the fruits of studying the Vedas.

Here ends the Twenty-sixth Chapter of the Ninth Book on the narration of Sāvitrī in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVII

On the Birth, etc., of Sāvitrī

श्रीनारायण उवाच

स्तुत्वाऽनन सोऽश्वपतिः संपूज्य विधिपूर्वकम् ।
ददर्श तत्र तां देवीं सहस्रार्कसमप्रभाम् ॥ 1 ॥
उवाच सा च राजानं प्रसन्ना सस्मिता सती ।
यथा माता स्वपुत्रं च द्योतयंती दिशस्त्विषा ॥ 2 ॥

Nārāyaṇa said: O Nārada! After having chanted

the above hymn to the Goddess Sāvitrī and worshipped Her in accordance with due rites and ceremonies, the king Aśvapati saw the Devī, effulgent like the lustre of thousand suns. She then smilingly told the king, as a mother to her son, whilst all the quarters were illumined with the lustre of Her body:

सावित्र्युवाच

जानाम्यहं महाराज यत्ते मनसि वांछितम् ।
वांछितं तव तत्न्याश्च सर्वं दास्यामि निश्चितम् ॥ 3 ॥
साध्वी कन्याभिलापं च करोति तव कामिनी ।
त्वं प्रार्थयसि पुत्रं च भविष्यति क्रमेण च ॥ 4 ॥

Sāvitrī said: O King! I know your desire. Certainly I will give what you wife long for. Your chaste wife is anxious for a daughter, while you want a son. So, one after another, the desires of both of you will be fulfilled." Thus saying, the Devī went to the Brahma Loka.

इत्युक्त्वा सा तदा देवी ब्रह्मलोकं जगाम ह ।
राजा जगाम स्वगृहं तत्कन्याऽऽदौ बभूव ह ॥ 5 ॥
आराधनाच्च सावित्र्या बभूव कमला परा ।
सावित्रीति स तन्नाम चकाराश्वपतिर्नृपः ॥ 6 ॥

The King also returned to his house. First a daughter was born to him. As the daughter was born, as if a second Lakṣmī was born after worshipping Sāvitrī, the King kept her name as Sāvitrī.

कालेन सा वर्धमाला बभूव च दिने दिने ।
रूपयौवनसंपन्ना शुक्ले चंद्रकला यथा ॥ 7 ॥
सा वरं वरयामास द्युमत्सेनात्मजं तदा ।
सत्यवंतं सत्यशीलं नानागुणसमन्वितम् ॥ 8 ॥

As time rolled on, the daughter grew, day by day, like the phases of bright fortnight moon, into youth and beauty. There was a son of Dyumat Sena, named Satyavāna, always truthful, good natured and endowed with various other qualifications.

राजा तस्मै ददौ तां च रत्नभूषणभूषिताम् ।
सोऽपि सार्धं कौतुकेन तां गृहीत्वा गृहं ययौ ॥ 9 ॥
स च सम्वत्सरेऽतीते सत्यवान्सत्यविक्रमः ।
जगाम फलकाष्ठार्थं सहर्षं पितुराज्ञया ॥ 10 ॥

The daughter chose him for her bridegroom. The King betrothed her with jewels and ornaments, to Satyavāna, who gladly took her home. After one year expired, the truthful vigorous Satyavāna gladly went out, by his father's command, to collect fruits and fuel.

जगाम साध्वी तत्पश्चात्सावित्री दैवयोगतः ।
निपत्य वृक्षात्तत्रैव प्राणांस्तत्याज सत्यवान् ॥ 11 ॥
यमस्तं पुरुषं दृष्ट्वा बद्धाङ्गुष्ठसमं मुने ।
गृहीत्वा गमनं चक्रे तत्पश्चात्प्रययौ सती ॥ 12 ॥

The chaste Sāvitrī, too, followed him. Unfortunately Satyavāna fell down from a tree and died. Yama, the God of Death, saw his soul as a Puruṣa of the size of one's thumb and took it and went away. The chaste Sāvitrī began to follow Him.

पश्चात्तां सुदतीं दृष्ट्वा यमः संयमनीपतिः ।
उवाच मधुरं साध्वीं साधूनां प्रवरो महान् ॥ 13 ॥

The high souled Yama, the Foremost of the Sādhus, seeing Sāvitrī following Him, addressed her sweetly: .

धर्मराज उवाच

अहो क्व यासि सावित्रि गृहीत्वा मानुषों तनुम् ।
यदि यास्यसि कांतेन सार्धं देहं तदा त्यज ॥ 14 ॥

"O Sāvitrī! Whither are you going in your this mortal coil? If you like to follow after all, then quit your this body."

गन्तुं मर्त्यो न शक्नोति गृहीत्वा पांच भौतिकम् ।
देहं च मम लोकं च नश्वरं नश्वरः सदा ॥ 15 ॥
भर्तुस्ते पूर्णकालो वै बभूव भारते सति ।
स्वकर्मफलभोगार्थं सत्यवान्याति मद्गृहम् ॥ 16 ॥

"The mortal man, with his transient coil of these five elements, is not able to go to My Abode. O Chaste One! The death time of your husband arrived; therefore Satyavāna is going to My abode to reap the fruits of his Karma.

कर्मणा जायते जन्तुः कर्मणैव प्रलीयते ।
सुखं दुःखं भयं शोकः कर्मणैव प्रणीयते ॥ 17 ॥
कर्मणेन्द्रो भवेज्जीवो ब्रह्मपुत्रः स्वकर्मणा ।
स्वकर्मणा हरेर्दासो जन्मादिरहितो भवेत् ॥ 18 ॥
स्वकर्मणा सर्वसिद्धिममरत्वं लभेद्ध्रुवम् ।
लभेत्स्वकर्मणा विष्णोः सालोक्यादिचतुष्टयम् ॥ 19 ॥

Every living animal is born by his Karma. He dies again through his life long Karma. It is his Karma alone that ordains pleasure, pain, fear, sorrows, etc., By Karma, this embodied soul here becomes Indra; by Karma he can become a Brahmā's son. What more than this that Jīva, by his Karma, can be in Hari's service and be free from birth and death! By one's own Karma all sorts of Siddhis and immortality can be obtained; the four blessed regions as Viṣṇu's Sālokya, etc., also can be obtained by Karma.

सुरत्वं च मनुत्वं च राजेन्द्रत्वं लभेन्नरः ।
स्वकर्मणा शिवत्वं च गणेशत्व तथैव च ॥ 20 ॥
कर्मणा च मुनींद्रत्वं तपस्वित्वं स्वकर्मणा ।
स्वकर्मणाक्षत्रियत्वं वैश्यत्वं च स्वकर्मणा ॥ 21 ॥
कर्मणैव च म्लेच्छत्वं लभते नात्र संशयः ।
स्वकर्मणा जङ्गमत्वं शैलत्वं च स्वकर्मणा ॥ 22 ॥
कर्मणा राक्षसत्वं च किन्नरत्वं स्वकर्मणा ।
कर्मणैवाधिपत्यं च वृक्षत्वं च स्वकर्मणा ॥ 23 ॥
कर्मणैव पशुत्वं च वनजीवी स्वकर्मणा ।
कर्मणा क्षुद्रजन्तुत्वं कृमित्वं च स्वकर्मणा ॥ 24 ॥
दैतेयत्वं दानवत्वमसुरत्वं स्वकर्मणा ।
इत्येतदुक्त्वा सावित्रीं विरराम स वै यमः ॥ 25 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे सप्तविंशोऽध्यायः ॥ 27 ॥

What more than this that by Karma, a being becomes divine, human, or a King, or Śiva or Gaṇeśa! The state of Munīndra, asceticism, Kṣattriyahood, Vaiśyahood, Mlecchahood, moving things, stones, Rākṣasahood, Kinnaras Kingship, becoming tree, beasts, forest animals, inferior animals, worms, Daityas, Dānavas, Asuras, all are fashioned and wrought by Karma and Karma alone." O Nārada! Thus speaking, Yama remained silent.

Here ends the Twenty-seventh Chapter of the Ninth Book on the birth etc. of Sāvitrī in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXVIII

On Sāvitrī

श्रीनारायण उवाच

यमस्य वचनं श्रुत्वा सावित्री च पतिव्रता ।
तुष्टाव परया भक्त्या तमुवाच मनस्विनो ॥ 1 ॥

Nārāyaṇa said: O Nārada! Hearing the words of Yama, the chaste intelligent Sāvitrī, replied with great devotion:

सावित्र्युवाच

किं कर्म तद्भवेत्केन को वा तद्धेतुरेव च ।
को वा देही च देहः कः को वाऽत्र कर्मकारकः ॥ 2 ॥

"O Dharmarājan! What is Karma? Why and how is its origin? What is the cause of Karma? Who is the embodied soul (bound by Karma)? What is this body? And who is it that does Karma?

किं वा ज्ञानं च बुद्धिः का को वा प्राणः शरीरिणाम् ।
कानींद्रियाणि किं तेषां लक्षणं देवताश्च काः ॥ 3 ॥
भोक्ता भोजयिता को वा को भोगश्च निष्कृतिः ।
को जीवः परमात्मा कस्तन्मे व्याख्यातुमर्हसि ॥ 4 ॥

What is Jñāna? What is Buddhi? What is this Prāṇas of this embodied Jīva? What are the Indriyas? And what are their characteristics? And what are the Devatās thereof? Who is it that enjoys and who is it that makes one enjoy? What is this enjoyment (Bhoga)? And what is the means of escape from it? And what is the nature of that State when one escapes from enjoyment? What is the nature of Jīvātmā? And what of Paramātmā? O Deva! Speak all these in detail to me."

धर्म उवाच

वेदप्रणिहितो धर्मः कर्म यन्मङ्गलं परम् ।
अवैदिकं तु यत्कर्म तदेवाशुभमेव च ॥ 5 ॥
अहैतुकी देवसेवा संकल्परहिता सती ।
कर्मनिर्मूलरूपा च सा एव परभक्तिदा ॥ 6 ॥

Dharma said: "Karma is of two kinds—good and bad. The Karma that is stated in the Vedas as leading to Dharma is good; all other actions are bad. The God's service, without any selfish ends (Saṅkalpa) and without the hope of any fruits thereof (ahaitukī), is of such a nature as to root out all the Karmas and gives rise to the highest devotion to God.

को वा कर्मफलं भुंक्ते को वा निर्लिप्त एव च ।
ब्रह्मभक्तो यो नरश्च स च मुक्तः श्रुतः श्रुतौ ॥ 7 ॥
जन्ममृत्युजराव्याधिशोकभीतिविवर्जितः ।
भक्तिश्च द्विविधा साध्वि श्रुत्युक्ता सर्वसंमता ॥ 8 ॥

A man who is such a Bhakta of Brahma becomes liberated, so the Śrutis say. Who then does the Karma and who is it that enjoys? (*i.e.*, no such body). To such a Bhakta to Brahma, there is birth, death, old age, disease, sorrow nor any fear. O Chaste One! Bhakti is two-fold. This is stated by all in the Śrutis. The one leads to Nirvāṇa and the other leads to the nature of Hari. The Vaiṣṇavas want the Bhakti to Hari *i.e.* the Saguṇa Bhakti.

निर्वाणपददात्री च हरिरूपप्रदा नृणाम् ।
हरिरूपस्वरूपां च भक्तिं वांछंति वैष्णवाः ॥ 9 ॥

The other Yogis and the knowers of Brahma want the Nirguṇa Bhaktī. He who is the Seed of Karma, and the Bestower for ever the fruits of Karma, Who is the Karma Incarnate and the Mūla Prakṛti, is the Bhagavān; He is the Highest Self. He is the Material Cause of Karma.

अन्ये निर्वाणमिच्छंति योगिनो ब्रह्मवित्तमाः ।
कर्मणो बीजरूपश्च सततं तत्फलप्रदः ॥ 10 ॥
कर्मरूपश्च भगवान्परात्मा प्रकृतिः परा ।
सोऽपि तद्धेतुरूपश्चदेहो नश्वर एव च ॥ 11 ॥

Know this body to be by nature liable to dissolve and die. Earth, air, ākāśa, water, and fire these are the threads, as it were, of the work of creation of Brahma Who is of the nature of Being, 'Dehī' or the Embodied Soul is the Doer of Karma, the Kartā; he is the enjoyer; and Ātmā (self) is the prompter, the stimulator within to do the Karma and enjoy the fruits thereof.

पृथिवी वायुराकाशो जलं तेजस्तथैव च ।
एतानि सूत्ररूपाणि सृष्टिरूपविधौ सतः ॥ 12 ॥
कर्म कर्ता च देही च आत्मा भोजयिता सदा ।
भोगो विभवभेदश्च निष्कृतिर्मुक्तिरेव च ॥ 13 ॥

The experiencing of pleasures and pains and the varieties thereof is known as Bhoga (enjoyment). Liberation, Mukti is the escape there from. The knowledge by which Ātmā (sat) and Māyā (Asat) are discriminated is called Jñānam (Brahma Jñānam).

सदसद्भेदबीजं च ज्ञानं नानाविधं भवेत् ।
विषयाणां विभागानां भेदि बीजं च कीर्तितम् ॥ 14 ॥
बुद्धिर्विवेचना सा च ज्ञानबीजं श्रुतौ श्रुतम् ।
वायुभेदाश्च प्राणाश्च बलरूपाश्च देहिनाम् ॥ 15 ॥

The knowledge is considered as the root discriminator of various objects of enjoyments. (*i.e.* by which the various objects are at once recognised as different from Ātman). By Buddhi is meant the right seeing of things, (as certain) and is considered as the sead of Jñānam. By Prāṇa is known as the different Vāyus in the body. And this Prāṇa is the strength of the embodied.

इन्द्रियाणां च प्रवरमीश्वरांशसमूहकम् ।
प्रेरकं कर्मणां चैव दुर्निवार्यं च देहिनाम् ॥ 16 ॥
अनिरूप्यमदृश्यं च ज्ञानभेदो मनः स्मृतम् ।
लोचनं श्रवणं घ्राणं त्वक्च रसनमिंद्रियम् ॥ 17 ॥

Mind is the chief, the best, of the senses, it is a part of Īśvara; its characteristic is its doubtful uncertain state. It impels to all actions, irresistible. It is inascertainable, invisible; it obstructs the Jñāna. The senses are seeing, hearing, smelling, touching and tasting. These are the several limbs, as it were, of the embodied and the impellers to all actions.

अंगिनामंगरूपं च प्रेरकं सर्वकर्मणाम् ।
रिपुरूपं मित्ररूपं सुखरूपं च दुःखदम् ॥ 18 ॥
सूर्यो वायुश्च ब्रह्माद्या देवताः स्मृताः ।
प्राणदेहादिभृद्यो हि स जीवः परिकीर्तितः ॥ 19 ॥

They are both enemies and friends as they give pain (when attached to wordly objects) and happiness (when attached to virtuous objects) both.

The Sun, Vāyu, Earth, Brahmā and others are their Devatās. The Jīva is the holder, the sustainer of Prāṇa, body, etc.

परमं व्यापकं ब्रह्म निर्गुणः प्रकृते परः ।
कारणं कारणानां च परमात्मा स उच्यते ॥ 20 ॥
इत्येवं कथितं सर्वं त्वया पृष्टं यथागमम् ।
ज्ञानिनां ज्ञानरूपं च गच्छ वत्से यथासुखम् ॥ 21 ॥

The Paramātmā, the Highest Self, is the Best of all, Omnipresent, transcending the Guṇas, and beyond Prakṛti. He is the Cause of all causes and He is the Brahma Itself. O Chaste One! I have replied, according to the Śāstras to all your questions. These are Jñānas of the Jñānins. O Child! Now go back to your house at pleasure."

सावित्र्युवाच

त्यक्त्वा क्व यामि कांतं वा त्वां वा ज्ञानार्णवं ध्रुवम् ।
यद्यत्करोमि प्रश्नं च तद्भवान्वक्तुमर्हति ॥ 22 ॥
कां कां योनिं याति जीवः कर्मणा केन वा पुनः ।
केन वा कर्मणा स्वर्गं केन वा नरकंपितः ॥ 23 ॥

Sāvitrī said: "Whither shall I go, leaving my Husband and Thee, the Ocean of Knowledge? Please oughtest to answer the queries that I now put to Thee. What wombs do the Jīvas get in response to which Karmas? What Karmas lead to the Heavens? And what Karmas lead to various hells?

केन वा कर्मणा मुक्तिः केन भक्तिर्भवेद्गुरौ ।
केन वा कर्मणा योगी रोगी वा केन कर्मणा ॥ 24 ॥
केन वा दीर्घजीवी च केनाल्पायुश्च कर्मणा ।
केन वा कर्मणा दुःखी सुखी वा केन कर्मणा ॥ 25 ॥

Which Karmas lead to Mukti? And which Karmas give Bhakti? What Karmas make one Yogī and what Karmas inflict diseases? Which Karmas make one's life long? or short? Which Karmas again make one happy? And what Karmas make one miserable?

अंगहीनश्च काणश्च बधिरः केन कर्मणा ।
अंधो वा पंगुरपि च प्रमत्तः केन कर्मणा ॥ 26 ॥
क्षिप्तोऽतिलुब्धकश्चौरः केन वा कर्मणा भवेत् ।
केन सिद्धिमवाप्नोति सालोक्यादि चतुष्टयम् ॥ 27 ॥

Which Karmas make one deformed in one's limbs, one-eyed, blind, deaf, lame or idiotic? Which Karmas again make one mad? Make one very much avaricious or of a stealing habit? What Karmas make one possess Siddhis? Or make one earn the four Lokas Sālokya, etc.?

केन वा ब्राह्मणत्वं च तपस्वित्वं च केन वा ।
स्वर्गभोगादिकं केन वैकुण्ठं केन कर्मणा ॥ 28 ॥
गोलोकं केन वा ब्रह्मन्सर्वोत्कृष्टं निरामयम् ।
नरको वा कतिविधः किंसंख्यो नाम किं च वा ॥ 29 ॥

What Karmas make one a Brāhmin or an ascetic? Or make one go to Heaven or Vaikuṇṭha? What Karmas enable one to go to Goloka, the par excellence and free from all diseases? How many are the hells? What are their names and how do they appear?

को वा कं नरकं याति कियंतं तेषु तिष्ठति ।
पापिनां कर्मणा केन को वा व्याधिः प्रजायते ॥
यद्यत्प्रियं मया पृष्टं तन्मे व्याख्यातुमर्हसि ॥ 30 ॥

इति श्रीमद्देवीभागवते नवमस्कन्धे नारदनारायणसंवादे सावित्र्युपाख्यानेऽष्टाविंशोऽध्यायः ॥ 28 ॥

How long will one have to remain in each hell? and what Karmas lead to what diseases? O Deva, Now tell me about these that I have asked to you and oblige."

Here ends the Twenty-eighth Chapter of the Ninth Book on the story of Sāvitrī Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIX

On Sāvitri, on Gifts, and on Karmas

श्रीनारायण उवाच

सावित्रीवचनं श्रुत्वा जगाम विस्मयं यमः ।
प्रहस्य वक्तुमारेभे कर्मपाकं तु जीविनाम् ॥ 1 ॥

Nārāyaṇa said: Yama got thunderstruck at these queries of Sāvitrī. He then began to describe, with a smiling countenance, the fruition of the several works of the Jīvas.

धर्म उवाच

कन्या द्वादशवर्षीया वत्से त्वं वयसाऽधुना ।
ज्ञानं ते पूर्वविदुषां ज्ञानिनां योगिनां परम् ॥ 2 ॥
सावित्रीवरदानेन त्वं सावित्री कला सती ।
प्राप्ता पुरा भूभृता च तपसा तत्समा सुते ॥ 3 ॥

Dharma said: O Child! You are now a daughter only twelve years old. But you speak of wisdom like the Highest Jñānins and Yogīs, Sanaka and others. O Child! By virtue of the boon granted by Sāvitrī, you have become incarnate of Her in part. The King Aśvapati got you before by performing severe penances.

यथा श्रीः श्रीपतेः क्रोडे भवानी च भवोरसि ।
यथाऽदितिः कश्यपे च यथाऽहल्या च गौतमे ॥ 4 ॥
यथा शची महेन्द्रे च यथा चन्द्रे च रोहिणी ।
यथा रतिः कामदेवे यथा स्वाहा हुताशने ॥ 5 ॥

As Lakṣmī is dear and fortunate with regard to Viṣṇu, as Mahādevī is to Mahādeva, Aditi to Kaśyapa, Ahalyā to Gautama, so you are to Satyavāna in respect of affection and good-luck and other best qualities.

यथा स्वधा च पितृषु यथा संध्या दिवाकरे ।
वरुणानी च वरुणे यज्ञे च दक्षिणा यथा ॥ 6 ॥
यथा वराहे पृथिवी देवसेना च कार्त्तिके ।
सौभाग्यासु प्रिया त्वं च तथा सत्यवतः प्रिये ॥ 7 ॥

As Śacī is to Mahendra, as Rohiṇī is to Moon, as Rati is to Kāma, as Svāhā is to Fire, as Svadhā is to the Pitṛs, as Sañjñā is to the Sun, as Varuṇānī is to Varuṇa, as Dakṣiṇā is to Yajña, as Earth is to Varāha, as Devasenā is to Kārtika, so you are fortunate and blessed with respect to Satyavāna.

अयं तुभ्यं वरो दत्तोऽप्यपरं च यथेप्सितम् ।
वृणु देवि महाभागे ददामि सकलेप्सितम् ॥ 8 ॥

O Sāvitrī! I myself grant you this boon of my own accord. Now ask other boons. O highly fortunate One! I will fulfil all your desires.

सावित्र्युवाच

सत्यवत औरसानां पुत्राणां शतकं मम ।
भविष्यति महाभाग वरमेतन्मदीप्सितम् ॥ 9 ॥
मत्पितुः पुत्रशतकं श्वशुरस्य च चक्षुषी ।
राज्यलाभो भवत्वेवं वरमेतन्मदीप्सितम् ॥ 10 ॥

Sāvritī said: "O Noble One! Let there be one hundred sons of mine by Satyavāna. This is the boon that I want. Let there be one hundred sons of my Father as well; let my Father-in-law get back his (lost) eyesight and may he get back his lost kingdom. This is another boon that I want.

अंते सत्यवता सार्धं यास्यामि हरिमंदिरम् ।
समतीते लक्षवर्षे देहीदं मे जगत्प्रभो ॥ 11 ॥
जीवकर्मविपाकं च श्रोतुं कौतूहलं मम ।
विश्वनिस्तारबीजं च तन्मे व्याख्यातुमर्हसि ॥ 12 ॥

Thou art the Lord of the world. So grant me this boon, too, that I may have this my very body for a lākh years when I may go to Vaikuṇṭha with Satyavāna. Now I am eager to hear the various fruitions of Karmas of several Jīvas. Kindly narrate them and oblige."

धर्मराज उवाच

भविष्यति महासाध्वि सर्वं मानसिकं तव ।
जीवकर्मविपाकं च कथयामि निशामय ॥ 13 ॥
शुभानामशुभानां च कर्मणां जन्म भारते ।
पुण्यक्षेत्रे च नान्यत्र सर्वं च भुंजते जनाः ॥ 14 ॥

Dharma said: "You are very chaste. So what you have thought will verily come to pass. Now I describe the fruition of Karmas of the Jīvas. Listen. Excepting this holy land of Bhārata, nowhere do the people enjoy wholly the fruition of their two-fold Karmas, good and bad.

सुरा दैत्या दानवाश्च गन्धर्वा राक्षसादयः ।
नराश्च सर्वजनका न सर्वे जीविनः सति ॥ 15 ॥
विशिष्टजीविनः कर्म भुंजते सर्वयोनिषु ।
शुभाशुभं च सर्वत्र स्वर्गेषु नरकेषु च ॥ 16 ॥

It is only the Suras, Daityas, Dānavas, Gandharvas, Rākṣasas, and men that do Karmas. The beasts and the other Jīvas do not do Karmas. The special Jīvas e.g. men, etc., experience the fruition of their Karmas in Heavens, hells and in all the other Yonis (wombs).

विशेषतो जीविनश्च भ्रमंते सर्वयोनिषु ।
शुभाशुभं भुंजते च कर्म पूर्वार्जितं परम् ॥ 17 ॥

शुभेन कर्मणा याति स्वर्लोकादिकमेव च ।
कर्मणा चाशुभेनैव भ्रमंति नरकेषु च ॥ 18 ॥

Specially, as the Jīvas roam in all the different Yonis, they enjoy their Karmas, good or bad, as the case may be, carved in their previous births. The good works get fructified in Heavens; and the bad works lead the Jīvas to hells.

कर्मनिर्मूलने भक्तिः सा चोक्ता द्विविधा सति ।
निर्वाणरूपा भक्तिश्च ब्रह्मणः प्रकृतेरिह ॥ 19 ॥
रोगी कुकर्मणा जीवश्चारोगी शुभकर्मणा ।
दीर्घजीवी च क्षीणायुः सुखी दुःखी च कर्मणा ॥ 20 ॥

This Karma can be got rid of by Bhakti. This Bhakti is of two kinds: (1) Nirguṇā of the nature of Nirvāṇa; and (2) towards Prakṛti, of the nature of Brahma, and with Māyā inherent. Diseases come as the result of bad and ignorant actions; and healthiness come from good and certain scientific Karmas. Similar are the remarks for short and long lives for happiness and pain.

अन्धादयश्चांगहीनाः कर्मणा कुत्सितेन च ।
सिद्ध्यादिकमवाप्नोति सर्वोत्कृष्टेन कर्मणा ॥ 21 ॥
सामान्यं कथितं देवि विशेषं शृणु सुंदरि ।
सुदुर्लभं सुगोप्यं च पुराणेषु स्मृतिष्वपि ॥ 22 ॥

By bad works, one becomes blind or deformed in body. So by doing excellent Karmas, one acquires Siddhis, etc. These are spoken generally. I will now speak in detail; listen. This is very secret even in Purāṇas and Smṛtis.

दुर्लभा मानुषी जातिः सर्वजातिषु भारते ।
सर्वेभ्यो ब्राह्मणः श्रेष्ठः प्रशस्तः सर्वकर्मसु ॥ 23 ॥

In this Bhāratavarṣa, men are the best of all the various classes of beings. The Brāhmaṇas are the best of men and are best in all Kinds of Karmas. They are responsible, too, for their actions.

ब्रह्मनिष्ठो द्विजश्चैव गरीयान् भारते सति ।
निष्कामश्च सकामश्च ब्राह्मणो द्विविधः सति ॥ 24 ॥
सकामाच्च प्रधानश्च निष्कामो भक्त एव च ।
कर्मभोगी सकामश्च निष्कामो निरुपद्रवः ॥ 25 ॥
स याति देहं त्यक्त्वा च पदं यत्तन्निरामयम् ।
पुनरागमनं नास्ति तेषां निष्कामिनां सति ॥ 26 ॥

O Chaste One! Of the Brāhmins, again, those that are attached to the Brāhmaṇas are the best. The Brāhmaṇas are of two kinds as they are Sakāma (with desires) or Niṣkāma (without desires). The Niṣkāmī Brāhmaṇas are superior to the Sakāmī Brāhmaṇas. For the Sakāmīs are to enjoy the frutis of their Karmas, while the Niṣkamī Brahmānas are perfectly free from any such disturbances (they have not to come back to thes field of Karma). The Niṣkāma Bhaktas, after they quit their bodies, go to a place free from sickness or disease, pure and perfect. From there they do not come back.

सेवंते द्विभुजं कृष्णं परमात्मानमीश्वरम् ।
गोलोकं प्रति ते भक्ता दिव्यरूपविधारिणः ॥ 27 ॥
सकामिनो वैष्णवाश्च गत्वा वैकुण्ठमेव च ।
भारतं पुनरायांति तेषां जन्म द्विजातिषु ॥ 28 ॥

The Niṣkāma Bhaktas assuming the divine forms go to the Goloka and worship the Highest God, the Highest Self, the two-armed Kṛṣṇa. The Sakāmī Vaiṣṇavas go to Vaikuṇṭha; but they come back in Bhārata and get into the wombs of the twice-born.

काले गते च निष्कामा भवंत्येव क्रमेण च ।
भक्तिं च निर्मलां तेभ्यो दास्यामि निश्चितं पुनः ॥ 29 ॥
ब्राह्मणा वैष्णवाश्चैव सकामाः सर्वजन्मसु ।
न तेषां निर्मला बुद्धिर्विष्णुभक्तिविवर्जिता ॥ 30 ॥

By degress they also become Niṣkāma when they certainly acquire pure undefiled Bhakti. The Brāhmaṇas and Vaiṣṇavas that are Sakāmīs in all their births, never get that pure undefiled intellect and never get the devotion to Viṣṇu.

तीर्थाश्रिता द्विजा ये च तपस्यानिरताः सति ।
ते यांति ब्रह्मलोकं च पुनरायांति भारते ॥ 31 ॥
स्वधर्मनिरता ये च ये च तीर्थनिवासिनः ।
व्रजति ते सत्यलोकं पुनरायांति भारते ॥ 32 ॥

The Brāhmaṇas, living in the Tīrthas (sacred places of pilgrimages); they again come down to Bhārata. Those that are devotedly attached to their own Dharma (religion) and reside in places other than Tīrthas, go to Satyaloka and again come to Bhārata.

स्वधर्मनिरता विप्राः सूर्यभक्ताश्च भारते ।
व्रजंति ते सूर्यलोकं पुनरायांति भारते ॥ 33 ॥
मूलप्रकृतिभक्ता ये निष्कामा धर्मचारिणः ।
मणिद्वीपं प्रयांत्येव पुनरावृत्तिवर्जितम् ॥ 34 ॥

The Brāhmaṇas, following their own Dharma and devoted to the Sun go to the world of the Sun and again come to Bhārata. And those who are devoted to Mūla Prakṛti and devoted to Niṣkāma Dharma go to Maṇi Dvīpa and have not to come back from thither.

स्वधर्मे निरता भक्ताः शैवाः शाक्ताश्च गाणपाः ।
ते यांति शिवलोकं च पुनरायांति भारते ॥ 35 ॥
ये विप्रा अन्यदेवेज्याः स्वधर्मनिरताः सति ।
ते यांति सर्पलोकं च पुनरायांति भारते ॥ 36 ॥

The Bhaktas of Śiva, Śakti, and Gaṇeśa, and attached to their own Dharma respectively go to the Śiva Loka and return from thence. Those Brāhmaṇas that worship the other Devas and attached to their own Dharmas go to those regions of theirs respectively and again come to Bhārata.

हरिभक्ताश्च निष्कामाः स्वधर्मनिरता द्विजाः ।
ते यांति च हरेर्लोकं क्रमाद्भक्तिबलादहो ॥ 37 ॥
स्वधर्मरहिता विप्रा देवान्यसेवनाः सदा ।
भ्रष्टाचाराश्च कामाश्च ते यांति नरकं ध्रुवम् ॥ 38 ॥

Attached to their own Dharmas, the Niṣkāmī, Bhaktas of Hari go by their Bhakti step by step to the region of Śrī Hari. Those that are not attached to their own Dharma and do not worship the Devas and always bent on doing things as they like without any regard to their Ācāras go certainly to hells. No doubt in this.

स्वधर्मनिरता एव वर्णाश्चत्वार एव च ।
भवंत्येव शुभस्यैव कर्मणः फलभोगिनः ॥ 39 ॥
स्वकर्मरहिता ये च नरकं यांति ते ध्रुवम् ।
भारते न भवंत्येव कर्मणः फलभोगिनः ॥ 40 ॥

The Brāhmaṇas and the other three Varṇas, attached to their own Dharmas all enjoy the fruits of their good works. But those who do not do their Svadharma, go verily down into hells. They do not come to Bhārata for their rebirth, they enjoy their fruits of Karmas in hells!

स्वधर्मनिरता एव वर्णाश्चत्वार एव च ।
स्वधर्मनिरता विप्राः स्वधर्मनिरताय च ॥ 41 ॥
कन्यां ददति विप्राय चंद्रलोकं प्रयांति ते ।
वसंति तत्र ते साध्वि यावदिंद्राश्चतुर्दश ॥ 42 ॥

Therefore the four Varṇas ought to follow their own Dharmas of the Brāhmaṇas, they are to remain attached to their own Dharmas and give their daughters in marriage to the similarly qualified Brāhmaṇas. They then go to the Candraloka (the region of the Moon). There they remain for the life periods of the fourteen Indras.

सालंकृताया दानेन द्विगुणं फलमुच्यते ।
सकामा यांति तल्लोकं न निष्कामाश्च साधवः ॥ 43 ॥
ते प्रयांति विष्णुलोकं फलसंघातवर्जिताः ।
गव्यं च रजतं स्वर्णं वस्त्रं सर्पिः फलं जलम् ॥ 44 ॥

And if the girl be given, with ornaments, the results obtained would be twice. If the girl be given with a desire in view, then that world is obtained; but if the girl be given without any desire but to fulfil the God's will and God's satisfaction only, then one would not have to go to that world. They go to Viṣṇu Loka, bereft of the fruits of all Karmas.

ये ददत्येव विप्रेभ्यश्चंद्रलोकं प्रयांति ते ।
वसंति ते च तल्लोके यावन्मन्वंतरं सति ॥ 45 ॥
सुचिरात्सुचिरं वासं कुर्वन्ति तेन ते जनाः ।

Those that give to the Brāhmaṇas pasture ground and cattle, silver, gold, garment, fruits and water, go to the Candraloka and live there for one Manvantra. They live long in those regions by virtue of that merit.

ये ददति सुवर्णांश्च गाश्च ताम्रादिकं सति ॥ 46 ॥
ते यांति सूर्यलोकं च शुचये ब्राह्मणाय च ।
वसंति ते तत्र लोके वर्षाणामयुतं सति ॥ 47 ॥
विपुले सुचिरं वासं कुर्वन्ति च निरामयाः ।

Again those that give gold, cows, copper, etc., to the holy Brāhmaṇas, go to the Sūrya Loka (the region of the Sun) and live there for one Ayuta years (10,000 years), free from diseases, etc, for a long time.

ददाति भूमिं विप्रेभ्यो धनानि विपुलानि च ॥ 48 ॥
स याति विष्णुलोकं च श्वेतद्वीपं मनोहरम् ।

तत्रैव निवसत्येव यावच्चंद्रदिवाकरौ ॥ 49 ॥

Those that give lands and lots of wealth to the Brāhmins, go to the Viṣṇu Loka and to the beautiful Śveta Dvīpa (one of the eighteen minor divisions of the known continents). And there live as long as the Sun and Moon exist. O Muni! The meritorious persons live long in that wide region.

Note: Śveta Dvīpa may mean Vaikuṇṭha, where Viṣṇu resides.

विपुले विपुलं वासं करोति पुण्यवान्मुने ।
गृहं ददति विप्राय ये जना भक्ति पूर्वकम् ॥ 50 ॥
ते यांति विष्णुलोकं च सुचिरं सुखदायकम् ।
गृहरेणुप्रमाणं च विष्णुलोके महत्तमे ॥ 51 ॥
विपुले विपुलं वासं कुर्वन्ति मानवाः सति ।
यस्मै यस्मै च देवाय यो ददाति गृहं नरः ॥ 52 ॥

Those who give with devotion dwelling places to the Brāhmaṇas, go to the happy Viṣṇu Loka. And there, in that great Viṣṇu Loka, they live for years equal to the number of molecules in that house. He who offers a dwelling house in honour of any Devas, goes to the region of that Deva and remains there for a number of years equivalent to the number of particles in that house.

स याति तस्य लोकं च रेणुमानाब्दमेव च ।
सौधे चतुर्गुणं पुण्यं देशे शतगुणं फलम् ॥ 53 ॥
प्रकृष्टे द्विगुणं तस्मादित्याह कमलोद्भवः ।

The lotus-born Brahmā said that it one offers a royal palace, one obtains a result four times and if one offers a country, one gets the result one hundred times that; again if one offers an excellent country, twice as much merit one acquires.

यो ददाति तडागं च सर्वपापापनुत्तये ॥ 54 ॥
स याति जनलोकं च रेणुमानाब्दमेव च ।
वाप्यां फलं दशगुणं प्राप्नोति मानवः सदा ॥ 55 ॥
स तु वापीप्रदानेन तडागस्य फलं लभेत् ।
धनुश्चतुःसहस्रेण दैर्घ्यमानेन निश्चितम् ॥ 56 ॥
न्यूना वा तावती प्रस्थे सा वापी परिकीर्तिता ।

One who dedicates a tank fer the expiation of all one's sins, one lives in Janar Loka (one of the pious regions) for a period eqivalent to the number of particles therein). If any man offers a Vāpī (a well) in perference to other gifts, one gets ten fold fruits thereby. If one offers seven Vāpīs, onc acquires the fruits of offering one tank.

दशवापीसमा कन्या यदि पात्रे प्रदीयते ॥ 57 ॥
फलं ददाति द्विगुणं यदि साऽलंकृता भवेत् ।
यत्फलं च तडागे च तदुद्धारे च तत्फलम् ॥ 58 ॥
वाप्याश्च पंकोद्धरणे वापीतुल्यफलं लभेत् ।

A Vāpī is one which is four thousand Dhanus long and which is as which wide or less

Note: Dhanu equals a measure of four hastas.

If offered to a good bridegroom, then the giving of a daughter in marriage is equivalent to a dedication of ten Vāpīs. And if the girl be offered with ornaments, twice the merits accure. The same merit accrues in clearing the bed of the mud of a pond as in digging it. So for the Vāpī (well).

अश्वत्थवृक्षमारोप्य प्रतिष्ठां यः करोति च ॥ 59 ॥
स प्रयाति तपोलोकं वर्षाणामयुतं सति ।
पुष्पोद्यानं यो ददाति सावित्रि सर्वभूतये ॥ 60 ॥
स वसेद्ध्रुवलोके च वर्षाणामयुतं ध्रुवम् ।

O Chaste One! He who plants an Aśvattha tree and dedicates it to a godly purpose, lives for one Ayuta years in Tapar Loka. O Sāvitrī! He who dedicates a flower garden for the acquirement of all sorts of good, lives for one Ayuta years in Dhruva Loka.

यो ददाति विमानं च विष्णवे भारते सति ॥ 61 ॥
विष्णुलोके वसेत्सोऽपि यावन्मन्वंतरं परम् ।
चित्रयुक्ते च विपुले फलं तस्य चतुर्गुणम् ॥ 62 ॥
तस्यार्धं शिबिकादाने फलमेव लभेद्ध्रुवम् ।

O Chaste One! He who gives a Vimāṇa (any sort of excellent carriage) in honour of Viṣṇu, in this Hindus thān, lives for one Manvantara in Viṣṇuloka. And if one gives a Vimāna of variegated colours and workmanship, four times the result accrues. And one who gives a palanquin, acquires half the fruits.

यो ददाति भक्तियुक्तो हरये दोलमन्दिरम् ॥ 63 ॥
विष्णुलोके वसेत्सोऽपि यावन्मन्वन्तरं शतम् ।

राजमार्गं सौधयुक्तं यः करोति पतिव्रते ॥ 64 ॥
वर्षाणामयुतं सोऽपि शक्रलोके महीयते ।

Again if anybody gives, out of devotion, a swinging temple (the Dol Mandir) to Bhagavān Śrī Hari, lives for one hundred Manvantaras, in the region of Viṣṇu. O Chaste One! He who makes a gift of a royal road, decorated with palacial buildings on either side, lives with great honour and love in that Indraloka for one Ayuta years.

ब्राह्मणेभ्योऽथ देवेभ्यो दाने समफलं लभेत् ॥ 65 ॥
यद्धि दत्तं च तद्भुंक्ते न दत्तं नोपतिष्ठते ।
भुक्त्वा स्वर्गादिजं सौख्यं पुण्यवाञ्जन्म भारते ॥ 66 ॥
लभेद्विप्रकुलेष्वेव क्रमेणैवोत्तमादिषु ।

Equal results follow whether the above things are offered to the Gods or to the Brāhmaṇas. He enjoy that which he gives. No giving, No enjoying. After enjoying the heavenly pleasures, etc., the virtuous person takes birth in Bhārata as a Brāhmin or in other good families, in due order, and ultimately in the Brāhmaṇa families.

भारते पुण्यवान्विप्रो भुक्त्वा स्वर्गादिकं फलम् ॥ 67 ॥
पुनः सोऽपि भवेद्विप्रश्चैवं च क्षत्रियादयः ।
क्षत्रियो वाथ वैश्यो वा कल्पकोटिशतेन च ॥ 68 ॥

The virtuous Brāhmaṇa, after he has enjoyed the heavenly pleasures, takes his birth again in Bhārata in Brāhmaṇa, Kṣattriya or in Vaiśya families. A Ksattriya or a Vaiśya can never obtain Brāhmaṇahood, even if he performs asceticism for one Koṭi Kalpas.

तपसा ब्राह्मणत्वं च न प्राप्नोति श्रुतौ श्रुतम् ।
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ 69 ॥
एतत्ते कथितं किंचित्किं भूयः श्रोतुमिच्छसि ॥ 70 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नारदनारायणसंवादे सावित्र्युपाख्याने एकोनत्रिंशोऽध्यायः ॥ 29 ॥

This is stated in the Śrutis. Without enjoying the fruits, no Karma can be exhausted even in one hundred Koṭi Kalpas. So the fruits of the Karmas must be enjoyed, whether they be auspicious or inauspicious. By the help of seeing the Devas and seeing the Tīrthas again and again, purity is acquired. O Sāvitrī! So now I have told you something. What more do you want to hear? Say."

Here ends the Twenty-ninth Chapter of the Ninth Book on the anecdote of Sāvitrī on the fruits of making gifts and on the effects of Karmas in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXX

On the Conversation Between Sāvitrī and Yama

सावित्र्युवाच

प्रयांति स्वर्गमन्यं च येनैव कर्मणा यम ।
मानवाः पुण्यवंतश्च तन्मे व्याख्यातुमर्हसि ॥ 1 ॥

Sāvitrī said: "O Dharmarājan! Kindly tell me in detail about those works that lead the meritorious persons to the Heavens and various other spheres."

धर्मराज उवाच

अन्नदानं च विप्राय यः करोति च भारते ।
अन्नप्रमाणवर्षं च शिवलोके महीयते ॥ 2 ॥
अन्नदानं महादानमन्येभ्योऽपि करोति यः ।
अन्नदानप्रमाणं च शिवलोके महीयते ॥ 3 ॥

Dharmarāja said: "O Child! He who gives rice and food to the Brāhmaṇas in India, goes to the Śivaloka where he dwells with great respect for years equivalent to the measure of that food. This 'Anna-dāna' (the giving of boiled rice and other eatables) is a great dāna (charity) and this can be done not only to the Brāhmaṇas but to the other castes also, where similar results also follow.

अन्नदानात्परं दानं न भूतं न भविष्यति ।
नात्र पात्रपरीक्षा स्यान्न कालनियमः क्वचित् ॥ 4 ॥
देवेभ्यो ब्रह्मणेभ्यो वा ददाति चासनं यदि ।
महीयते विष्णुलोके वर्षाणामयुतं सति ॥ 5 ॥

There is, or will be, no other charity superior to this charity of anna (rice, boiled it may be and other eatables). For here no distinction is made as to what

caste will get it or not, nor the discrimination of time, when to give such a charity. O Child! Seats (Āsanas) given to the Devas and the Brāhmaṇas, carry the donor to the Viṣṇu Loka, where he dwells for Ayuta years with great respect and love.

यो ददाति च विप्राय दिव्यां धेनुं पयस्विनीम् ।
तल्लोममानवर्षं च विष्णुलोके महीयते ॥ 6 ॥
चतुर्गुणं पुण्यदिने तीर्थे शतगुणं फलम् ।
दानं नारायणक्षेत्रे फलं कोटिगुणं भवेत् ॥ 7 ॥

Giving excellent cows yielding milk to Brāhmaṇas take the donor to Viṣṇuloka, where he is glorified and remains for years equivalent to the number of pores in that cow or those cows. And if cows be given on a meritorious day, four times the merits accure, and if given in a sacred place of pilgrimage, hundred times the result occurs; and if given in a tīrtha, where Nārāyaṇa is worshipped, koṭi times the results accrue.

गां यो ददाति विप्राय भारते भक्तिपूर्वकम् ।
वर्षाणामयुतं चैव चन्द्रलोके महीयते ॥ 8 ॥
यश्चोभयमुखीदानं करोति ब्राह्मणाय च ।
तल्लोममानवर्षं च विष्णुलोके महीयते ॥ 9 ॥

He who gives with devotion, cows to the Brāhmaṇas in Bhārata, remains in the Candraloka for one Ayuta years and is glorified. He who gives a two-mouthed cow to a Brāhmaṇa goes to Viṣṇuloka and remains there for as many years as there exist the numbers of hairs on the body of that cow and is glorified.

यो ददाति ब्राह्मणाय श्वेतच्छत्रं मनोहरम् ।
वर्षाणामयुतं सोऽपि मोदते वरुणालये ॥ 10 ॥
विप्राय पीडितांगाय वस्त्रयुग्मं ददाति च ।
महीयते वायुलोके वर्षाणामयुतं सति ॥ 11 ॥

A gift of a beautiful white umbrella to a Brāhmaṇa makes one go to Varuṇaloka for Ayuta years where he remains with great pleasure. Giving garments to the diseased Brāhmaṇas make one fit to remain with glory in Vāyuloka for one ayuta years.

यो ददाति ब्राह्मणाय शालग्रामं सवस्त्रकम् ।
महीयते स वैकुंठे यावच्चंद्रदिवाकरौ ॥ 12 ॥
यो ददाति ब्राह्मणाय दिव्यां शय्यां मनोहराम् ।
महीयते चन्द्रलोके यावच्चंद्रदिवाकरौ ॥ 13 ॥

Giving to a Brāhmaṇa the Śālagrāma with garments makes one remain with glory in Vaikuṇṭha as long as there exist the Sun and Moon. Giving a beautiful bedding to a Brāhmaṇa, glorifies a man in the Candraloka as long as there exist the Sun and Moon.

यो ददाति प्रदीपं च देवेभ्यो ब्राह्मणाय च ।
यावन्मन्वंतरं सोऽपि वह्निलोके महीयते ॥ 14 ॥
करोति गजदानं च यदि विधाय भारते ।
यावदिंद्रो नरस्तावदिंद्रस्यार्धासने वसेत् ॥ 15 ॥

To give lights to the Devas and Brāhmaṇa glorifies a man in Agniloka (the region of Fire) for one Manvantara. To give elephants to the Brāhmaṇas in Bhārata, makes one sit in the same throne with Indra for his life period.

भारते योऽश्वदानं च करोति ब्राह्मणाय च ।
मोदते वारुणे लोके यावन्मन्वन्तरं सति ॥ 16 ॥
प्रकृष्टां शिविकां यो हि ददाति ब्राह्मणाय च ।
मोदते वारुणे लोके यावदिंद्राश्चतुर्दश ॥ 17 ॥

Giving horses to the Brāhmaṇas makes one remain in Varuṇaloka for fourteen Indras life periods. Giving a good palanquin to a Brāhmaṇa make one remain in the Varuṇaloka for fourteen Indras life-periods.

प्रकृष्टां वाटिकां यो हि ददाति ब्राह्मणाय च ।
महीयते वायुलोके यावन्मन्वन्तरं सति ॥ 18 ॥
यो ददाति च विप्राय व्यजनं श्वेतचामरम् ।
महीयते वायुलोके वर्षाणामयुतं ध्रुवम् ॥ 19 ॥

Giving a good site or a good orchard to a Brāhmaṇa leads one to the Vāyuloka where he remains with glory for one Manvantara. Giving a white cāmara and fan to a Brāhmaṇa, leads the donor to the Vāyuloka where he remains for one ayuta years.

धान्यं रत्नं यो ददाति चिरंजीवी भवेत्सुधीः ।
दाता ग्रहीता तौ द्वौ च ध्रुवं वैकुण्ठगामिनौ ॥ 20 ॥

Giving grains and jewels make one long-lived and both the donors and receivers go certainly to Vaikuṇṭha.

सततं श्रीहरेर्नाम भारते यो जपेन्नरः ।
स एव चिरजीवी च ततो मृत्युः पलायते ॥ 21 ॥
यो नरो भारते वर्षे दोलनं कारयेत्सुधीः ।
पूर्णिमारजनीशेषे जीवन्मुक्तो भवेन्नरः ॥ 22 ॥
इह लोके सुखं भुक्त्वा यात्यंते विष्णुमन्दिरम् ।
निश्चितं निवसेत्तत्र शतमन्वन्तरावधि ॥ 23 ॥

He who always recites the name of Śrī Hari, lives for ever and Death goes far far away from him. The intelligent man that celebrates the Swinging Festival (Dol Yātrā) in the last quarter of the Full Moon night in this land of Bhārata, becomes liberated while living, enjoying pleasures in this world, goes in the end to Viṣṇuloka, where he remains for one hundred Manvantaras; there is no doubt in this.

फलमुत्तरफल्गुन्यां ततोऽपि द्विगुणं भवेत् ।
कल्पांतजीवि स भवेदित्याह कमलोद्भवः ॥ 24 ॥
तिलदानं ब्राह्मणाय यः करोति च भारते ।
तिलप्रमाणवर्षं च मोदते शिवमन्दिरे ॥ 25 ॥

If the Swinging Festival be performed under the influence of the asterism Uttara Phālgunī then the fruits become doubled; this is the saying of Brahmā Himself The performer lives to the end of a Kalpa. To give til (Sesamum) to a Brāhmaṇa, leads one to Śiva Loka, where one enjoys for a number of years equal to the number of til.

ततः सुयोनिं संप्राप्य चिरंजीवी भवेत्सुखी ।
ताम्रपात्रस्य दानेन द्विगुणं च फलं लभेत् ॥ 26 ॥
सालंकृतां च भोग्यां च सवस्त्रां सुन्दरीं प्रियाम् ।
यो ददाति ब्राह्मणाय भारते च पतिव्रताम् ॥ 27 ॥
महीयते चंद्रलोके यावदिंद्राश्चतुर्दश ।
तत्र स्वर्वेश्यया सार्धं मोदते च दिवानिशम् ॥ 28 ॥

Then one is born in a good yoni and becomes longlived and happy. To give a copper plate yields double the effect. To give in India a chaste wife the garments and ornaments to a Brāhmaṇa (and then to purchase her with an equivalent in gold) leads one to Candra Loka where one remains for fourteen Indra's life periods and enjoys day and night the celestial Apsarās.

ततो गंधर्वलोके च वर्षाणामयुतं ध्रुवम् ।
दिवानिशं कौतुकेन चोर्वश्या सह मोदते ॥ 29 ॥
ततो जन्मसहस्रं च प्राप्नोति सुन्दरीं प्रियाम् ।
सतीं सौभाग्ययुक्तां च कोमलां प्रियवादिनीम् ॥ 30 ॥

Thence the donor goes to the Gandharva Loka for one ayuta years and day and night enjoys Urvaśī. Then he gets for thousand births chaste, fortunate, wealthy, gentle and sweet-speaking, beautiful wives.

प्रददाति फलं चारु ब्राह्मणाय च यो नरः ।
फलप्रमाणवर्षं च शक्रलोके महीयते ॥ 31 ॥
पुनः सुयोनिं संप्राप्य सुतमुत्तमम् ।

He who gives nice and delicious friuts to the Brāhmaṇas, remains with glory in the Indra Loka for a number of years equivalent to the fruits. He gets again a good Yoni (birth) and gets excellent sons.

सफलानां च वृक्षाणां सहस्रं च प्रशंसितम् ॥ 32 ॥
केवलं फलदानं वा ब्राह्मणाय ददाति च ।
सुचिरं स्वर्गवासं च कृत्वा याति स भारते ॥ 33 ॥
नानाद्रव्यसमायुक्तं नानासस्यसमन्वितम् ।
ददाति यश्च विप्राय भारते विपुलं गृहम् ॥ 34 ॥
सुरलोके वसेत्सोऽपि यावन्मन्वन्तरं शतम् ।

To give thousand trees while there are fruits on them, or nice friuts only to the Brāhmaṇas, makes one enjoy the Heavens for a long, long time and he then comes back to Bhārata. To give various things and good edifices with grains, etc., to the Brāhmaṇas leads one to the regions of the Devas where he remains for one hundred Manvantaras.

ततः सुयोनिं संप्राप्य स महाधनवान्भवेत् ॥ 35 ॥
यो नरः सस्यसंयुक्तां भूमिं च रुचिरां सति ।
ददाति भक्त्या विप्राय पुण्यक्षेत्रे च भारते ॥ 36 ॥
महीयते च वैकुण्ठे मन्वन्तरशतं ध्रुवम् ।
पुनः सुयोनिं संप्राप्य महांश्च भूमिपो भवेत् ॥ 37 ॥

Then he gets a very good birth and becomes the master of abundant wealth. He who gives with devotion to the Brāhmaṇas lands certainly goes for one hundred Manvantaras and remains there in glory for one hundred Manvantras; and, coming

again to be born in good wombs, they become Kings.

तं न त्यजति भूमिश्च जन्मनां शतकं परम् ।
श्रीमांश्च धनवांश्चैव पुत्रवांश्च प्रजेश्वरः ॥ 38 ॥
यो व्रजं च प्रकृष्टं च ग्रामं दद्यान्निजाय च ।
लक्षमन्वन्तरं चैव वैकुण्ठे स महीयते ॥ 39 ॥

The earth does not leave him for hundred births. He becomes prosperous, wealthy and possesses many sons and becomes the lord of his subjects. He who gives a good village with pasture land and cows, dwells with glory in Vaikuṇṭha for one lakh manvantaras.

पुनः सुयोनिं संप्राप्य ग्रामलक्षसमन्वितम् ।
न जहाति च तं पृथ्वी जन्मनां लक्षमेव च ॥ 40 ॥

Then he gets a good birth (becomes born in a high caste family) and obtain a lakh villages. The earth quits him not even if he be born a lakh times. (This is very bad then, to one who does not like to be born again).

सुप्रजं च प्रकृष्टं च पक्वसस्यसमन्वितम् ।
नानापुष्करिणीवृक्षफलवल्लीसमन्वितम् ॥ 41 ॥
नगरं यश्च विप्राय ददाति भारते भुवि ।
महीयते स कैलासे दशलक्षेन्द्रकालकम् ॥ 42 ॥

He who gives a village inhabited by good and obedient subjects with ripe excellent grains, various tanks, trees and adorned with fruits and leaves dwells in Kailāśa with great glory for ten lakh Indra's life periods.

पुनः सुयोनिं संप्राप्य राजेन्द्र भारते भवेत् ।
नगराणां च नियुतं स लभेन्नात्र संशयः ॥ 43 ॥
धरा तं न जहात्येव जन्मनामयुतं ध्रुवम् ।
परमैश्वर्यसंयुक्तो भवेदेव महीतले ॥ 44 ॥

Getting again born in high family, he becomes Rājādhirāja in Bhārata and obtains Niyuta towns. There is no doubt in this. The earth quits him not, even if he be born āyuta times. Really he gets the highest prosperity in this earth.

नगराणां च शतकं देशं यो हि द्विजातये ।
सुप्रकृष्टं मध्यकृष्टं प्रजायुक्तं ददाति च ॥ 45 ॥
वापीतडागसंयुक्तं नानावृक्षसमन्वितम् ।
महीयते स वैकुण्ठे कोटिमन्वन्तरावधि ॥ 46 ॥

He who gives to a Brāhmaṇa one hundred towns and countires, inhabited by good or mediocre subjects, with wells, tanks, and, various trees, remains with glory in Vaikuṇṭha for one Koṭi manvantaras.

पुनः सुयोनिं संप्राप्य जंबुद्वीपपतिर्भवेत् ।
परमैश्वर्यसंयुक्तो यथा शक्रस्तथा भुवि ॥ 47 ॥
मही तं न जहात्येव जन्मनां कोटिमेव च ।
कल्पांतजीवी स भवेद्राजराजेश्वरो महान् ॥ 48 ॥

Then he becomes born in this earth in a high caste family, becomes the Lord of Jambudvīpa and attains in this earth great prosperity like Indra. The earth quits him not even if he comes here Koṭi times; in reality he is a Mahātmā (a great-sould man), Rājrājeśvara (the Lord of Kings) and lives upto the end of a Kalpa.

स्वाधिकारं समग्रं च यो ददाति द्विजातये ।
चतुर्गुणं फलं चांते भवेत्तस्य न संशयः ॥ 49 ॥
जंबुद्वीपं यो ददाति ब्राह्मणाय तपस्विने ।
फलं शतगुणं चांते भवेत्तस्य न संशयः ॥ 50 ॥

He who gives his whole property to a Brāhmiṇa, gets in the end four times that; there is no doubt in this. He who gives Jambu Dvīpa to an ascetic Brāhmaṇa, gets undoubtedly in the end one hundred times the fruit.

जंबुद्वीपमहीदातुः सर्वतीर्थानि सेवितुः ।
सर्वेषां तपसां कर्तुः सर्वेषां वासकारिणः ॥ 51 ॥
सर्वदानप्रदातुश्च सर्वसिद्धेश्वरस्य च ।
अस्त्येव पुनरावृत्तिर्न भक्तस्य महेशितुः ॥ 52 ॥
असंख्यब्रह्मणां पातं पश्यन्ति भुवनेशितुः ।
निवसंति मणिद्वीपे श्रीदेव्याः परमे पदे ॥ 53 ॥

If you give away Jambu Dvīpa, the whole earth; if you travel all the Tīrthas, if you perform all sorts of asceticisms, if you give shelter to all, if you make gifts of all sorts, know that you will have to come again to be reborn in this earth; but if you become a devotee of Mūla Prakṛti, then be sure that you w'ont have to come here and be reborn. The devotees of Mūla Prakṛti go to Maṇi Dvīpa, the

Highest place of Śrī Bhuvaneśarī Devī and remain there and they see the fall of innumerable Brahmās.

देवीमन्त्रोपासकाश्च विहाय मानवीं तनुम् ।
विभूतिं दिव्यारूपां च जन्ममृत्युजराहराम् ॥ 54 ॥
लब्ध्वा देव्याश्च सारूप्यं देवीसेवां च कुर्वते ।
पश्यन्ति ते मणिद्वीपे सखंडं लोकसंक्षयम् ॥ 55 ॥

The worshippers of the Devī Mantra when they quit their mortal coils, assume divine appearances endowed with Vibhūtis (manifestations of powers) and free from birth, death and old age, assume the Sārūpya (the same form) of the Devī and remain in Her Service. They reside in Maṇidvīpa and see the part Pralayas.

नश्यंति देवाः सिद्धाश्च विहाय मानवीं तनुम् ।
विभूतिं दिव्यरूपां च जन्ममृत्युजराहराम् ॥ 56 ॥
कार्त्तिके तुलसीदानं करोति हरये च यः ।
युगत्रयप्रमाणं च मोदते हरिमन्दिरे ॥ 57 ॥

The Devas die, the Siddhas die, the whole universe vanishes; but the Devī Bhaktas never die and they remain free from birth, death, and old age. He who offers Tulasī leaf to Bhagavān Hari in the month of Kārtika resides for three yugas in the temple of Hari.

पुनः सुयोनिं संप्राप्य हरिभक्तिं लभेद्ध्रुवम् ।
जितेन्द्रियाणां प्रवरः स भवेद्भारते भुवि ॥ 58 ॥
मध्ये यः स्नाति गंगायामरुणोदयकालतः ।
युगषष्टिसहस्त्राणि मोदते हरिमन्दिरे ॥ 59 ॥

Getting again a good birth, he acquires the devotion to Śrī Hari and becomes the Foremost of those who restrain their senses. He who bathes in the Ganges early before the rising of the Sun remains in enjoyment in the temple of Hari for sixty thousand yugas.

पुनः सुयोनिं संप्राप्य विष्णुमंत्रं लभेद्ध्रुवम् ।
त्यक्त्वा च मानुषं देहं पुनर्याति हरेः पदम् ॥ 60 ॥

Getting again a good birth, he gets the Viṣṇu Mantra, and, quitting his mortal coil, becomes united with the Feet of Śrī Hari.

नास्ति तत्पुनरावृत्तिर्वैकुंठाच्च महीतले ।
करोति हरिदास्यं च तथा सारूप्यमेव च ॥ 61 ॥
नित्यस्नायी च गंगायां स पूतः सूर्यवद्भुवि ।
पदे पदेऽश्वमेधस्य लभते निश्चितं फलम् ॥ 62 ॥

He has not to come back from Vaikuṇṭha to this earth. He remains in Hari's Service and gets the same form of Hari. He who bathes daily in the Ganges, becomes purified like the Sun and gets the result of performing the Horse-sacrifice at every step.

तस्यैव पादरजसा सद्यःपूता वसुन्धरा ।
मोदते स च वैकुण्ठे यावच्चन्द्रदिवाकरौ ॥ 63 ॥
पुनः सुयोनिं संप्राप्य हरिभक्तिं लभेद्ध्रुवम् ।
जीवन्मुक्तोऽतितेजस्वी तपस्विप्रवरो भवेत् ॥ 64 ॥

The earth, becomes purified by the dust of his feet and he enjoys in Vaikuṇṭha as long as the Sun and Moon exist. Then again he becomes born in a good and beautiful womb, and is liberated by acquiring the devotion to Hari. He becomes very energetic and the formost of the ascetics, pure, religious, learned, and self-restrained.

स्वधर्मनिरतः शुद्धो विद्वांश्च स जितेन्द्रियः ।
मीनकर्कटयोर्मध्ये गाढं तपति भास्करः ॥ 65 ॥
भारते यो ददात्येव जलमेव सुवासितम् ।
स मोदते च कैलासे यावदिंद्राश्चतुर्दश ॥ 66 ॥

When the Sun comes midway between Pisces and Cancer and heats intensely the earth, the man who in Bhārata gives cool water to drink to the people, resides in happiness in Kailāśa for fourteen Indra's life periods.

पुनः सुयोनिं संप्राप्य रूपवांश्च सुखी भवेत् ।
शिवभक्तश्च तेजस्वी वेदवेदांगपारगः ॥ 67 ॥
वैशाखे सक्तुदानं च यः करोति द्विजातये ।
सक्तुरेणुप्रमाणाब्दं मोदते शिवमन्दिरे ॥ 68 ॥

Getting again a good birth here, he becomes beautiful, happy, devoted to Śiva, energetic and expert in the Vedas, and the Vedāṅgas. He who gives to a Brāhmaṇa the Śaktu (sattu) in the month of Vaiśākha enjoys in the Śiva temple for as many years as there are number of particles in that quantity of sattu (powders in parched oat).

करोति भारते यो हि कृष्णजन्माष्टमीव्रतम् ।
शतजन्मकृतं पापं मुच्यते नात्र संशयः ॥ 69 ॥

वैकुंठे मोदते सोऽपि यावदिंद्राश्चतुर्दश ।
पुनः सुयोनिं संप्राप्य कृष्णे भक्तिं लभेद् ध्रुवम् ॥ 70 ॥

He who performs the Kṛṣṇa Janmāṣṭamī vow in this Bhārata, is freed from the sins incurred in his hundred births; there is no doubt in this. The observer of the vow remains in great enjoyment in Vaikuṇṭha for fourteen Indra's gets again a good birth here and acquires Hari Bhakti.

इहैव भारते वर्षे शिवरात्रिं करोति यः ।
मोदते शिवलोके स सप्तमन्वन्तरावधि ॥ 71 ॥
शिवाय शिवरात्रौ च बिल्वपत्रं ददाति यः ।
पत्रमानयुगं तत्र मोदते शिवमन्दिरे ॥ 72 ॥

He who performs the Śivarātri vow in this Bhārata Varṣa, resides with great joy in Śiva Loka for seven manvantaras. He who offers the Bel leaves to Śiva in Śivarātri time, resides with great joy in Śiva's Abode for as many yugas as there are number of leaves.

पुनः सुयोनिं संप्राप्य शिवभक्तिं लभेद्ध्रुवम् ।
विद्यावान्पुत्रवाञ्छ्रीमान्प्रजावान्भूमिमान्भवेत् ॥ 73 ॥
चैत्रमासेऽथवा माघे शंकरं योऽर्चयेद्व्रती ।
करोति नर्तनं भक्त्या वेत्रपाणिर्दिवानिशम् ॥ 74 ॥
मासं वाऽप्यर्धमासं वा दश सप्त दिनानि च ।
दिनमानयुगं सोऽपि शिवलोके महीयते ॥ 75 ॥

Getting again a good birth here, he acquires the devotion to Śiva and becomes learned, prosperous and possesses sons, subjects and lands. He who performs vow and worships Śaṅkara in the month of Caitra or Māgha and who, with a branch of a tree in hand, dances day and night for one month, or half a month, or half a month, for ten days or for seven days, dwells in Śiva Loka for as many yugas as the number of days he dances.

श्रीरामनवमीं यो हि करोति भारते पुमान् ।
सप्तमन्वन्तरं यावन्मोदते विष्णुमन्दिरे ॥ 76 ॥
पुनः सुयोनिं संप्राप्य रामभक्तिं लभेद्ध्रुवम् ।
जितेन्द्रियाणां प्रवरो महांश्च धनवान्भवेत् ॥ 77 ॥

He who performs the vow of Śrī Rāma Navamī, lives in the abode of Viṣṇu for seven Manvantaras in great joy. Getting again a good birth, he beocomes devoted to Śrī Rāma, the foremost of those who have self restraint and he becomes very wealthy.

शारदीयां महापूजां प्रकृतेर्यः करोति च ।
महिषेश्छागलैर्मेषैः खड्गैर्भेकादिभिः सति ॥ 78 ॥
नैवेद्यैरुपहारैश्च धूपदीपादिभिस्तथा ।
नृत्यगीतादिभिर्वाद्यैर्नानाकौतुकमंगलम् ॥ 79 ॥
शिवलोके वसेत्सोऽपि सप्तमन्वन्तरावधि ।

He who performs the Śāradīyā Pūjā' (the great Durgā Pūjā in the month of autumn) of the Mūla Prakṛti with incense, lights, offerings of food, and animal sacrifices of buffaloes, goats, sheep, rhinoceros, frogs or other animals, together with dancing, music, and various other auspicious things, resides in the Śiva Loka for seven Manvantaras.

पुनः सुयोनिं संप्राप्य नरो बुद्धिं च निर्मलम् ॥ 80 ॥
अतुलां श्रियमाप्नोति पुत्रपौत्रविवर्धनीम् ।
महाप्रभावयुक्तश्च गजवाजिसमन्वितः ॥ 81 ॥
राजराजेश्वरः सोऽपि भवेदेव न संशयः ।

Getting an excellent birth, and a pure understanding, he gets unbounded prosperity, sons and, no doubt, grandsons and he becomes a very powerful sovereign possessing many horses and elephants. There is no doubt in this.

ततः शुक्लाष्टमीं प्राप्य महालक्ष्मीं च योऽर्चयेत् ॥ 82 ॥
नित्यं भक्त्या पक्षमेकं पुण्यक्षेत्रे च भारते ।
दत्त्वा तस्यै प्रकृष्टानि चोपचाराणि षोडश ॥ 83 ॥
गोलोके च वसेत्सोऽपि यावदिन्द्राश्चतुर्दश ।
पुनः सुयोनिं संप्राप्य राजराजेश्वरो भवेत् ॥ 84 ॥

Again he who worships daily with devotion for a fortnight beginning from the eighth day of the bright fortnight the Mahā Devī Lakṣmī, remains in the region of Goloka for fourteen Indra's life periods. Then, obtaining an excellent birth, he becomes a sovereign.

कार्त्तिकीपूर्णिमायां च कृत्वा तु रासमण्डलम् ।
गोपानां शतकं कृत्वा गोपीनां शतकं तथा ॥ 85 ॥
शिलायां प्रतिमायां च श्रीकृष्णं राधया सह ।
भारते पूजयेद्भक्त्या चोपचाराणि षोडश ॥ 86 ॥

गोलोके वसते सोऽपि यावद्वै ब्रह्मणो वयः ।
भारतं पुनरागत्य कृष्णे भक्तिं लभेद्ध्रुवम् ॥ 87 ॥

He who in the full moon night in the month of Kārtika prepares a Rāsa maṇḍala with one hundred Gopas and Gopīs and worship Śrī Kṛṣṇa and Rādhā in Śālagrāma or in images with sixteen varieties of offerings remains in Goloka for Brahmā's life-time and coming again to Bhārata acquires an unflinching devotion to Śrī Kṛṣṇa.

क्रमेण सुदृढां भक्तिं लब्ध्वा मंत्रं हरेरहो ।
देहं त्यक्त्वा च गोलोकं पुनरेव प्रयाति सः ॥ 88 ॥
ततः कृष्णस्य सारूप्यं पार्षदप्रवरो भवेत् ।
पुनस्तत्पतनं नास्ति जरामृत्युहरो भवेत् ॥ 89 ॥

And when this Bhakti becomes greatly intensified, he gets initiated into Śrī Hari mantra and after quitting his mortal coil, he goes to the Goloka. Then he gets the Sārūpya (the same form) of Kṛṣṇa and becomes the chief Pāriṣad (attendant of Kṛṣṇa) and, becoming free from old age, he has no fear to fall again down to this earth.

शुक्लां वाऽप्यथवा कृष्णां करोत्येकादशीं च यः ।
वैकुंठे मोदते सोऽपि यावद्वै ब्रह्मणो वयः ॥ 90 ॥
भारतं पुनरागत्य कृष्णभक्तिं लभेद् ध्रुवम् ।
क्रमेण भक्तिं सुदृढां करोत्येकां हरेरहो ॥ 91 ॥
देहं त्यक्त्वा च गोलोकं पुनरेव प्रयाति सः ।
ततः कृष्णस्य सारूप्यं संप्राप्य पार्षदो भवेत् ॥ 92 ॥

He who observes the Ekādaśī day, remains fasting and performing penances in the bright or dark eleventh day, remains in Vaikuṇṭha in great enjoyment and comfort. Then, again coming into this Bhārata he becomes a devotee of Hari. And when that Bhakti is intensified he becomes solely devoted to Hari and quitting his mortal coil, goes again to the Goloka and gets the Sārūpya of Kṛṣṇa and becomes His Pāriṣada (attendant).

पुनस्तत्पतनं नास्ति जरामृत्युहरो भवेत् ।
भाद्रे च शुक्लद्वादश्यां यः शक्रं पूजयेन्नरः ॥ 93 ॥
षष्टिवर्षसहस्राणि शक्रलोके महीयते ।
रविवारे च संक्रांत्यां सप्तम्यां शुक्लपक्षके ॥ 94 ॥
संपूज्यार्कं हविष्यान्नं यः करोति च भारते ।
महीयते सोऽर्कलोके यावदिंद्राश्चतुर्दश ॥ 95 ॥

Then, freed of old age and death, he does not fall. He who worships Indra in the month of Bhādra in the twelfth day of the white fortnight is worshipped in the regions of Indra for sixty thousand years. He who performs in Bhārata the worship of the Sun on Sunday Saṅkrānti (when the Sun goes from one sign to another) and the bright seventh Tithi, according to due rules and ceremonies and eats the food called Haviṣyānna (rice boiled in ghee), dwells in the Sūryaloka for fourteen Indra's life periods.

भारतं पुनरागत्य चारोगी श्रीयुतो भवेत् ।
ज्येष्ठकृष्णचतुर्दश्यां सावित्रीं यो हि पूजयेत् ॥ 96 ॥
महीयते ब्रह्मलोके सप्तमन्वंतरावधि ।
पुनर्महीं समागत्य श्रीमानतुलविक्रमः ॥ 97 ॥

Then coming to Bhārata, he becomes free from all diseases and becomes prosperous. He who worships Sāvitrī on the fourteenth day of the black fortnight dwells in region of Brahmā for seven Manvantaras with great eclat and glory.

चिरंजीवी भवेत्सोऽपि ज्ञानवान्संपदायुतः ।
माघस्य शुक्लपंचम्यां पूजयेद्यः सरस्वतीम् ॥ 98 ॥
संयतो भक्तितो दत्त्वा चोपचाराणि षोडश ।
महीयते मणिद्वीपे यावद्ब्रह्म दिवानिशम् ॥ 99 ॥

Coming again to Bhārata he enjoys beauty, unequalled valour, long life, knowledge and prosperity. He who worships on the fifth day of the bright fortnight in the month of Māgha, with his senses controlled and full of devotion, the Devī Sarasvatī with sixteen articles of food, resides in Maṇi Dvīpa for one day and one night of Brahmā.

संप्राप्य च पुनर्जन्म स भवेत्कविपंडितः ।
गां सुवर्णादिकं यो हि ब्राह्मणाय ददाति च ॥ 100 ॥
नित्यं जीवनपर्यंतं भक्तियुक्तश्च भारते ।
गवां लोमप्रमाणाब्दं द्विगुणं विष्णुमंदिरे ॥ 101 ॥

On getting re-birth, he becomes a poet and a learned man. He who daily gives with devotion for his whole life, cow and gold to a Brāhmaṇa dwells in Viṣṇu Loka for twice as many years as there are the numbers of hairs on the bodies of these

cows and plays and jests with Viṣṇu and doing auspicious things he finds pleasure.

मोदते हरिणा सार्धं क्रीडाकौतुकमंगलैः ।
तदन्ते पुनरागत्य राजराजेश्वरो भवेत् ॥ 102 ॥
श्रीमांश्च पुत्रवान्विद्वाञ्ज्ञानवान्सर्वतः सुखी ।

In the end he comes again to this Bhārata and becomes the King of Kings, He becomes fortunate, prosperous, possesses many sons, becomes learned, full of knowledge and happy in every way.

भोजयेद्योऽपि मिष्टान्न ब्राह्मणेभ्यश्च भारते ॥ 103 ॥
विप्रलोमप्रमाणाब्दं मोदते विष्णुमंदिरे ।
ततः पुनरिहागत्य सुखी च धनवान्भवेत् ॥ 104 ॥
विद्वान्सुचिरजीवी च श्रीमानतुलविक्रमः ।

He who feeds a Brāhmaṇa here with sweetmeats goes to Viṣṇu Loka and enjoys there for as many as there are hairs on the body of the Brāhmina. In the end he comes again to Bhārata and becomes happy, wealthy, learned, long lived, fortunate and very powerful.

यो वक्ति वा ददात्येव हरेर्नामानि भारते ॥ 105 ॥
युगं नामप्रमाणं च विष्णुलोके महीयते ।
ततः पुनरिहागत्य स सुखी धनवान्भवेत् ॥ 106 ॥
यदि नारायणक्षेत्रे फलं कोटिगुणं भवेत् ।
नाम्नां कोटिं हरेर्यो हि क्षेत्रे नारायणे जपेत् ॥ 107 ॥
सर्वपापविनिर्मुक्तो जीवन्मुक्तो भवेद्ध्रुवम् ।
न लभेत्स पुनर्जन्म वैकुंठे स महीयते ॥ 108 ॥

He who utters the name of Hari or gives the name (*i.e.* the mantra) of Hari to others, is worshipped in Viṣṇu loka for as many yugas as the number of times, the name or mantra was uttered. Coming again he Bhārata, he becomes happy and wealthy. And if such things be done in Nārāyaṇa Kṣettra, koṭi times the above results ensue. He who repeats the name of Hari koṭi times in Nārāyaṇa Kṣettra, becomes, no doubt, freed of all sins and liberated while living and he will not get rebirth. He lives always in Vaikuṇṭha.

लभेद्विष्णोश्च सारूप्यं न तस्य पतनं भवेत् ।
विष्णुभक्तिं लभेत्सोऽपि विष्णुसारूप्यमाप्नुयात् ॥ 109 ॥
शिवं यः पूजयेन्नित्यं कृत्वा लिंगं च पार्थिवम् ।
यावज्जीवनपर्यंतं स याति शिवमंदिरम् ॥ 110 ॥
मृदो रेणुप्रमाणाब्दं शिवलोके महीयते ।

He gets the Sālokya (the same region) of Viṣṇu, is not liable to fall, becomes a Bhakta of Viṣṇu. He who daily worships the earthen phallic symbol (after making it daily) for his whole life, goes to the Śiva Loka and dwells there for as many years as there are the number of particles of earth.

ततः पुनरिहागत्य राजेंद्रो भारते भवेत् ॥ 111 ॥
शिलां च पूजयेन्नित्यं शिलातोयं च भक्षति ।
महीयते च वैकुण्ठे यावद्वै ब्रह्मणः शतम् ॥ 112 ॥

Getting rebirth he becomes the King of Kings. He who worships daily the Śālagrāma stone and eats the water (after bathing it) is glorified in Vaikuṇṭha for one hundred Brahmā's lives and becomes bron again.

ततो लब्ध्वा पुनर्जन्म हरिभक्तिं च दुर्लभाम् ।
महीयते विष्णुलोके न तस्य पतनं भवेत् ॥ 113 ॥
तपांसि चैव सर्वाणि व्रतानि निखिलानि च ।
कृत्वा तिष्ठति वैकुण्ठे यावदिंद्राश्चतुर्दश ॥ 114 ॥

When he acquires the rare Hari Bhakti and quiting his mortal coil goes to Viṣṇu Loka, whence he is not to return. He who performs all the Tapasyās (asceticism) and observes all the vratas (vows), dwells in Vaikuṇṭha for fourteen Indra's life peroids.

ततो लब्ध्वा पुनर्जन्म राजेंद्रो भारते भवेत् ।
ततो मुक्तो भवेत्पश्चात्पुनर्जन्म न विद्यते ॥ 115 ॥
यः स्नात्वा सर्वतीर्थेषु भुवः कृत्वा प्रदक्षिणाम् ।
स तु निर्वाणतां याति न तज्जन्म भवेद्भुवि ॥ 116 ॥
पुण्यक्षेत्रे भारते च योऽश्वमेधं करोति च ।
अश्वलोममिताब्दं च शक्रस्यार्धासनं भजेत् ॥ 117 ॥

Getting rebirth in Bhārata he becomes the King of Kings and then he becomes liberated. He is not to return any more. He who bathes in all the Tīrthas and makes a journey round the whole world, gets Nirvāṇa. He is not reborn. He who performs the Horse-Sacrifice in this holy land Bhārata enjoys half the Indraship for as many years as there are hairs on the body of the horse.

चतुर्गुणं राजसूयफलमाप्नोति मानवः ।
सर्वेभ्योऽपि मखेभ्यो हि परो देवीमखः स्मृतः ॥ 118 ॥

विष्णुना च कृतः पूर्वं ब्रह्मणा च वरानने ।
शक्रेण महेशेन त्रिपुरासुरनाशने ॥ 119 ॥

He who performs a Rājasūya Sacrifice, gets four times the above result. Of all the sacrifices, the Devī Yajña, or the Sacrifice before the Devī is the Best. O Fair One! Of old, Viṣṇu, Brahmā, Indra and when Tripurāsura was killed, Mahā Deva did such a sacrifice.

शक्तियज्ञः प्रधानश्च सर्वयज्ञेषु सुन्दरि ।
नानेन सदृशो यज्ञस्त्रिषु लोकेषु विद्यते ॥ 120 ॥
दक्षेण च कृतः पूर्वं महान्संभारसंयुतः ।

O Beautiful One! This sacrifices before the Śakti is the highest and best of all the sacrifices. There is nothing like this in the three worlds. This Great Sacrifice was done of yore by Dakṣa when he collected abundant sacrifice materials of all sorts.

बभूव कलहो यत्र दक्षशंकरयाः सति ॥ 121 ॥
शेपुश्च नंदिनं विप्रा नंदी विप्रांश्च कोपतः ।
यद्धेतोर्दक्षयज्ञं च बभंज चन्द्रशेखरः ॥ 122 ॥

And a quarrel ensued on this account between Dakṣa and Śaṅkara. The Brāhmins conducting the sacrifice cursed the Nandī and others. And Nandī cursed the Brāhmaṇas. Mahādeva, therefore, disallowed the going on of sacrifice and brought it to a dead stop.

चकार देवीयज्ञं स पुरा दक्षः प्रजापतिः ।
धर्मश्च कश्यपश्चैव शेषश्चापि च कर्दमः ॥ 123 ॥
स्वायंभुवो मनुश्चैव तत्पुत्रश्च प्रियव्रतः ।
शिवः सनत्कुमारश्च कपिलश्च ध्रुवस्तथा ॥ 124 ॥

Of yore the Prajāpati Dakṣa did this Devī Yajña; it was done also by Dharma, Kaśyapa; Ananta, Kardama, Svāyambhuva Manu, his son Priyavrata, Śiva, Sanat Kumāra, Kapila and Dhruva.

राजसूयसहस्राणां फलमाप्नोति निश्चितम् ।
देवीयज्ञात्परो यज्ञो नास्ति वेदे फलप्रदः ॥ 125 ॥
वर्षाणां शतजीवी च जीवन्मुक्तो भवेद्ध्रुवम् ।
ज्ञानेन तेजसा चैव विष्णुतुल्यो भवेदिह ॥ 126 ॥

The performance of this sacrifice brings fruits equal to performing thousands and thousands of Rājasūya sacrifices. Therefore there is no other sacrifice greater than this Devī Yajña. One becomes surely endowed with a long life of one hundred years and is liberated while living. He becomes equal to Viṣṇu in knowledge, energy, strength, and asceticism. This is as true as anything.

देवानां च यथा विष्णुर्वैष्णवानां च नारदः ।
शास्त्राणां च यथा वेदा वर्णानां ब्राह्मणो यथा ॥ 127 ॥
तीर्थानां च यथा गंगा पवित्राणां शिवो यथा ।
एकादशी व्रतानां च पुष्पाणां तुलसी यथा ॥ 128 ॥
नक्षत्राणां यथा चंद्रः पक्षिणां गरुडो यथा ।
यथा स्त्रीणां च प्रकृती राधा वाणी वसुंधरा ॥ 129 ॥
शीघ्राणां चेंद्रियाणां च चंचलानां मनो यथा ।
प्रजापतीनां ब्रह्मा च प्रजानां च प्रजापतिः ॥ 130 ॥
वृन्दावनं वनानां च वर्षाणां भारतं यथा ।
श्रीमतां च यथा श्रीश्च विदुषां च सरस्वती ॥ 131 ॥
पतिव्रतानां दुर्गा च सौभाग्यानां च राधिका ।
देवीयज्ञस्तथा वत्से सर्वयज्ञेषु भामिनि ॥ 132 ॥
अश्वमेधशतेनैव शक्रत्वं च लभेद्ध्रुवम् ।
सहस्रेण विष्णुपदं संप्राप्तः पृथुरवे च ॥ 133 ॥

O Child! This Devī Yajña is the best and highest of all the sacrifices as Viṣṇu is the highest amongst the Devas; Nārada, amongst the Vaiṣṇavas; the Vedas, amongst all the Śāstras; the Brāhmaṇas amongst all the castes; the Ganges amongst the sacred places of pilgrimages, Śiva amongst the Holy of Holies, the Ekādaśī vow amongst all the Vratas; Tulasī, amongst all the flowers; the Moon, amongst the asterisms; Garuḍa, amongst the birds; Prakṛti, Rādhā, Sarasvatī and Earth amongst the females; the mind, amongst the quick-going and restless senses; Brahmā, amongst the Prajāpatis; Brahmā, amongst all the subjects; Vṛndrāvana, amongst all the forests; Bhārata Varṣa, amongst all the Varṣas; Lakṣmī, amongst the prosperous; Sarasvatī, amongst the learned; Durgā, amongst the chaste; Radhikā, amongst the fortunate. If one hundred horse sacrifices are performed, Indrahood is sure to be obtained.

स्नानं च सर्वतीर्थानां सर्वयज्ञेषु दीक्षणम् ।
सर्वेषां च व्रतानां च तपसां फलमेव च ॥ 134 ॥

पाठे चतुर्णां वेदानां प्रादक्षिण्यं भुवस्तथा ।
फलभूतमिदं सर्वं मुक्तिदं शक्तिसेवनम् ॥ 135 ॥

It is by the influence of bathing in all the Tīrthas, performing all the sacrifices, observing all the Vratas, practising all the austerities, studying all the Vedas circumambulating the whole earth, that this Highest Śakti's service is obtained and this service of Śakti is the direct casue of Mukti (liberation).

पुराणेषु च वेदेषु चेतिहासेषु सर्वतः ।
निरूपितं सारभूतं देवीपादांबुजार्चनम् ॥ 136 ॥
तद्वर्णनं च तद्ध्यानं तन्नामगुणकीर्तनम् ।
तत्स्तोत्रस्मरणं चैव वंदनं जपमेव च ॥ 137 ॥
तत्पादोदकनैवेद्य भक्षणं नित्यमेव च ।
सर्वसम्मतमित्येवं सर्वेप्सितमिदं सति ॥ 138 ॥

To worship the lotus-feet of the Devī is the best and highest, is stated in all the Purāṇas, in all the Vedas, and in all the Itihāsas. To sing the glories of Mūla Prakṛti, to meditate on Her, to chant Her Name and attributes, to remember Her stotras, now down before Her, to repeat Her Name, and to drink daily Her Pādodaka (water after washing Her feet) and the offerings already offered to Her, these are approved of by all; and everyone desires this.

भज नित्यं परं ब्रह्म निर्गुणं प्रकृतिं पराम् ।
गृहाण स्वामिनं वत्से सुखं वस च मंदिरे ॥ 139 ॥
अयं ते कथितः कर्मविपाको मंगलो नृणाम् ।
सर्वेप्सितः सर्वमतस्तत्त्वज्ञानप्रदः परः ॥ 140 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे त्रिंशोऽध्यायः ॥ 30 ॥

So worship, worship this Mūla Prakṛti, Who is of the nature of Brahmā, and, lo! Who is again endowed with Māyā. O Child! Take your husband and live happily with him in your home. O Child! Thus I have described to you the fruition of the Karmas. This is auspicious to every human being, desired by all and approved of by all. The Real Knowledge from this. There is no doubt in this."

Here ends the Thirtieth Chapter of the Ninth Book on the conversation between Sāvitrī and Yama and on the fruition of Karmas in the Great Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXI

On Yama's Giving the Śaktī Mantra to Sāvitrī

श्रीनारायण उवाच

शक्तेरुत्कीर्तनं श्रुत्वा सावित्री यमवक्त्रतः ।
साश्रुनेत्रा सपुलका यमं पुनरुवाच सा ॥ 1 ॥

Nārāyaṇa said: O Nārada! Hearing thus the supreme nature of Mūla Prakṛti from Dharmarāja Yama, the two eyes of Sāvitrī were filled with tears of joy and her whole body was filled with a thrill of rapture, joy and ecstacy.

सावित्र्युवाच

शक्तेरुत्कीर्तनं धर्म सकलोद्धारकारणम् ।
श्रोतॄणां चैव वक्तॄणां जन्ममृत्युजराहरम् ॥ 2 ॥

She again addressed Yama: O Dharmarāja! To sing the glories of Mūla Prakṛti is the only means of saving all. This takes away the old age and death of both the speaker and the hearer.

दानवानां च सिद्धानां तपसां च परं पदम् ।
योगानां चैव वेदानां कीर्तनं सेवनं विभो ॥ 3 ॥
मुक्तित्वममरत्वं च सर्वसिद्धित्वमेव च ।
श्रीशक्तिसेवकस्यैव कलां नार्हति षोडशीम् ॥ 4 ॥
भजामि केन विधिना वद वेदविदां वर ।
शुभकर्मविपाकं च श्रुतं नृणां मनोहरम् ॥ 5 ॥
कर्माशुभविपाकं च तन्मे व्याख्यातुमर्हसि ।

This is the Supreme Place of the Dānavas, the Siddhas, the asceties. This is the Yoga of the yogins and this is studying the Vedas of the Vaidikas. Nothing can compare even to one-sixteenth of the sixteenth parts of the (full) merits of those who are in Śakti's Service; call it Mukti, immortality, or attaining endless Siddhis, nothing can come to it. O Thou, the Foremost of the Knowers of the Vedas!

I have heard by and by everything from Thee. Now describe to me how to worship Mūla Prakṛti and what are the ends of Karmas, auspicious and inauspicious.

इत्युक्त्वा च सती ब्रह्मन्भक्तिनम्रात्मकंधरा ॥ 6 ॥
तुष्टाव धर्मराजं च वेदोक्तेन स्तवने च ।

Thus saying, the chaste Sāvitrī bowed down her head and began to praise Yama in stotras according to the Vedas.

सावित्र्युवाच

तपसा धर्ममाराध्य पुष्करे भास्करः पुरा ॥ 7 ॥
धर्मं सूर्यः सुतं प्राप धर्मराजं नमाम्यहम् ।
समता सर्वभूतेषु यस्य सर्वस्य साक्षिणः ॥ 8 ॥
अतो यन्नामशमनमिति तं प्रणमाम्यहम् ।

She said: "O Dhamarājan! The Sun practised of yore very hard austerities at Puṣkara and worshipped Dharma. On this, Dharma Himself became born of Sūrya as his son. And Thou art that son of Sūrya, the incarnation of Dharma. So I bow down to Thee.

येनांतश्च कृतो विश्वे सर्वेषां जीविनां परम् ॥ 9 ॥
कामानुरूपं कालेन तं कृतातं नमाम्यहम् ।
बिभर्ति दंडं दंडाय पापिनां शुद्धिहेतवे ॥ 10 ॥
नमामि तं दंडधरं यः शास्ता सर्वजीविनाम् ।

Thou art the Witness of all the Jīvas; Thou seest them equally; hence Thy name is Samana. I bow down to Thee. Sometimes Thou by Thy own will takest away the lives of beings. Hence Thy name is Kṛtānta. Obeisance to Thee! Thou holdest the rod to distribute justice and pronounce sentence on them and to destroy the sins of the Jīvas; hence Thy name is Daṇḍadhara; so I bown down to Thee.

Note: Any Jīva, in course of his travelling towards Mukti, can expect to pass through the stage Yamaship; and if he pleases, he can become a Yama.

विश्वं च कलयत्येव यः सर्वेषु च संततम् ॥ 11 ॥
अतीव दुर्निवार्यं च तं कालं प्रणमाम्यहम् ।
तपस्वी ब्रह्मनिष्ठो यः संयमी संजितेन्द्रियः ॥ 12 ॥

At all times Thou destroyest the universe. None can resist Thee. Hence Thou art named Kāla; so obeisance to Thee! Thou art an ascetic, devoted to Brahma, self-controlled, and the distributor of the fruits of Karmas to the Jīvas; Thou restrainest Thy senses. Thou art called Yama. Therefore I bow down to Thee.

जीवानां कर्मफलदस्तं यमं प्रणमाम्यहम् ।
स्वात्मारामश्च सर्वज्ञो मित्रं पुण्यकृतां भवेत् ॥ 13 ॥
पापिनां क्लेशदो यस्तं पुण्यं मित्रं नमाम्यहम् ।
यज्जन्म ब्रह्मणोंऽशेन ज्वलंतं ब्रह्मतेजसा ॥ 14 ॥

Thou art delighted with Thy Own Self; Thou art omniscient; Thou art the Tormentor of the sinners and the Friend of the Virtuous. Hence Thy name is Puṇya Mitra; So I bow down to Thee. Thou art born as a part of Brahmā; the fire of Brahma is shining through Thy body.

यो ध्यायति परं ब्रह्म तमीशं प्रणमाम्यहम् ।
इत्युक्त्वा सा च सावित्री प्रणनाम यमं मुने ॥ 15 ॥
यमस्तां शक्तिभजनं कर्मपाकमुवाच ह ।

Thou dost meditate on Para Brahma, Thou art the Lord. Obeisence to Thee!" O Muni! Thus praising Yama, She bowed down at the feet of Him. Yama gave her the mantra of Mūla Prakṛti. How to worship Her and He began to recite the fruition of good Karmas.

इदं यमाष्टकं नित्यं प्रातरुत्थाय यः पठेत् ॥ 16 ॥
यमात्तस्य भयं नास्ति सर्वपापात्प्रमुच्यते ।
महापापी यदि पठेन्नित्यं भक्तिसमन्वितः ॥
यमः करोति सशुद्धं कायव्यूहेन निश्चितम् ॥ 17 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे
एकत्रिंशोऽध्यायः ॥ 31 ॥

O Nārada! He who recites these eight hymns to Yama early in the morning, getting up from his bed, is freed of the fear of death. Rather he becomes freed of all his sins. So much so, that even if he be a veritable awful sinner and if he recites daily with devotion this Yamāṣṭakam, Yama purifies him thorughly.

Here ends the Thirty-first Chapter of the Ninth Book on the Yama's giving Śaktī Mantra to Sāvitri in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXII

On Various Hells

श्रीनारायण उवाच

मायाबीजं महामन्त्रं प्रदत्त्वा विधिपूर्वकम् ।
कर्माशुभविपाकं च तामुवाच रवेः सुतः ॥ 1 ॥

Nārāyaṇa said: Then, initiating her with the Great Seed, the Ādi Radical Mantra of the Mahā Śakti, Śrī Bhūvaneśvarī *in accordance with due rules,* the son of Sūrya began to recite the various effects of various Karmas, auspicious and inauspicious.

धर्मराज उवाच

शुभकर्मविपाकात्र नरकं याति मानवः ।
कर्माशुभविपाकं च कथयामि निशामय ॥ 2 ॥
नानापुराणभेदेन नामभेदेन भामिनि ।
नानाप्रकारं स्वर्गं च याति जीवः स्वकर्मभिः ॥ 3 ॥

"Never do the persons go to hell when they perform good Karmas; it is only the bad works that lead men to hells. The different Purāṇas narrate various heavens. The Jīvas go to those places as the effects of their various good Karmas.

शुभकर्मविपाकात्र नरकं याति कर्मभिः ।
कुकर्मणा च नरकं यांति नानाविधं नरः ॥ 4 ॥
नरकाणां च कुण्डानि संति नानाविधानि च ।
नानाशास्त्रप्रमाणेन कर्मभेदेन यानि च ॥ 5 ॥

The good Karmas do not lead men to hells; but the bad Karmas do lead them veritably to various hideous hells. In different Śāstras, different hell-pits are ascertained.

विस्तृतानि च मतानि क्लेशदानि च दुःखिनाम् ।
भयंकराणि घोराणि हे वत्से कुत्सितानि च ॥ 6 ॥
षडशींति च कुण्डानि एवमन्यानि संति च ।
निबोध तेषां नामानि प्रसिद्धानि श्रुतौ सति ॥ 7 ॥

Different works lead men to different hells. O Child! Those hell-pits are very wide, deep, painful and tormenting, very horrible and ugly. O these! Eighty-six pits or Kuṇḍas are prominent. Many other Kuṇḍas exist. Now listen to the names of the Kuṇḍas mentioned in the Vedas. Their names are:

वह्निकुण्डं तप्तकुण्डं क्षारकुण्डं भयानकम् ।
विट्कुण्डं मूत्रकुण्डं च श्लेष्मकुण्डं च दुःसहम् ॥ 8 ॥
गरकुण्डं दूषिकुण्डं वसाकुण्डं तथैव च ।
शुक्रकुण्डमसृक्कुंडमश्रुकुण्डं च कुत्सितम् ॥ 9 ॥
कुण्डं गात्रमलानां च कर्णविट्कुण्डमेव च ।
मज्जाकुण्डं मांसकुंडं नक्रकुंड च दुस्तरम् ॥ 10 ॥
लोमकुण्डं केशकुण्डमस्थिकुण्डं च दुस्तरम् ।
ताम्रकुंडं लोहकुण्डं प्रतप्तं क्लेशदं महत् ॥ 11 ॥
चर्मकुण्डं तप्तसुराकुण्डं च परिकीर्तितम् ।
तीक्ष्णकंटककुण्डं च विषोदं विषकुण्डकम् ॥ 12 ॥
प्रतप्तकुंडं तैलस्य कुन्तकुण्डं च दुर्वहम् ।
कृमिकुण्डं पूयकुंडं सर्पकुण्डं दुरन्तकम् ॥ 13 ॥
मशकुण्डं दंशकुण्डं भीमं गरलकुण्डकम् ।
कुण्डं च वज्रदंष्ट्राणां वृश्चिकानां च सुव्रते ॥ 14 ॥
शरकुण्डं शूलकुण्डं खड्गकुण्डं च भीषणम् ।
गोलकुण्डं नक्रकुण्डं काककुंडं शुचास्पदम् ॥ 15 ॥
मन्थानकुण्डं बीजकुण्डं वज्रकुण्डं च दुःसहम् ।
तप्तपाषाणकुण्डं च तीक्ष्णपाषाणकुण्डकम् ॥ 16 ॥
लालाकुण्डं मसीकुण्डं चूर्णकुण्डं तथैव च ।
चक्रकुण्डं वक्रकुण्डं कूर्मकुंडं महोल्बणम् ॥ 17 ॥
ज्वालाकुंडं भस्मकुण्डं दग्धकुण्डं शुचिस्मिते ।

Vahni Kuṇḍa, Tapta Kuṇḍa, Kṣāra Kuṇḍa, Bhayānaka Kuṇḍa, Viṭ Kuṇḍa, Mūtra Kuṇḍa, Śleṣma Kuṇḍa, Gara Kuṇḍa, Dūṣikā Kuṇḍa, Vasā Kuṇḍa, Śukra-Kuṇḍa, Śoṇita Kuṇḍa, Aśrū Kuṇḍa, Gātramala Kuṇḍa, Karṇamala Kuṇḍa, Majjā Kuṇḍa, Māṁsa Kuṇḍa, impassable Nakra Kuṇḍa, Loma Kuṇḍa, Keśa Kuṇḍa, impassable Asthi Kuṇḍa, Tāmra Kuṇḍa, the exceedingly hot and painful Lauha Kuṇḍa (the pit of molten iron). Carma Kuṇḍa, the hot Surā Kuṇḍa, sharp Thorny Kuṇḍa, Viṣa Kuṇḍa, the hot Taila Kuṇḍa, very heavy Astra Kuṇḍa, Kṛmi Kuṇḍa, Pūya Kuṇḍa, terrible Sarpa Kuṇḍa, Maśaka Kuṇḍa, Daṁśa Kuṇḍa, dreadful Garala Kuṇḍa, Vajra Daṁṣṭra Vṛścika Kuṇḍa, Śara Kuṇḍa, Śūla Kuṇḍa, awful Khaḍga Kuṇḍa, Gola Kuṇḍa, Nakra Kuṇḍa,

sorrowful Kāka Kuṇḍa, Manthāna Kuṇḍa, Bīja Kuṇḍa, painful Vajra Kuṇḍa, hot Pāṣāṇa Kuṇḍa, sharp Pāṣāṇa Kuṇḍa. Lālā Kuṇḍa, Masī Kuṇḍa, Cakra Kuṇḍa, Vakra Kuṇḍa very terrible Kūrma Kuṇḍa, Jvālā Kuṇḍa, Bhasma Kuṇḍa, Dagdh Kuṇḍa, and others.

तप्तसूचीमसिपत्रं क्षुरधं सूचिकामुखम् ॥ 18 ॥
गोकामुखं नक्रमुखं गजदंशं च गोमुखम् ।
कुम्भीपाकं कालसूत्रं मत्स्योदं कृमितन्तुकम् ॥ 19 ॥
पांसुभोज्यं पाशवेष्टं शूलप्रोतं प्रकम्पनम् ।
उल्कामुखमंधकूपं वेधनं ताडनं तथा ॥ 20 ॥
जालरंधं देहचूर्णं दलनं शोषणं कषम् ।
शूर्पं ज्वालामुखं चैव धूमांधं नागवेष्टनम् ॥ 21 ॥

Besides these, there are the Taptasūcī, Asipatra, Kṣuradhāra, Sūcīmukha, Gokhāmūkha, Kūmbhīpāka, Kālasūtra, Matsyoda, Kṛmi Kantuka, Pāmśubhojya, Pāśavesṭa, Śūlaprota, Prakampana Ulkāmakha, Andhakūpa, Vedhana, Tāḍana, Jālarandhra, Dehacūrṇa, Dalana, Śoṣaṇa, Kaṣa, Śūrpa, Jvālāmūkha, Dhūmāndha, Nāgaveṣṭana and various others.

कुण्डान्येतानि सावित्रि पापिनां क्लेशदानि च ।
नियुतैः किंकरगणै रक्षितानि च संततम् ॥ 22 ॥
दण्डहस्तैः पाशहस्तैर्मदमत्तैर्भयंकरैः ।
शक्तिहस्तैर्गदाहस्तैरसिहस्तैः सुदारुणैः ॥ 23 ॥

O Sāvitrī! These Kuṇḍas give much pain and torment greatly the sinners; they are under the constant watch of innumerable servants. They hold rods in their hands; some of them have nooses; others hold clubs, Śaktis, awful scimitars; they are fierce fanatics, maddened with vanity.

तमोयुक्तैर्दयाहीनैरनिवार्यैश्च न सर्वतः ।
तेजस्विभिश्च निःशंकैराताम्रपिंगलोचनैः ॥ 24 ॥
योगयुक्तैः सिद्धियुक्तैर्नानारूपधरैर्भटैः ।
आसन्नमृत्युभिर्दृष्टैः पापिभिः सर्वजीविभिः ॥ 25 ॥

All are filled with Tamoguṇas, merciless, irresistible, energetic, fearless and tawny-eyed (like copper). Some of them are Yogīs; some are Siddhas, they assume various forms. When the sinners are about to die, they see these servants of Yama.

स्वकर्मनिरतैः सर्वैः शाक्तैः सौरैश्च गाणपैः ।
अदृश्यैः पुण्यकृद्भिश्च सिद्धैर्योगिभिरेव च ॥ 26 ॥
स्वधर्मनिरतैर्वापि विततैर्वा स्वतन्त्रकैः ।
बलवद्भिश्च निःशंकैः स्वप्नदृष्टैश्च वैष्णवैः ॥ 27 ॥
एतत्ते कथितं साध्वि कुण्डसंख्यानिरूपणम् ।
येषां निवासो यत्कुण्डे निबोध कथयामि ते ॥ 28 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नारदनारयणसंवादे द्वात्रिंशोऽध्यायः ॥ 32 ॥

But those who do their own duties, who are Śāktas, Sauras, or Gāṇapatyas or those who are virtuous Siddha Yogīs, they never see the servants of Yama. Those who are engaged in their own Dharmas, who are possessed of wisdom, who are endowed with knowledge, who are mentally strong, who are untouched by fear, who are endowed with the feelings of the Devas, and those who are real Vaiṣṇavas, they never see these servants of Yama. O Chaste One! Thus I have enumerated to you the Kuṇḍas. Now hear who live in the Kuṇḍas."

Here ends the Thrity-second Chapter of the Ninth Book on the enumeration of various hells for sinners in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXIII

On the Descriptions of Different Sinners

धर्मराज उवाच

हरिसेवारतः शुद्धो योगसिद्धो व्रती सति ।
तपस्वी ब्रह्मचारी च न याति नरकं ध्रुवम् ॥ 1 ॥

Dharmarājan said: "Those that are in Hari's service, pure, the Siddhas in Yoga (those that have attained success in Yoga), the performers of Vratas

(vows), the chaste, the ascetics, the Brahmacārīs never go to hells. There is no doubt in this.

कटुवाचा बांधवांश्च बललेपेन यो नरः ।
दग्धान्करोति बलवान्वह्निकुंडं प्रयाति सः ॥ 2 ॥
स्वगात्रलोममानाब्दं तत्र स्थित्वा हुताशने ।
पशुयोनिमवाप्नोति रौद्रदग्धां त्रिजन्मनि ॥ 3 ॥

Those persons that are proud of their strong positions and who use very harsh burning words to their friends, they go to Vahni Kuṇḍa and live there for as many years as there are hairs on his body; next they attain animal births for three births and get themselves scorched under the strong heat of the Sun.

ब्राह्मणं तृषितं तप्तं क्षुधितं गृहमागतम् ।
न भोजयति यो मूढस्तप्तकुण्डं प्रयाति सः ॥ 4 ॥
तत्र तल्लोममानं च वर्षं स्थित्वा च दुःखदे ।
तप्तस्थले वह्निकल्पे पक्षी च सप्तजन्मसु ॥ 5 ॥

He goes to the Tapta Kuṇḍa hell who does not entertain any Brāhmaṇa guest with any eatables who comes to his house hungry and thirsty. He lives there for as many years as there are hairs on his body and he has to sleep on a bed of fire, very tormenting. Then he will have to be born for seven births as birds.

रविवारे च संक्रांत्याममायां श्राद्धवासरे ।
वस्त्राणां क्षारसंयोगं करोति केवलं नरः ॥ 6 ॥
स याति क्षारकुंडं च सूत्रमानाब्दमेव च ।
स व्रजेद्रजकीं योनिं सप्तजन्मसु भारते ॥ 7 ॥

If anybody washes any clothing with any salt on Sunday, or on the day of Saṅkrānti (when the Sun enters another sign), or on any new-moon day or on any Śrāddha day (when funeral ceremonies are performed), he will have to go to the Kṣāra Kuṇḍa hell where he remains for as many years as there are threads in that clothing and finally he becomes born for seven births as a veritable washerman.

मूलप्रकृतिनिंदां यः कुरुते मानवाधमः ।
वेदनिन्दां शास्त्रनिंदां पुराणानां तथैव च ॥ 8 ॥
ब्रह्मविष्णुशिवादीनां तथा निंदापरो जनः ।
गौरीवाण्यादिदेवीनां तथा निंदापरो जनः ॥ 9 ॥
सर्वे ते निरये यांति तस्मिन्कुंडे भयानके ।
नातः परतरं कुण्डं दुःखदं तु भविष्यति ॥ 10 ॥

The wretch that abuses Mūla Prakṛti, the Vedas, the Śāstras, Purāṇas, Brahmā, Viṣṇu, Śiva and the other Devas, Gaurī, Lakṣmī, Sarasvatī and the other Devīs, goes to the hell named Bhayānaka Narakakuṇḍa. There is no other hell more tormenting than this.

तत्र स्थित्वाऽनेककल्पं सर्पयोनिं व्रजेत्पुनः ।
देवीनिंदापराधस्य प्रायश्चित्तं न विद्यते ॥ 11 ॥
स्वदत्तां परदत्तां वा वृत्तिं च सुरविप्रयोः ।
षष्टिवर्षसहस्राणि विट्कुण्डं च प्रयाति सः ॥ 12 ॥

The sinners live here for many Kalpas and ultimately become serpents. There is no sin greater than the abuse of the Devī.

तावंत्येव च वर्षाणि विड्भोजी तत्र तिष्ठति ।
षष्टिअवर्षसहस्राणि विट्कृमिश्च पुनर्भुवि ॥ 13 ॥

There is no expiation for it. So one ought never to abuse the Devī. If one discontinues the allowances given by oneself or other persons to the Devas or Brāhmaṇas, one goest to Viṣṭhā Kuṇḍa and has to eat the faeces there for sixty thousand years and finally to be born in Bhārata as worms in faeces the same number of years.

परकीयतडागे च तडागं यः करोति च ।
उत्सृजेद्दैवदोषेण मूत्रकुण्डं प्रयाति सः ॥ 14 ॥
तद्रेणुमानवर्षं च तद्भोजी तत्र तिष्ठति ।
पुनः पूर्णशताब्दं च स वृषो भारते भवेत् ॥ 15 ॥

If any person without the owner's permission digs another's tank dried of water, or makes water in the water of any tank, he goes to Mūtra Kuṇḍa and drinks urine for as many years as there are the particles in that tank. Then he becomes born in this Bhārata as an ox for one hundred years.

एकाकी मिष्टमश्नाति श्लेष्मकुण्डं प्रयाति च ।
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ॥ 16 ॥
ततः पूर्णशताब्दं च स प्रेतो भारते भवेत् ।
श्लेष्ममूत्रपरं चैव पूयं भुंक्ते ततः शुचिः ॥ 17 ॥

If any person eats good things himself without

giving any portion thereof to the number of his family, he goest to Śleṣma Kuṇḍa where he eats phlegm, for full one hundred years. Then he becomes born as Preta (disembodied spirits) in this Bhārata for hundred years and drinks phlegm, urine and puss; then he becomes pure.

पितरं मातरं चैव गुरुं भार्यां सुतं सुताम् ।
यो न पुष्णात्यनाथं च गरकुंडं प्रयाति सः ॥ 18 ॥
पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ।
ततो व्रजेद्भूतयोनिं शतवर्षं ततः शुचिः ॥ 19 ॥

He who does not support his father, mother, spiritual teacher, wife, sons, daughters and the helpless persons, goes to Gara Kuṇḍa where he eats poison for full one hundred years. Finally he becomes born and wanders as Bhūtas (disembodied spirits). Then he becomes pure.

दृष्ट्वाऽतिथिं वक्रचक्षुः करोति यो हि मानवः ।
पितृदेवास्तस्य जलं न गृह्णन्ति च पापिनः ॥ 20 ॥
यानि कानि च पापानि ब्रह्महत्यादिकानि च ।
इहैव लभते चांते दूषिकाकुंडमाव्रजेत् ॥ 21 ॥

He who becomes angry and shrinks his eyes at the sight of a guest who has come to his house offered the Devas or Pitṛs, who do not accept the water offered to them by that villain. On the contrary, he earns all the sins of Brahmahatyā (murder of a Brāhmin and so forth) and finally goes to Dūṣikākuṇḍa where he remains for one hundred years and eats polluted things.

पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ।
ततो व्रजेद्भूतयोनिं शतवर्षं ततः शुचिः ॥ 22 ॥
दत्त्वा द्रव्यं च विप्राय चान्यस्मै दीयते यदि ।
स तिष्ठति वसाकुंडे तद्भोजी शतवत्सरम् ॥ 23 ॥

Then wandering as Bhūtas for one hundred years he becomes purified. If anybody makes a gift of any article to a Brāhmin and then again gives that article to a different man, he goes to Vasā Kuṇḍa where he eats marrows for one hundred years.

कृकलासो भवेत्सोऽपि भारते सप्तजन्मसु ।
ततो भवेन्महारौद्रो दरिद्रोऽल्पायुरेव च ॥ 24 ॥
पुमांसं कामिनी वापि कामिनीं वा पुमानथ ।
या शुक्रं पाययत्येव शुक्रकुंडं प्रयाति सः ॥ 25 ॥

The he has to roam about in India for seven as a Kṛkalāsa (lizard) and finally the becomes born as a very poor man with a very short life. If any woman or any man makes another of a different sex eat semen, out of passion, he goes to Śukra Kuṇḍa where he drinks semen for one hundred years.

पूर्णमब्दशतं चैव तद्भोजी तत्र तिष्ठति ।
कृमियोनिं शताब्दं च व्रजेद्भूत्वा ततः शुचिः ॥ 26 ॥
संताड्य च गुरुं विप्रं रक्तपातं च कारयेत् ।
स च तिष्ठत्यसृक्कुण्डे तद्भोजी शतवत्सरम् ॥ 27 ॥

Then he crawls about as worms for one hundred years. And then he gets purified. If anybody beats a Brāhmaṇa who is a family preceptor and causes his blood to come out, he will have to go to Rakta Kuṇḍa where he has to drink blood for one hundred years.

ततो लभेद्व्याघ्रजन्म सप्तजन्मसु भारते ।
ततः शुद्धिमवाप्नोति मानवश्च क्रमेण ह ॥ 28 ॥
योऽश्रु त्यजन्तं गायंतं भक्तं दृष्ट्वा सगद्गदम् ।
श्रीकृष्णगुणसंगीते हसत्येव हि यो नरः ॥ 29 ॥
स वसेदश्रुकुण्डे च तद्भोजी शतवर्षकम् ।
ततो भवेच्च चांडालस्त्रिजन्मनि ततः शुचिः ॥ 30 ॥

Finally he has to roam about for seven births in India as tigers; then he becomes pure by degrees. If any body mocks and laughs at any devotee of Kṛṣṇa who sings with rapt consciousness and sheds tears of joy, he will have to go to Aśru Kuṇḍa where he drinks tears for one hundred years.

करोति शठतां तद्वन्नित्यं सुहृदि यो नरः ।
कुण्डं गात्रमलानां च स प्रयाति शताब्दकम् ॥ 31 ॥
ततः सा गार्दभीं योनिमवाप्नोति त्रिजन्मनि ।
त्रिजन्मनि च शार्गालीं ततः शुद्धो भवेद्ध्रुवम् ॥ 32 ॥

Then he has to roam as a Cāṇḍāla for three births and then he becomes pure. He who always cheats his friends, lives for one hundred years in Gātramala Kuṇḍa. Then roaming about for three births as an ass and for three births as a fox concurrently, he becomes purified.

बधिरं यो हसत्येव निंदत्येवाभिमानतः ।
स वसेत्कर्णविट्कुण्डे तद्भोजी शतवत्सरम् ॥ 33 ॥

ततो भवेत्स वधिरो दरिद्रः सप्तजन्मसु ।
सप्तजन्मन्यंगहीनस्ततः शुद्धिं लभेद्ध्रुवम् ॥ 34 ॥

Out of vanity, if anybody jests at a deaf person, he goes to Karṇamalakuṇḍa where he eats for one hundred years the wax of the ear. Next he comes to the earth as a deaf and a very poor man for seven births, when at last he gets purified.

लोभात्स्वभरणार्थाय जीवितं हंति यो नरः ।
मज्जाकुंडे वसेत्सोऽपि तद्भोजी लक्षवत्सरम् ॥ 35 ॥
ततो भवेच्च शशको मीनश्च सप्तजन्मसु ।
त्रिजन्मनि वराहश्च कुक्कुटः सप्तजन्मसु ॥ 36 ॥

If any body commits murder out of greed to support his family, he goes to the hell Majjākuṇḍa where he eats marrow for one lakh years. Next he becomes a fish for seven births, for seven births he becomes a mosquitto, for three births he becomes a boar, for seven births he becomes a cock, deer and other animals concurrently; at last he gets purified.

एणादयश्च कर्मभ्यस्ततः शुद्धिं लभेद्ध्रुवम् ।
स्वकन्यापालनं कृत्वा विक्रीणाति च यो नरः ॥ 37 ॥
अर्थलोभान्महामूढो मांसकुण्डं प्रयाति सः ।
कन्यालोमप्रमाणाब्दं तद्भोजी तत्र तिष्ठति ॥ 38 ॥

If any stupid person sells the daughter whom he has supported, out of greed for money, he goes to Māṁsa kuṇḍa and lives there for as many years as there are hairs on her body.

तस्य दण्डप्रहारं च कुर्वन्ति यमकिंकराः ।
मांसभारं मूर्ध्नि कृत्वा रक्तभारं लिहेत्क्षुधा ॥ 39 ॥

The Yama's servants beat him with their clubs. His head becomes overloaded with the burden of the flesh; and, out of hunger, he licks the blood coming out of his head.

ततो हि भारते पापी कन्याविट्कृमिगो भवेत् ।
षष्टिवर्षसहस्राणि व्याधश्च सप्तजन्मसु ॥ 40 ॥
त्रिजन्मनि वराहश्च कुक्कुटः सप्तजन्मसु ।
मंडूको हि जलौकाश्च सप्तजन्मसु भारते ॥ 41 ॥

Next that sinner comes to Bhārata and for sixty years becomes a worm in any daughter's faesces for seven births he becomes a hunter; for three births, a boar; for seven births, cock; for seven births, frog; for seven births, leech; and for seven births, crow; when he gets purified.

सप्तजन्मसु काकश्च ततः शुद्धिं लभेद्ध्रुवम् ।
व्रतानामुपवासानां श्राद्धादीनां च संगमे ॥ 42 ॥
करोति यः क्षौरकर्म सोऽशुचिः सर्वकर्मसु ।
स च तिष्ठति कुण्डं च नखादीनां च सुंदरि ॥ 43 ॥

One who shaves on the day of observing vows, fasting and funeral ceremony day, becomes impure and unfit to do any action, and, in the end, he goes to the Nakha Kuṇḍa where he receives blows of clubs and eats nails for one hundred Deva years.

तद्दैवदिनमानाब्दं तद्भोजी दंडताडितः ।
सकेशं पार्थिवं लिंगं यो वाऽर्चयति भारते ॥ 44 ॥
स तिष्ठति केशकुण्डे मृद्रेणुमानवर्षकम् ।
तदन्ते यावनीं योनिं प्रयाति हरकोपतः ॥ 45 ॥

If anybody worships, out of carelessness, the earthen Śiva phallic symbol with any hairs on it, he goes to the hell Keśa Kuṇḍa where he remains for as many years as there are particles in that hair; then he gets to the yoni (womb) of a Yāvanānī (a Mleccha woman) out of Hara's wrath.

शताब्दाच्छुद्धिमाप्नोति राक्षसः स भवेद्ध्रुवम् ।
पितॄणां यो विष्णुपदे पिंडं नैव ददाति च ॥ 46 ॥
स च तिष्ठत्यस्थिकुण्डे स्वलोमाब्दं महोल्बणे ।
ततः सुयोनिं संप्राप्य कुखंजः सप्तजन्मसु ॥ 47 ॥

After one hundred years he becomes freed from that and then he becomes a Rākṣasa; there is no doubt in this. He who does not offer Piṇḍas to the Viṣṇupāda in honour of his Pitṛs at Gayā goes to the hell Asthikuṇḍa where he remains for as many years as there are dirts on his body. Then he becomes a man; but for seven births he becomes lame and poor. Then he gets purified.

भवेन्महादरिद्रश्च ततः शुद्धो हि देहतः ।
यः सेवते महामूढो गुर्विणीं च स्वकामिनीम् ॥ 48 ॥
प्रतप्ते ताम्रकुण्डे च शतवर्षं स तिष्ठति ।
अवीरान्नं च यो भुंक्ते ऋतुस्नातान्नमेव च ॥ 49 ॥

The stupid man who commits outrage and violence on his pregnant wife, resides for one

hundred years in the hot Tāmra Kuṇḍa (where coppers are in a molten condition). He who takes the food of a childless widow and the same of any woman that has just bathed after menstruation goes for one hundred years to the hot Lauha Kuṇḍa (where iron is in a molten condition).

लोहकुण्डे शताब्दं च स च तिष्ठति तप्तके ।
स व्रजेद्रजकीं योनिं काकानां सप्तजन्मसु ॥ 50 ॥

For seven births he becomes then a crow and for seven births he becomes born of washerwoman, full of sores and boils, and poor. Then he gets purified.

महाव्रणी दरिद्रश्च ततः शुद्धो भवेन्नरः ।
यो हि चर्माक्तहस्तेन देवद्रव्यमुपस्पृशेत् ॥ 51 ॥
शतवर्षप्रमाणं च चर्मकुण्डे स तिष्ठति ।
यः शूद्रेणाभ्यनुज्ञातो भुंक्ते शूद्रान्नमेव च ॥ 52 ॥
स च सप्त सुराकुंडे शताब्दं तिष्ठति द्विजः ।
ततो भवेच्छूद्रयाजी ब्राह्मणः सप्तजन्मसु ॥ 53 ॥
शूद्रश्राद्धान्नभोजी च ततः शुद्धो भवेद्ध्रुवम् ।

If one touches the things of the Devas after touching skins or impure hydes, one remins in the Carma Kuṇḍa for full one hundred years. If any Brāhmin eats a Śūdra's food, requested by him, he lives for one hundred years in the hot Surā Kuṇḍa. Then for seven births he performs, the funeral rites for a Śūdra; at last he becomes pure.

वागदुष्टः कटुको वाचा ताडयेत्स्वामिनं सदा ॥ 54 ॥
तीक्ष्णकंटककुण्डे स तद्भोजी तत्र तिष्ठति ।
ताडितो यमदूतेन दण्डेन च चतुर्गुणम् ॥ 55 ॥

If any foul-mouthed person uses always harsh and filthy language to his master, he will have to go to Tīkṣna Kaṇṭaka Kuṇḍa where he eats thorns.

तत उच्चैःश्रवा सप्तजन्मस्वेव ततः शुचिः ।
विषेण जीवनं हंति निर्दयो यो हि मानवः ॥ 56 ॥
विषकुण्डे च तद्भोजी सहस्राब्दं च तिष्ठति ।
ततो भवेन्नृपघाती च व्रणी च शतजन्मसु ॥ 57 ॥

Besides, the Yama's servants give severe beatings to him with their clubs. For seven births he will have to become horses when he gets purified. If any man ministers poison to another and so takes away his life, he will have to remain for endless years in Viṣakuṇḍa, where he will have to eat poison.

सप्तजन्मसु कुष्ठी च ततः शुद्धो भवेद्ध्रुवम् ।
दण्डेन ताडयेद्गां हि वृषं च वृषवाहकः ॥ 58 ॥
भृत्यद्वारा स्वतन्त्रो वा पुण्यक्षेत्रे च भारते ।
प्रतप्ते तैलकुंडेऽग्नौ स तिष्ठति चतुर्युगम् ॥ 59 ॥
गवां लोमप्रमाणाब्दं वृषो भवति तत्परम् ।

Then he will have to pass for one hundred years as a murderer Bhilla, full of sores and boils, and for seven births he will have to be a leper when at last he gets purified. Being born in this holy land Bhāratavarṣa, if any man strikes a cow with a rod or any driver does so whether by himself or by his servant, he will have to dwell certainly in the hot Lauha Kuṇḍa for four yugas. He will have to pass as many years as a cow as there are hairs on that cow when ultimately he gets purified.

कुन्तेन हंति यो जीवं वह्निलोहेन हेलया ॥ 60 ॥
कुन्तकुंडे वसेत्सोऽपि वर्षाणामयुतं सति ।
ततः सुयोनिं संप्राप्य चोदरे व्याधिसंयुतः ॥ 61 ॥

If any body strikes any other body with a red-out iron dart (Kunta weapon), he will have to dwell in the Kunta Kuṇḍa for ayuta years. Then he will have to remain for one birth in a good womb, with a diseased constitution, when ultimately he will be purified.

जन्मनैकेन क्लेशेन ततः शुद्धो भवेन्नरः ।
यो भुंक्ते च वृथा मांसं मांसलोभी द्विजाधमः ॥ 62 ॥
हरेरनैवेद्यभोजी कृमिकुण्डं प्रयाति सः ।
स्वलोममानवर्षं च तद्भोजी तत्र तिष्ठति ॥ 63 ॥

If any Brāhmin villain eats, out of greed, any flesh (not sacrificed before the goddess) or anything not offered to Hari, he will have to remain in the Kṛmi Kuṇḍa where he eats those things for as many years as there are hairs on his body.

ततो भवेन्म्लेच्छनातिस्त्रिजन्मनि ततो द्विजः ।
ब्राह्मणः शूद्रयाजी च शूद्रश्राद्धान्नभोजकः ॥ 64 ॥
शूद्राणां शबदाही च पूयकुण्डे वसेद्ध्रुवम् ।
यावल्लोमप्रमाणाब्दं यमदण्डेन सुव्रते ॥ 65 ॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति ।

Then he will have to pass for three births as Mlecchas when ultimately he becomes born in a Brāhmin family. If any Brāhmin performs the Śrāddha of a Śūdra, eats the food pertaining to a Śrāddha of a Śūdra or burns the dead body of a Śūdra, he will have to dwell certainly in Pūya Kuṇḍa, where, being beaten by the rod of Yama, he eats the puss, etc., for as many years as there are hairs on his body.

ततो भारतमागत्य स शूद्रः सप्तजन्मसु ॥ 66 ॥
महारोगी दरिद्रश्च वधिरो मूक एव च ।
कृष्णं पद्मं च के यस्य तं सर्पं हंति यो नरः ॥ 67 ॥
स्वलोममानवर्षं च सर्पकुण्डं प्रयाति सः ।
सर्पेण भक्षितः सोऽथ यमदूतेन ताडितः ॥ 68 ॥
वसेच्च सर्पविड्भोजी ततः सर्पो भवेद्ध्रुवम् ।
ततो भवेन्मानवश्च स्वल्पायुर्दद्रुसंयुतः ॥ 69 ॥

Then he becomes reborn in this Bhārata as one greatly diseased, poor, deaf and dumb and ultimately he will have to roam for seven births as a Śūdra. He who kills a black serpent on whose hood there is the lotus mark, lives in Sarpa Kuṇḍa for as many years as there are hairs on his body and he is bitten by serpents there and beaten by the servants of Yama and eats the excrescences of snakes and finally becomes born as a serpent.

महाक्लेशेन तन्मृत्युः सर्पेण भक्षिताद्ध्रुवम् ।
विधिप्रदत्त जीव्यांश्च क्षुद्रजंतूंश्च हंति यः ॥ 70 ॥

Then he becomes a man shortlived and having the cuticaneous disease and ringworm. And his death also comes out of snake-bite.

स दशमशयोः कुण्डे जन्तुमानाब्दमेव च ।
दिवानिशं भक्षितस्तैरनाहारश्च शब्दवान् ॥ 71 ॥
हस्तपादादिवद्धश्च यमदूतेन ताडितः ।
ततो भवेत्क्षुद्रजन्तुर्जातिश्च यावनी भवेत् ॥ 72 ॥
ततो भवेन्मानवश्च सोऽङ्गहीनस्ततः शुचिः ।
यो मूढो मधुमश्नाति हत्वा च मधुमक्षिकाः ॥ 73 ॥
स एव गारले कुण्डे जीवमानाब्दकं वसेत् ।
भक्षितो गरलैर्दग्धो मम दूतेन ताडितः ॥ 74 ॥

He who kills mosquittoes and other small fanged-animals, that earn their substance rightly and pass so their lives, goes to Daṁśa maśa Kuṇda where he is eaten by mosquittoes and other fanged-creatures and lives there without food and crying, weeping, for as many years as the numbers of lives destroyed. Besides the Yama's servants tie his hands and feet and beat him.

ततो हि मक्षिकाजातिस्ततः शुद्धो भवेन्नरः ।
दंडं करोत्यदंड्ये च विप्रे दंडं करोति च ॥ 75 ॥
स कुंडं वज्रदंष्ट्राणां कीटानां याति सत्वरम् ।
स तल्लोमप्रमाणाब्दं तत्र तिष्ठत्यहर्निशम् ॥ 76 ॥

Then he becomes born as flies ultimately he becomes purified. He who beats and chastises any man not fit to be chastised and beaten and as well as a Brāhmaṇa, goes to Vajra Daṁṣṭra Kuṇḍa, full of worms, and lives there day and night for as many years as there are the number of hairs on the chastised person.

शब्दकृद्भक्षितस्तैस्तु मम दूतेन ताडितः ।
करोति रोदनं भद्रे हाहाकारं क्षणे क्षणे ॥ 77 ॥
पुनः सूकरयोनौ च जायते सप्तजन्मसु ।
त्रिजन्मनि काकयोनौ ततः शुद्धो भवेन्नरः ॥ 78 ॥

When he is bitten by the worms and beaten by Yama's servants, he cries sometimes, weeps sometimes, and becomes very miserable. Next he is reborn as a crow for seven births when ultimately he gets purified.

अर्थलोभेन यो मूढः प्रजादण्डं करोति सः ।
वृश्चिकानां च कुंडं च तल्लामाब्दं वसेद्ध्रुवम् ॥ 79 ॥
ततो वृश्चिकजातिश्च सप्तजन्मसु भारते ।
ततो नरश्चांगहीनो व्याधिशुद्धो भवेद्ध्रुवम् ॥ 80 ॥

If any foolish king punishes and gives trouble to his subjects out of greed of money, he goes to Vṛścika Kuṇḍa where he lives for as many years as there are hairs on the bodies of his subjects. There is no doubt in this. Finally he becomes born in this Bhārata as a scorpion; then a man diseased and defective in limbs, when ultimately he becomes freed of his sins.

ब्राह्मणः शस्त्रधारी यो ह्यन्येषां धावको भवेत् ।
संध्याहीनश्च यो विप्रो हरिभक्तिविहीनकः ॥ 81 ॥

स तिष्ठति स्वलोमाब्दं कुंडेषु च शरादिषु ।
विद्धः शरादिभिः शश्वत्ततः शुद्धो भवेन्नरः ॥ 82 ॥

If any Brāhmin carries or raises weapons, washes the clothes of others who do not perform Sandhyās and abandons his devotion to Hari, he lives in Sarādi Kuṇḍa for as many years as there are hairs on his body; he is, then, pierced by arrows. Finally he becomes purified.

कारागारे सांधकारे प्रणिहंति प्रजाश्च यः ।
प्रमत्तः स्वस्य दोषेण गोलकुंडं प्रयाति सः ॥ 83 ॥
स पंकतप्ततोयात्तं सांधकारं भयंकरम् ।
तीक्ष्णदंष्ट्रैश्च कीटैश्च संयुक्तं गोलकुंडकम् ॥ 84 ॥

If any king maddened by his own folly and fault, shuts his subjects in a dark cell and kills them, then he will have to go to a dreadful dark hell filled with worms having fanged teeth and covered with dirt. This hell is named Gola Kuṇḍa.

क्रीटैर्विद्धो वसेत्तत्र प्रजालोमाब्दमेव च ।
ततो भवेत्प्रजाभृत्यस्ततः शुद्धो भवेत्क्रमात् ॥ 85 ॥

He lives there bitten by insects for as many years as there are hairs on the bodies of his subjects. Finally he becomes a slave of those subjects, when he gets purified.

सरोवरादुत्थितांश्च नक्रादीन्हंति यो नरः ।
नक्रकंटकमानाब्दं नक्रकुंडं प्रयाति सः ॥ 86 ॥
ततो नक्रादिजातीयो भवेन्नक्रादिषु ध्रुवम् ।
ततः सद्यो विशुद्धो हि दंडेनैव पुनः पुनः ॥ 87 ॥

If anybody kills the sharks and crocodiles, etc., that rise out of the water spontaneously, he will have to remain, then, in Nakra Kuṇḍa for as many years as there are thorns or edged points on those animals. Then he will have to be born as crocodiles, etc., for some time, when he will be purified.

वक्षःश्रोणीस्तनास्यं च यः पश्यति परस्त्रियाः ।
कामेन कामुको यो हि पुण्यक्षेत्रे च भारते ॥ 88 ॥

If any man, overpowered with lust, sees another's wife's uncovered breast, loins, and face, he will have to remain in Kāka Kuṇḍa for as many years as there are hairs in his own body.

स वसेत्काकतुंडे च काकैः संचूर्णलोचनः ।
ततः स्वलोममानाब्दं भवेद्दग्धस्त्रिजन्मनि ॥ 89 ॥

स्वर्णस्तेयी च यो मूढो भारते सुरविप्रयीः ।
स च मंथानकुंडे वै स्वलोमाब्दं वसेद्ध्रुवम् ॥ 90 ॥

Here the crows take out his eyes. Finally for three births he gets himself burned by Fire when he becomes pure. He who steals in India the gold of the Devas and the Brāhmaṇas, dwells certainly in Manthāna Kuṇḍa for as many years as there are hairs on his body.

ताडितो यमदूतेन मंथानैश्छन्नलोचनः ।
तद्विड्भोजी च तत्रैव ततश्चांधस्त्रिजन्मनि ॥ 91 ॥
सप्तजन्म दरिद्रश्च महाक्रूरश्च पातकी ।
भारते स्वर्णकारश्च स च स्वर्णवणिक्ततः ॥ 92 ॥

My servants give him good beatings, and cudgellings; his eyes are covered by Manthāna Daṇḍa insects (or animals) and he eats their dirty faeces. Then he is reborn as a man but for three births he becomes blind and for seven births he becomes very poor, cruel, and a sinful goldsmith and then he is born a Svarṇavaṇik (Sonār bene).

यो भारते ताम्रचौरो लोहचौरश्च सुंदरि ।
स च स्वलोममानाब्दं बीजकुंडं प्रयाति सः ॥ 93 ॥
तत्रैव बीजविड्भोजी बीजैश्च छन्नलोचनः ।
ताडितो यमदूतेन ततः शुद्धो भवेन्नरः ॥ 94 ॥
भारते देवचोरश्च रेवद्रव्यापहारकः ।
स दुस्तरे वज्रकुंडे स्वलोमाब्दं वसेद्ध्रुवम् ॥ 95 ॥

O Fair One! He who steals in India copper or iron, silver or gold, dwells in Bīja Kuṇḍa for as many years as there are hairs on his body. There the Bījas (a kind of insect) cover his eyes and he eats the ex-crescences of those insects. My messengers torment him. Finally he gets purified. If any body steals in India any Devatā or the articles of a Devatā, he dwells in Vajra Kuṇḍa for as many years as there are hairs on his body. There his body gets burnt up. My messengers torment him and he cries and weeps and remains without any food. Then he gets purified.

देहदग्धोऽपि तद्वज्रैरनाहारश्च शब्दकृत् ।
ताडितो यमदूतैश्च ततः शुद्धो भवेन्नरः ॥ 96 ॥
रौप्यगव्यांशुकानां च यश्चौरः सुरविप्रयोः ।
तप्तपोषाणकुंडे स स्वलोमाब्दं वसेद्ध्रुवम् ॥ 97 ॥

त्रिजन्मनि च कृष्णोऽपि श्वेतरूपस्त्रिजन्मनि ।
जन्मैकं श्वेतचिह्नश्च ततोऽन्ये श्वेतपक्षिणः ॥ 98 ॥

If any body steals the metal gold or silver, cows, or garments of any Deva or a Brāhmaṇa, certainly he dwells in hot Pāṣāṇa Kuṇḍa for as many years as there are hairs an his body. Next for three births he becomes a tortoise and all sorts of white birds. Finally for three births he becomes a leper and for one birth he becomes a man with white marks on his body.

ततो रक्तविकारी च शूली तै मानवो भवेत् ।
सप्तजन्मसु चाल्पायुस्ततः शुद्धो भवेन्नरः ॥ 99 ॥
रैतं कांस्यमयं पात्रं यो हरेद्देवविप्रयोः ।
तीक्ष्णपाषाणकुंडे स स्वलोमाब्दं वसेन्नरः ॥ 100 ॥

Next for seven births he becomes diseased with a severe colic pain and bad blood and lives short. When he gets purified. If any body steals brass or Kāmsya properties of any Devas or a Brāhmaṇa, he will have to remain in the sharp Pāṣāṇa Kuṇḍa for as many years as there are hairs on his body.

पुंश्चल्यन्नं च यो भुंक्ते पुंश्चलीजीव्यजीवनः ।
स्वलोममानवर्षं स लालाकुंडे वसेद्ध्रुवम् ॥ 101 ॥
स भवेदश्वजातिश्च भारते सप्तजन्मसु ।
ततोऽधिकांगजातिश्च पादरोगी ततः शुचिः ॥ 102 ॥

Next he becomes born in Bhārata for seven births as horses; and ultimately his both the testacles got enlarged and he gets diseases in his legs when he gets purified. If any body verily eats the food of an adulterate woman or lives on her alms, he will have to go to the Lālā Kuṇḍa for as many years as there are hairs on his body.

ताडितो यमदूतेन तद्भोजी तत्र दुःखितः ।
ततश्चक्षुःशूलरोगी ततः शुद्धः क्रमेण सः ॥ 103 ॥

My messengers torment him there and he eats the saliva and thus lives miserably. Then he gets eye diseases and colic; when ultimately he gets purified.

म्लेच्छसेवी मसीजीवी यो विप्रो भारते भुवि ।
वसेत्स्वलोममानाब्दं मसीकुंडे स दुःखभाक् ॥ 104 ॥
ताडितो यमदूतेन तद्भोजी तत्र तिष्ठति ।
ततस्त्रिजन्मनि भवेत्कृष्णवर्णः पशुः सति ॥ 105 ॥
त्रिजन्मनि भवेच्छागः कृष्णवर्णस्त्रिजन्मनि ।
ततः स तालवृक्षश्च ततः शुद्धो भवेन्नरः ॥ 106 ॥

If any Brāhmaṇa lives on writing only or on the service of Mlecchas, he lives in Masi Kuṇḍa very painfully, eating ink, tormented by My messengers for as many years as there are hairs on his body. Then he becomes a black animal for three births and for another three births he becomes a black goat. Then he becomes a Tāl tree when he gets purified.

धान्यादि शस्यं तांबूलं यो हरेत्सुरविप्रयोः ।
आसनं च तथा तल्पं चूर्णकुंडे प्रयाति सः ॥ 107 ॥
शताब्दं तत्र निवसेद्यमदूतेन ताडितः ।
ततो भवेन्मेषजातिः कुक्कुटश्च त्रिजन्मनि ॥ 108 ॥

If any body steals a Deva's or a Brāhmaṇa's grains, or any other good materials, betel, Āsana (seat) or bedding, he lives in Cūrṇa Kuṇḍa for one hundred years, tormented by My Dūtas (messengers). Next for three births he gets himself born as a goat, cock, and monkey.

ततो भवेद्वानरश्च कासव्याधियुतो भुवि ।
वंशहीनो दरिद्रश्च अल्पायुश्च ततः शुचिः ॥ 109 ॥
करोति चक्रं विप्राणां हृत्वा द्रव्यं च यो जनः ।
स वसेच्चक्रकुंडे च शताब्दं दंडताडितः ॥ 110 ॥

Finally he becomes born as a man with the heart disease, without any issue, poor, and short lived. When, at last, he gets purified. If any body steals any Brāhmin's property and thereby does cakra pūjā (the famous cakra circle worship in Tantra), or prepares a potters's wheel or any other wheels, he will have to go to Cakra Kuṇḍa and remain there for one hundred years, tormented by My messengers.

ततो भवेन्मानवश्च तैलकारस्त्रिजन्मनि ।
व्याधियुक्तो भवेद्रोगी वंशहीनस्ततः शुचिः ॥ 111 ॥
गोधनेषु च विप्रेषु करोति चक्रतां पुमान् ।
प्रयाति वक्रकुण्डं स तिष्ठेद्युगशतं सति ॥ 112 ॥

Then he will be born for three births as an oilman suffering from very severe diseases when he will ultimately be poor, without any issue and diseased.

Finally he gets purified. If any body casts a sinful eye on any Brāhmaṇa or on cows, he will have to remain in Vakra Kuṇḍa for one hundred Yugas.

ततो भवेत्स वक्रांगो हीनांगः सप्तजन्मनि ।
दरिद्रो वंशहीनश्च भार्याहीनस्ततः शुचिः ॥ 113 ॥
ततो भवेद्गृध्रजन्मा त्रिजन्मनि च सूकरः ।
त्रिजन्मनि विडालश्च मयूरश्च त्रिजन्मनि ॥ 114 ॥

Next for three births he becomes a cat, for three births he becomes a vulture; for three births he becomes a boar; for three births he become a peacock; for seven births he becomes a man deformed and defective in limbs, his wife being dead, without any issue. Finally he becomes purified.

निषिद्धं कूर्ममांसं च ब्राह्मणो यो हि भक्षति ।
कूर्मकुंडे वसेत्सोऽपि शताब्दं कूर्मभक्षितः ॥ 115 ॥
ततो भवेत्कूर्मजन्म त्रिजन्मनि च सूकरः ।
त्रिजन्मनि विडालश्च मयूरश्च ततः शुचिः ॥ 116 ॥

If any person born in a Brāhmin family eats the flesh of a tortoise that is prohibited, he lives in Kūrma Kuṇḍa, for one hundred years, eaten by tortoises. Then he becomes for three births a tortoise; for three births, a boar; for three births a cat; for three births, a peacock; till at last he gets purified.

घृतं तैलादिकं चैव यो हरेत्सुरविप्रयोः ।
स याति ज्वालाकुंडं च भस्मकुंडं च पातकी ॥ 117 ॥
तत्र स्थित्वा शताब्दं च स भवेत्तैलपाचितः ।
सप्तजन्मनि मत्स्यश्च मूषकश्च ततः शुचिः ॥ 118 ॥

If anybody steals clarified butter or oil of any Devas or a Brāhmaṇa he will have to go to Jvālā Kuṇḍa or Bhasma Kuṇḍa. That sinner remains in oil for one hundred years and gets soked through and through. Then for seven births he becomes a fish and a mouse when he gets purified.

सुगंधितैलं धात्रीं वा गंधद्रव्यान्यदेव वा ।
भारते पुण्यवर्षे च यो हरेत्सुरविप्रयोः ॥ 119 ॥
स वसेद्दग्धकुंडे च भवेद्दग्धो दिवानिशम् ।
स्वलोममानवर्षं च ततो दुर्गंधिको भवेत् ॥ 120 ॥

If anybody, born here in this holy land Bhārata, steals-sweet oil of a Devas or of a Brāhmaṇa, the powdered myrobalan or any other scent, he goes to Dagdha Kuṇḍa where he lives, burnt day and night for as many years as there are hairs on his body.

दुर्गंधिकः सप्तजन्म मृगनाभिस्त्रिजन्मनि ।
सप्तजन्मसु मंथानस्ततो हि मानवो भवेत् ॥ 121 ॥

For seven births he becomes born emitting a nasty smell, for three births he becomes musk (mṛga-nābhi) for seven births, as a Manthāna insect.

बलेनैव छलेनैव हिंसारूपेण वा सति ।
बलिष्ठश्च हरेद्भूमिं भारते परपैतृकीम् ॥ 122 ॥
स वसेत्तप्तसूचिं च भवेत्तापी दिवानिशम् ।
तप्ततैले यथा जीवो दग्धो भवति संततम् ॥ 123 ॥

Then he becomes born as a man. If, out of envy, a powerful man appropriates to his purpose another's ancestral property by cheating, by using force, he goes to the hot Sūcī Kuṇḍa, being tormented there like a Jīva dropped in the midst of a very hot oil tank, full of boiling oil.

भस्मसान्न भवत्येव भोगे देही न नश्यति ।
सप्तमन्वंतरं पापी संतप्तस्तत्र तिष्ठति ॥ 124 ॥

His body is, then, being burnt up severely as the result of his own Karma; the wonder being that his body never gets completely destroyed nor reduced to ashes. For seven manvantaras he lives there without any food.

शब्दं करोत्यनाहारो यमदूतेन ताडितः ।
षष्टिवर्षसहस्त्राणि विट्कृमिश्च भवेत्ततः ॥ 125 ॥
ततो भवेद्भूमिहीनो दरिद्रश्च ततः शुचिः ।
ततः स्वयोनिं संप्राप्य शुभं कर्माचरेत्पुनः ॥ 126 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे त्रयस्त्रिंशोऽध्यायः ॥ 33 ॥

My messengers give him good beating and cudgellings and chastise him; he cries aloud. Next he gets himself born as worms of faeces for sixty thousand years. When he becomes born as a pauper without owning any land. Thus that villain, getting a fresh lease of human birth, begins again to do fresh good acts."

Here ends the Thirty-third Chapter of the Ninth Book on the description of different sinners in different hells in Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXIV

On Various Hells

यम उवाच

छिनत्ति जीवं खड्गेन दयाहीनः सुदारुणः ।
नरघाती हंति नरमर्थलोभेन भारते ॥ 1 ॥
असिपत्रे वसेत्सोऽपि यावदिंद्राश्चतुर्दश ।
तेषु यो ब्राह्मणान्हंति शतमन्वंतरं वसेत् ॥ 2 ॥

Dharma Rāja Yama said: "O Fair One! If, in this Bhārata, any murderer, merciless and fierce, kills any man, out of greed for money, he goes and miserably dwells in the Asipattra hell for fourteen Indra's life periods. And if that murderer kills a Brāhmaṇa, he lives in that hell for one hundred manvantaras. While in hell, his body becomes fiercely cut and wounded by the swords.

छिन्नांगः संवसेत्सोऽपि खड्गधारेण संततम् ।
अनाहारः शब्दमुच्चैर्यमदूतेन ताडितः ॥ 3 ॥

There My messengers chastise him and beat him and he cries aloud and passes his time without any food.

मंथानः शतजन्मानि शतजन्मानि सूकरः ।
कुक्कुटः सप्तजन्मानि शृगालः सप्तजन्मसु ॥ 4 ॥
व्याघ्रश्च सप्तजन्मानि वृकश्चैव त्रिजन्मसु ।
सप्तजन्मसु मंडूको यमदूतेन ताडितः ॥ 5 ॥
स भवेद्भारते वर्षे महिषश्च ततः शुचिः ।

Then he becomes born for one hundred years as a Manthāna insect, for hundred births as a boar, for seven births as a cock; for seven births as a fox, for seven births as a tiger; for three births, as an wolf; for seven births, as a frog; then as a buffaloe when he becomes freed of his sins of murders.

ग्रामाणां नगराणां वा दहनं यः करोति च ॥ 6 ॥
क्षुरधारे वसेत्सोऽपि छिन्नांगस्त्रियुगं सति ।
ततः प्रेतो भवेत्सद्यो वह्निवक्त्रो भ्रमन्महीम् ॥ 7 ॥
सप्तजन्मामेध्यभोजी कपोतः सप्तजन्मसु ।
ततो भवेन्महाशूली मानवः सप्तजन्मनि ॥ 8 ॥

If any body sets fire to a city or a village, he will have to live in Kṣuradhāra Kuṇḍa for three yugas with his body severed. Then he becomes a Preta (disembodied spirit) and travels over the whole earth, being burnt up with fire. For seven births he eats unclean and unholy food and spends his time as a pigeon. Then for seven births he becomes diseased with a severe colic pain, for seven births as a leper; when ultimately he gets a pure human body.

सप्तजन्मगलत्कुष्ठी ततः शुद्धो भवेन्नरः ।
परकर्णे मुखं दत्त्वा परनिंदां करोति यः ॥ 9 ॥
परदोषे महाश्लाघी देवब्राह्मणनिंदकः ।
सूचीमुखे वसेत्सोऽपि सूचीविद्धो युगत्रयम् ॥ 10 ॥
ततो भवेद्वृश्चिकश्च सर्पश्च सप्तजन्मसु ।
वज्रकीटः सप्तजन्म भस्मकीटस्ततः परम् ॥ 11 ॥
ततो भवेन्मानवश्च महाव्याधिस्ततः शुचिः ।

If anybody whispers in one's ear another's calumny and thus glorifies himself and abuses and vilifies the Devas and Brāhmaṇas, he goes and remains in Sūcī Kuṇḍa for three Yugas, and he is pierced there by needles. Then he becomes a scorpion for seven births, a serpent for seven births, and an insect (Bhasma Kīṭa) for seven births; then he gets a diseased human body when, at last, he becomes purified.

गृहिणां हि गृहं भित्वा वस्तुस्तेयं करोति यः ॥ 12 ॥
गाश्च छागांश्च मेषांश्च याति गोकामुखे च सः ।
ताडितो यमदूतेन वसेत्तत्र युगत्रयम् ॥ 13 ॥
ततो भवेत्सप्तजन्म गोजातिर्व्याधिसंयुतः ।
त्रिजन्मनि मेषजातिश्छागजातिस्त्रिजन्मनि ॥ 14 ॥
ततो भवेन्मानवश्च नित्यरोगी दरिद्रकः ।

If any-body breaks into another's house and steals away all the household articles, cows, goats or buffaloes, he goes to Gokā Mukha Kuṇḍa where faeces are like cow's hoofs, there, beaten by My servants, for three Yugas. (Gokā is Gokṣura, hoof of a cow). Then, for seven births, he becomes a diseased cow; for three births, a sheep; for three births, a goat; and finally he becomes a man.

भार्याहीनो बंधुहीनः संतापी च ततः शुचिः ॥ 15 ॥
सामान्यद्रव्यचौरश्च याति नक्रमुखं च सः ।
ताडितो यमदूतेन वसेत्तत्राब्दकत्रयम् ॥ 16 ॥

But in this man-birth he is born first as diseased, poor, deprived of wife and friends, and a repenting person; when ultimately he is freed of his sin. If anybody steals any ordinary thing, he goes to Nakra Mukha Kuṇḍa and lives there for three years, greatly tormented by My messengers.

ततो भवेत्सप्तजन्म गोपतिर्व्याधिसंयुतः ।
ततो भवेन्मानवश्च महारोगी ततः शुचिः ॥ 17 ॥
हंति गाश्च गजांश्चैव तुरगांश्च नगांस्तथा ।
स याति गजदंशं च महापापी युगत्रयम् ॥ 18 ॥

Next for seven births, he becomes a diseased ox. Then he attains a very diseased man-birth, and ultimately he is freed of his sins. Such are the horrible results. If anybody kills a cow, elephant, horse, or cuts a tree, he goes to Gaja Daṁśa Kuṇḍa for three yugas.

ताडितो यमदूतेन नागदंतने संततम् ।
स भवेद्गजजातिश्च तुरगश्च त्रिजन्मनि ॥ 19 ॥
गोजातिर्म्लेच्छजातिश्च ततः शुद्धो भवेन्नरः ।
जलं पिबंतीं तुषितां गां वारयति यः पुमान् ॥ 20 ॥
नरकं गोमुखाकारं कृमितप्तोदकान्वितम् ।
तत्र तिष्ठति संतप्तो यावन्मवंतरावधि ॥ 21 ॥

There he is punished by My messengers freely by the teeth of elephants. Then he attains three elephants births, three horse-births; then he becomes born as a cow and ultimately he is born a Mleccha when he becomes pure. If anybody obstructs any thirsty cow from drinking water, he goes to Kṛmi Kuṇḍa and Gomukha Kuṇḍa filled with hot water and lives there for one manvantara.

ततो नरोऽपि गोहीनो महारोगी दरिद्रकः ।
सप्तजन्मांत्यजातिश्च ततः शुद्धो भवेन्नरः ॥ 22 ॥
गोहत्यां ब्रह्महत्यां च करोति ह्यातिदेशिकीम् ।
यो हि गच्छत्य गम्यां च यः स्त्रीहत्यां करोति च ॥ 23 ॥
भिक्षुहत्यां महापापी भ्रूणहत्यां च भारते ।
कुंभीपाके वसेत्सोऽपि यावदिंद्राश्चतुर्दश ॥ 24 ॥

Next when he attains a human birth he owns not any cattle nor any wealth; rather he is born as a man, very much diseased, in low castes, for seven births when he becomes freed. If anybody, being born in Bhārata, kills cows, Brāhmins, women, beggars, causes abortions or goes to those not fit to be gone into, he lives in the Kumbhīpāka hell for fourteen Indra's life periods.

ताडितो यमदूतेन चूर्ण्यमानश्च संततम् ।
क्षणं पतति वह्नौ च क्षणं पतति कंटके ॥ 25 ॥
क्षणं पतेत्तप्ततैले तप्तो येन क्षणं क्षणम् ।
क्षणं च तप्तलोहे च क्षणं च तप्तताम्रके ॥ 26 ॥
गृध्रो जन्मसहस्राणि शतजन्मानि सूकरः ।
काकश्च सप्त जन्मानि सर्पश्च सप्तजन्मसु ॥ 27 ॥

There he is pulverised always by My messengers. He is made to fall sometimes in fire, sometimes over thorns, sometimes in hot oil, sometimes in hot water, sometimes in molten iron or copper. That great sinner gets thousand vulture births, hundred boar births, seven crow births and seven serpent births.

षष्टिवर्षसहस्राणि विष्ठायां जायते कृमिः ।
नानाजन्मसु स वृषस्ततः कुष्ठी दरिद्रकः ॥ 28 ॥

He then becomes worms of faeces for sixty thousand years. Thus travelling frequently in ox births he at last becomes born as a very poor leper.

सावित्र्युवाच

विप्रहत्या च गोहत्या किंविधा चातिदैशिकी ।
का वा नृणामगम्या च को वा संध्याविहीनकः ॥ 29 ॥

Sāvitrī said: "O Bhagavan! What is, according to the Śāstras, Brahmahatyā (murdering a Brāhmin) and Gohatyā (killing a cow)? Who are called Agamyās (woman unfit to be approached)? Who are designated as void of Sandhyā (daily worship of the twice born castes)?

अदीक्षितः पुमान्को वा को वा तीर्थप्रतिग्रही ।
द्विजः को वा ग्रामयाजी को वा विप्रोऽथ देवलः ॥ 30 ॥
शूद्राणां सूपकारश्च प्रमत्तो वृषलीपतिः ।
एतेषां लक्षणं सर्वं वद वेदविदां वर ॥ 31 ॥

Who can be called uninitiated? Who are said to take Pratigrahas (gifts in a Tīratha? What are the

characteristics of a real Grāmayājī (village priests), Devala, (Brāhmaṇa of an inferior order who subsists upon the offerings made to the images which he attends), the cook of a Śūdra, of one who is infatuated (Pramatta) and the Vṛṣalīpati (one who has married an unmarried girl twelve years old in whom menstruation has commenced; a barren woman). Kindly describe all those to me.

धर्मराज उवाच

श्रीकृष्णे च तदर्चायामन्येषां प्रकृतौ सति ।
शिवे च शिवलिंगे च सूर्ये सूर्यमणौ तथा ॥ 32 ॥
गणेशे वाथ दुर्गायामेवं सर्वत्र सुंदरि ।
यः करोति भेदबुद्धिं ब्रह्महत्यां लभेत्तु सः ॥ 33 ॥

Dharmarājan said: O Fair Sāvitrī! If anybody makes a distinction between Kṛṣṇa and His Image or between any Deva and his image, between Śiva and His phallic emblem, between the Sun and the stone Sūrya Kānta (a precious stone of a bright and glittering colour) between Gaṇeśa and Durgā, he is said to be guilty of the sin Brahmahattyā.

स्वगुरौ स्वेष्टदेवे च जन्मदातरि मातरि ।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्त सः ॥ 34 ॥
वैष्णवेषु च भक्तेषु ब्रह्मणेष्वितरेषु च ।
करोति भेदबुद्धिं यो ब्राह्महत्यां लभेत्तु सः ॥ 35 ॥

If anybody makes any difference (superiority or inferiority) between his own Iṣṭa Deva (his Deity), his Spiritual Teacher, his natural father, and mother, is certainly involved in the sin of Brahmahattyā.

विप्रपादोदके चैव शालग्रामोदके तथा ।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः ॥ 36 ॥
शिवनैवेद्यके चैव हरिनैवेद्यके तथा ।
करोति भेदबुद्धिं यो ब्रह्महत्यां लभेत्तु सः ॥ 37 ॥

He who shews any difference (superiority or inferiority) between the devotees of Viṣṇu and those of other Devas, is said to commit Brahmahattyā. He who makes any difference in matters of respect between the waters of the feet of any Brāhmaṇa and those of Śālagrāma stone, is said to commit Brahmahatyā. The difference between the offerings to Hari and Hara leads to Brahmahatyā.

सर्वेश्वरेश्वरे कृष्णे सर्वकारणकारणे ।
सर्वाद्ये सर्वदेवानां सेव्ये सर्वान्तरात्मनि ॥ 38 ॥
माययाऽनेकरूपे वाप्येक एव हि निर्गुणे ।
करोतीशेन भेदं यो ब्रह्महत्यां लभेत्तु सः ॥ 39 ॥
शक्तिभक्ते द्वेषबुद्धिं शक्तिशास्त्रे तथैव च ।
द्वेषं यः कुरुते मर्त्यो ब्रह्महत्यां लभेत्तु सः ॥ 40 ॥
पितृदेवार्चनं यो वा त्यजेद्वेदनिरूपितम् ।
यः करोति निषिद्धं च ब्रह्महत्यां लभेत्तु सः ॥ 41 ॥

He who shews any difference between Kṛṣṇa, Who is verily the God of gods, the Cause of all causes, the Origin of all, Who is worshipped by all the Devas, Who is the Self of all, Who is attributeless and without a second yet Who by His Magic powers assumes many forms and who is Iśāna, is said to commit, indeed, the Brāhmhattyā. If any Vaiṣṇava (a devotee of Viṣṇu) abuses and envies a Śākta (a devotee of Śākti), he commits Brahmahatyā. He who does not worship, according to the Vedas, the Pitṛs and the Devas or prohibits others in doing so, commits Brahmahatyā.

यो निंदति हृषीकेशं तन्मन्त्रोपासकं तथा ।
पवित्राणां पवित्रं च ज्ञानानन्दं सनातनम् ॥ 42 ॥
प्रधानं वैष्णवानां च देवानां सेव्यमीश्वरम् ।
ये नार्चयन्ति निंदन्ति ब्रह्महत्यां लभंति ते ॥ 43 ॥

He who abuses Hṛṣīkeśa, Who is the Highest of the Holy things, Who is Knowledge and Bliss and Who is Eternal, Who is the only God to be served by the Devas and Vaiṣṇavas, and those Who are worshippers of His Mantra, and those who do not worship themselves are said to commit Brahmahatyā.

ये निन्दन्ति महादेवीं कारणब्रह्मरूपिणीम् ।
सर्वशक्तिस्वरूपां च प्रकृतिं सर्वमातरम् ॥ 44 ॥
सर्वदेवस्वरूपां च सर्वेषां वन्दितां सदा ।
सर्वकारणरूपां च ब्रह्महत्यां लभन्ति ते ॥ 45 ॥

He who abuses and vilifies Mūlāprakṛti Mahā Devī, Who is of the nature of Causal Brahma (Kāraṇa Brahma), Who is All Power and the

Mother of all, Who is worshipped by all and who is of the nature of all the Devas and the Cause of all causes, Who is Ādyā Śakti Bhagavatī, is said to commit Brahmahatyā.

कृष्णजन्माष्टमीं रामनवमीं च सुपुण्यदाम् ।
शिवरात्रिं तथा चैकादशीं वारं रवेस्तथा ॥ 46 ॥
पञ्च पर्वाणि पुण्यानि ये न कुर्वंति मानवाः ।
लभन्ति ब्रह्महत्यां ते चांडालाधिकपापिनः ॥ 47 ॥

He who does not observe the Holy Śrī Kṛṣṇa Janmāṣṭamī. Śrī Rāma Navamī, Śivarātri, the Ekādaśī happening on Sunday, and five other holy Pārvaṇas (festivals), commits Brahmahatyā; is considered more sinful than a Cāṇḍāla.

अंबुवाच्यां भूखननं जलशौचादिकं च ये ।
कुर्वंति भारते वर्षे ब्रह्महत्या लभन्ति ते ॥ 48 ॥
गुरुं च मातरं तातं साध्वीं भार्यां सुतं सुताम् ।
अनिंद्यां यो न पुष्णाति ब्रह्महत्यां लभेत्तु सः ॥ 49 ॥

He who in this land of Bharata, digs earth on the day of Ambuvācī or makes water etc. in the waters of the tanks, is involved in the sin of Brahmahatyā. He who does not support his spiritual teacher, mother, father, chaste wife, son and daughter, though they are faultless, commits Brahmahatyā.

विवाहो यस्य न भवेन्न पश्यति सुतं तु यः ।
हरिभक्तिविहीनो यो ब्रह्महत्यां लभेत्तु सः ॥ 50 ॥
हरेरनैवेद्यभोजी नित्यं विष्णुं न पूजयेत् ।
पुण्यं पार्थिवलिंगं च ब्रह्महाऽसौ प्रकीर्तितः ॥ 51 ॥

He whose marriage does not take place during his whole life-time, who does not see the face of his son, who does not cherish devotion to Hari, who eats things unoffered to Śrī Hari, who never worshipped throughout his life Viṣṇu or an earthen symbol of Śiva, verily commits Brahmahatyā.

गोप्रहारं प्रकुर्वंतं दृष्ट्वा यो न निवारयेत् ।
याति गोविप्रयोर्मध्ये गोहत्यां च लभेत्तु सः ॥ 52 ॥
दंडैर्गास्ताडयेन्मूढो यो विप्रो वृषवाहनः ।
दिने दिने गोवधं च लभते नात्र संशयः ॥ 53 ॥

O Fair One! Now I will recite the characteristics, according to the Śāstras, of Gohatyā, (Killing a cow). Listen. If anybody does not prohibit one, seeing one to beat a cow, or if he goes between a cow and a Brāhmin, he is involved in the sin of Gohatyā. If any illiterate Brāhman, carrying an ox, daily beats with a stick, the cows, certainly the Gohattyā.

ददाति गोम्य उच्छिष्टं भोजयेद्वृषवाहकम् ।
भुनक्ति वृषवाहान्नं स गोहत्यां लभेद्ध्रुवम् ॥ 54 ॥

If anybody gives the remains of another's meal to a cow to eat, or feeds a Brāhmin who caries, rather moves or drives, cows and oxen; or eats himself the food of such a Brāhmin driver, he commits Gohattyā

वृषलीपतिं याजयेद्यो भुंक्तेऽन्नं तस्य यो नरः ।
गोहत्याशतकं सोऽपि लभते नात्र संशयः ॥ 55 ॥
पादं ददाति वह्नौ यो गाश्च पादेन ताडयेत् ।
गेहं विशेदधौतांघ्रिः स्नात्वा गोवधमाप्नुयात् ॥ 56 ॥

Those who do sacrifices of the husband of a barren woman (Vṛṣalī) or eat his food, commit sin equal to one hundred Gohatyās; there is no doubt in this. Those who touch fire with their feet, beat the cows or enter the temple bathing but not washing their feet, commit Gohatyā.

यो भुंक्ते स्निग्धपादेन शेते स्निग्धांघ्रिरेव च ।
सूर्योदये च यो भुंक्ते स गोहत्यां लभेद्ध्रुवम् ॥ 57 ॥
अवीरान्नं च यो भुंक्ते योनिजीव्यस्य च द्विजः ।
यस्त्रिसन्ध्याविहीनश्च गोहत्यां लभते तु सः ॥ 58 ॥

Those who eat without washing their feet or those who sleep with their feet wetted with water and those who eat just after the Sun has risen, commit Gohatyā. Those who eat the food of women without husbands or sons or the food of pimps and pampers or those who do not perform their Sandhyās thrice, commit Gohattyā.

स्वभर्तरि च देवे वा भेदबुद्धिं करोति या ।
कटूक्त्या ताडयेत्कांतं सा गोहत्यां लभेद्ध्रुवम् ॥ 59 ॥
गोमार्गवर्जनं कृत्वा ददाति सस्यमेव वा ।
तडागे वा तु दुर्गे वा स गोहत्यां लभेद्ध्रुवम् ॥ 60 ॥

If any woman makes any difference between her husband and the Devatā, or chastises and uses

harsh words to her husband, she commits Gohattyā. If any body destroys cow's pasture land, tanks, or land for forts and cultivates there grains, he commits Go-hatyā.

प्रायश्चित्ते गोवधस्य यः करोति व्यतिक्रमम् ।
पुत्रलोभादथाज्ञानात्स गोहत्यां लभेद्ध्रुवम् ॥ 61 ॥
राजके दैवके यत्नाद्गोस्वामी गां न रक्षति ।
दुःखं ददाति यो मूढो गोहत्यां स लभेद्ध्रुवम् ॥ 62 ॥

He who does not do Prāyaśchita (expiation, atonement) for the expiation of the sin of Gohatyā done by his son (for fear of his son's life), commits the sin himself. If any troubles arises in the state or from the Devas, and if any master does not protect then his own cows, rather torments them, he is said to commit Gohatyā.

प्राणिनो लंघयेद्यो हि देवार्चामनलं जलम् ।
नैवेद्यं पुष्पमन्नं च स गोहत्यां लभेद्ध्रुवम् ॥ 63 ॥
शश्वन्नास्तीति यो वादी मिथ्यावादी प्रतारकः ।
देवद्वेषी गुरुद्वेषी स गोहत्यां लभेद्ध्रुवम् ॥ 64 ॥
देवताप्रतिमां दृष्ट्वा गुरुं वा ब्राह्मणं सति ।
संभ्रमान्न नमेद्यो हि स गोहत्यां लभेद्ध्रुवम् ॥ 65 ॥

If any Jīva oversteps the image of a Deva, fire, water, offerings to a god, flowers, or food, he commits the great sin Brahmahatyā. When a guest comes, if the master of the house always says 'there is nothing, nothing with me; no, no' and if he be a liar, cheat and an abuser of the Devas, he commits the above sin. O fair One! Whoever seeing his spiritual teacher, and a Brāhman, does not bow down and make respectful obeisance to them, commits Gohatyā.

न ददात्याशिषं कोपात्प्रणताय च यो द्विजः ।
विद्यार्थिने च विद्यां च स गोहत्यां लभेद्ध्रुवम् ॥ 66 ॥

If any Brāhmin, out of sheer anger, does not blessings to a man who bows down or does not impart knowledge to a student, he commits Gohatyā.

गोहत्या विप्रहत्या च कथिता चातिदैशिकी ।
गम्यां स्त्रियं नृणामेव निबोध कथयामि ते ॥ 67 ॥

O Fair One! Thus I have described to you the characteristics, approved by Śāstras, of cow-killing (Gohatyā), and murdering a Brāhmin (Brahmahatyā). Now hear which women are (Agamyās) not fit to be approached and those which are fit to be approached (Gamyās).

स्वस्त्री गम्या च सर्वेषामिति वेदानुशासनम् ।
अगम्या च तदन्या या चेति वेदविदो विदुः ॥ 68 ॥
सामान्यं कथितं सर्वं विशेषं शृणु सुन्दरि ।
अत्यगम्या हि या याश्च निबोध कथयामि ताः ॥ 69 ॥

One's own wife is fit to be approached (Gamyā) and all other woman are Agamyās, so the Paṇḍits, versed in the Vedas, declare. This is a general remark; now hear everything in particular.

शूद्राणां विप्रपत्नी च विप्राणां शूद्रकामिनी ।
अत्यगम्या च निन्द्या च लोके वेदे पतिव्रते ॥ 70 ॥
शूद्रश्च ब्राह्मणीं गत्वा ब्रह्महत्याशतं लभेत् ।
तत्समं ब्राह्मणी चापि कुम्भीपाकं लभेद्ध्रुवम् ॥ 71 ॥

O Chaste One! The Brāhmin wives of Śūdras or the Śūdra wives of Brāhmaṇas are Atyāgamyās (very unfit to be approached) and blameable both in the Vedas and in the society. A Śūdra going to a Brāhmaṇī woman commits one hundred Brahmahatyās; so a Brāhmaṇa woman going to a Śūdra goes to the Kumbhīpāka hell.

शूद्राणां विप्रपत्नी च विप्राणां शूद्रकामिनी ।
यदि शूद्रां व्रजेद्विप्रो वृषलीपतिरेव सः ॥ 72 ॥
स भ्रष्टो विप्रजातेश्च चांडालात्सोऽधमः स्मृतः ।
विष्ठासमश्च तत्पिंडो मूत्रं तस्य च तर्पणम् ॥ 73 ॥

As a Śūdra should avoid a Brāhmaṇi, so a Brāhmaṇa should avoid a Śūdra woman. A Brāhmaṇa going to a Śūdra woman is recognised a Vṛṣalipati (one who has married an unmarried girl twelve years old in whom menstruation has commenced. So much so that that Brāhmaṇa is considered an outcast and the vilest of the Cāṇḍālas. The offerings of Piṇḍas by him are considered as faeces and water offered by him is considered as urine.

न पितृणां सुराणां च तद्दत्तमुपतिष्ठति ।
कोटिजन्मार्जितं पुण्यं तस्यार्चा तपसाऽर्जिता ॥ 74 ॥

द्विजस्य वृषलीलोभान्नश्यत्येव न संशयः ।
ब्राह्मणश्च सुरापीतिर्विड्भोजी वृषलीपतिः ॥ 75 ॥

No where whether in the Devaloka or in the Pitṛloka, his offered Piṇḍas and water are accepted. Whatever religious merits he has acquired by worshipping the Devas, and practising austerities for Koṭi births, he loses all at once by the greed of enjoying the Śūdra woman. There is no doubt in this. A Brāhmin, if he drinks wine, is considered as the husband of a Vṛṣalī, eating faeces.

तप्तमुद्रादग्धदेहस्तप्तशूलांकितस्तथा ।
हरिवासरभोजी च कुम्भीपाकं व्रजेद्द्विजः ॥ 76 ॥

And if he be a Vaiṣṇava, a devotee of Viṣṇu, his body must be branded with the marks of a Taptamudrā (hot seal); and if he be a Śaiva, his body is to be branded with the Tapta Śūla (hot trident).

गुरुपत्नीं राजपत्नीं सपत्नीमातरं ध्रुवम् ।
सुतां पुत्रवधूं श्वश्रूं सगर्भां भगिनीं सतीम् ॥ 77 ॥
सहोदरभ्रातृजायां मातुलानीं पितुः प्रसूम् ।
मातुः प्रसूं तत्स्वसारं भगिनीं भ्रातृकन्यकाम् ॥ 78 ॥
शिष्यां शिष्यस्य पत्नीं च भागिनेयस्य कामिनीम् ।
भ्रातुः पुत्रप्रियां चैवात्यगम्या आह पद्मजः ॥ 79 ॥

The wife of a spiritual teacher, the wife of a king, step-mother, daughter, son's wife, mother-in-law, sister of the same father and mother, the wife of one's brother (of the same father and mother), the wife of a maternal uncle, the father's mother, mother's mother, the mother's sister, sisters, the brother's daughter, the female disciple, the disciple's wife, the wife of the sister's son, the wife of the brother's son, these all are mentioned by Brahmā as Atyāgamyās (very unfit to be approached). The people are hereby warned.

एताः कामेन कांता यो व्रजेद्वै मानवाधमः ।
स मातृगामी वेदेषु ब्रह्महत्याशतं व्रजेत् ॥ 80 ॥
अकर्मार्होऽप्यसंस्पृश्यो लोके वेदे च निंदितः ।
स याति कुम्भीपाके च महापापी सुदुष्करे ॥ 81 ॥

If anybody, overpowered by passion, goes to these Atyāgamyā women, he becomes the vilest of men. The Vedas consider him as if going to his mother and he commits one hundred Brahmahatyā sins. These have no right to do any actions. They are not to be touched by any. They are blamed in the Vedas, in the society everywhere. Ultimately they go to the dreadful Kumbhīpāka hells.

करोत्यशुद्धां संध्यां वा न संध्या वा करोति च ।
त्रिसंध्यं वर्जयेद्यो वा संध्याहीनश्च स द्विजः ॥ 82 ॥
वैष्णवं च तथा शैवं शाक्तं सौरं च गाणपम् ।
योऽहंकारान्न गृह्णाति मंत्रं सोऽदीक्षितः स्मृतः ॥ 83 ॥

O Fair One! He who performs Sandhyās wrongly or reads it wrongly or does not perform at all the three Sandhyās daily, is called as void of Sandhyā. He is said to remain uninitiated who does not, out of sheer vanity, receive any Mantra, whether he be a Vaiṣṇavite, Śaivite, or a Sun worshipper or the Gaṇeśa worshipper.

प्रवाहमवधिं कृत्वा यावद्धस्तचतुष्टयम् ।
तत्र नारायणः स्वामी गङ्गागर्भांतरे वसेत् ॥ 84 ॥
तत्र नारायणक्षेत्रे मृतो याति हरेः पदम् ।
वाराणस्यां बदर्यां च गङ्गासागरसङ्गमे ॥ 85 ॥
पुष्करे हरिहरक्षेत्रे प्रभासे कामरूपस्थले ।
हरिद्वारे च केदारे तथा मातृपुरेऽपि च ॥ 86 ॥
सरस्वतीनदीतीरे पुण्ये वृन्दावने वने ।
गोदावर्यां च कौशिक्यां त्रिवेण्यां च हिमाचले ॥ 87 ॥

Where there is the running stream of the Ganges, lands on other side, four hands in width, are said to be the womb of the Ganges (Gaṅgā Garbha) Bhagavān Nārāyaṇa incessantly dwells there. This is called the Nārāyaṇa (Kṣetra). One goes to Viṣṇupada who dies in such a place. Vārāṇasī (Benares), Badarī, the Confluence of the Ganges with the ocean (Gaṅgā-Sāgara), puṣkara, Hari Hara Kṣettra (in Bihar near Chaprā), Prabhāsa, Kāmarūpa, Hardwar, Kedāra, Mātripura, the banks of the river Sarasvatī, the holy land Vṛndāvana, Godāvarī, Kauśikī, Triveṇī (Allahabad), and the Himālayas are all famous places of pilgrimages.

एषु तीर्थेषु यो दानं प्रतिगृह्णाति कामतः ।
स च तीर्थप्रतिग्राही कुम्भीपाके प्रयाति सः ॥ 88 ॥
शूद्रसेवी शूद्रयाजी ग्रामयाजीति कीर्तितः ।
तथा देवोपजीवी च देवलः परिकीर्तितः ॥ 89 ॥

Those who willingly accept gifts in these sacred places are said to be Tīrthapratigrāhīs (the acceptors of the gifts in the Tīrtha). These Tīrthapratigrāhīs go in the end to Kumbhīpāka hell. The Brāhmaṇa who acts as priests to the Śūdras is called Śūdrayājī; the village priests are called Grāmayājīs. Those who subsist on the offcrings made to the gods are called Devalas.

शूद्रपाकोपजीवी यः सूपकार इति स्मृतः ।
संध्यापूजनहीनश्च प्रमत्तः पतितः स्मृतः ॥ 90 ॥
उक्तं सर्वं मया भद्रे लक्षणं वृषलीपतेः ।
एते महापातकिनः कुम्भीपाकं प्रयान्ति वै ॥ 91 ॥
कुण्डान्यन्यानि ये यांति निबोध कथयामि ते ॥ 92 ॥

इति श्रीमद्देवीभागवते नवमस्कंधे नारदनारायणसंवादे सावित्र्युपाख्याने चतुस्त्रिंशोऽध्यायः ॥ 34 ॥

The cooks of the Śūdras are called Sūpakāras. Those who are void of Sandhyā Vandanams are called Pramattas (mad). O Bhadre! These are the marks of the Vṛṣalīpatis that I have (now) enumerated. These are the Great Sinners (Mahā Pātakas). They go ultimately to the Kumbhīpāka hell. O Fair One! I now state by and by the other Kuṇḍas (hells) where other people go. Listen.

Here ends the Thirty-fourth Chapter of the Ninth Book on the description of the various hells in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXV

On Various Hells

धर्मराज उवाच

देवसेवां विना साध्वि न भवेत्कर्मकृंतनम् ।
शुद्धकर्म शुद्धबीजं नरकश्च कुकर्मणा ॥ 1 ॥
पुंश्चल्यन्नं च यो भुंक्ते योऽस्यां गच्छेत्पतिव्रते ।
स द्विजः कालसूत्रं च मृतो याति सुदुर्गमम् ॥ 2 ॥

Dharmarājan said: O Chaste One! Without serving the Gods, the Karma ties can never be severed. The pure act are the seeds of purities and the impure acts lead to impure seeds. If any Brāhmaṇa goes to any unchaste woman and eats her food, he will have to go ultimately to the Kālasūtra hell.

शतवर्षं कालसूत्रे स्थिरीभूतो भवेद्ध्रुवम् ।
अन्यजन्मनि रोगी च ततः शुद्धो भवेद्द्विजः ॥ 3 ॥

There he lives for one hundred years when ultimately he gets a human birth when he passes his times as a diseased man and ultimately he gets purified.

पतिव्रता चैकपतौ द्वितीयो कुलटा स्मृता ।
तृतीये धर्षिणी ज्ञेया चतुर्थे पुंश्चलीत्यपि ॥ 4 ॥
वेश्या च पञ्चमे षष्ठे पुङ्गी च सप्तमेऽष्टमे ।
तत ऊर्ध्वं महावेश्या साऽस्पृश्या सर्वजातिषु ॥ 5 ॥
यो द्विजः कुलटां गच्छेद्धर्षिणीं पुंश्चलीमपि ।
पुङ्गीं वेश्यां महावेश्यां मत्स्योदे याति निश्चितम् ॥ 6 ॥

Those women who are addicted to their (one) husbands only are called Pativratās. Those addicted to two persons are named Kulaṭās; to three, are called Dharṣiṇīs; to four, called Puṁścalīs; to five, six persons, called Veṣyas; to seven, eight, nine persons are called Puṅgīs; and to more than these, are called Mahāveśyās. The Mahāveśyās are unfit to be touched by all the classes. If any Brāhmaṇa goes to Kulaṭā, Dharṣiṇī, Puṁścalī, Puṅgī, Veśyā and Mahāveśyās, he will have to go to the Matsyoda Kuṇḍa.

शताब्दं कुलटागामी धृष्टागामी चतुर्गुणम् ।
षड्गुणं पुंश्चलीगामी वेश्यागामी गुणाष्टकम् ॥ 7 ॥
पुङ्गीगामी दशगुणं वसेत्तत्र न संशयः ।
महावेश्याकामुकश्च ततो दशगुणं वसेत् ॥ 8 ॥

Those who go to Kulaṭās remain there for one hundred years; those who go to Dharṣiṇīs, remain for four hundred years, those who go to Puṁścalīs for six hundred years; those who go to Veśyās, of eight hundred years; those who go to Puṅgīs,

remain for one thousand years and those who go to Mahā-veśyās remain in the Matsyoda Kuṇḍa for ten thousand years.

तत्रैव यातनां भुंक्ते यमदूतेन ताडितः ।
तित्तिरः कुलटागामी धृष्टागामी च वायसः ॥ 9 ॥
कोकिलः पुंश्चलीगामी वेश्यागामी वृकः स्मृतः ।
पुङ्गीगामी सूकरश्च सप्तजन्मनि भारते ॥ 10 ॥

My messengers chastise and beat and torment them very severely. And when their terms expire, the Kulaṭā-goes become Tittirīs (a bird), the Dharṣiṇī-goers become crows, the Puṁścalī-mongers become cuckoos, the Veśyā-haunters become wolves; the Puṅgī-goers become for seven births boars.

महावेश्याप्रगामी च जायते शाल्मलीतरुः ।
यो भुंक्ते ज्ञानहीनश्च ग्रहणे चन्द्रसूर्ययोः ॥ 11 ॥
अरुन्तुदं स यात्येवाप्यन्नमानाब्दमेव च ।
ततो भवेन्मानवश्चाप्युदरे रोगपीडितः ॥ 12 ॥
गुल्मयुक्तश्च काणश्च दंतहीनस्ततः शुचिः ।
वाक्यदत्तां स्वकन्यां च योऽन्यस्मै प्रददाति च ॥ 13 ॥
स वसेत्पांसुकुण्डे च तद्भोजी शतवत्सरम् ।

If any ignorant person eats food during the lunar and solar eclipses, he goes to Aruntuda Kuṇḍa for as many years as there are particles in that food. He then becomes born diseased with Gulma (a chronic enlargement of spleen) having no ears nor teeth, and after passing his time so, he becomes freed of his previous sin. If anybody makes a promise to give his daughter to one but he gives actually to a different person, he goes to Pāmsu Kuṇḍa where he eats ashes for one hundred years.

तद्द्रव्यहारी यः साध्वि पांसुवेष्टे शताब्दकम् ॥ 14 ॥
निवसेच्छरशय्यायां मम दूतेन ताडितः ।
भक्त्या न पूजयेद्विप्रः शिवलिंगं च पार्थिवम् ॥ 15 ॥
स याति शूलिनः पापाच्छूलप्रोतं सुदारुणम् ।
स्थित्वा शताब्दं तत्रैव श्वापदः सप्तजन्मसु ॥ 16 ॥
ततो भवेद्देवलश्च सप्तजन्म ततः शुचिः ।

Again if anybody sells his daughter, he sleeps on a bed of arrows in Pamsuveṣṭa Kuṇḍa for one hundred years, chastised and beaten by My messengers. If any Brāhmaṇa does not worship with devotion the phallic emblem of Śiva, he goes to the dreadful Śūlaprota Kuṇḍa for that heinous sin. He remains there for one hundred years; then he becomes a quadruped animal for seven births and again he becomes born a Devala Brāhmin for seven births when he becomes freed.

करोति कुंठितं विप्रं यद्भिया कंपते द्विजः ॥ 17 ॥
प्रकंपने वसेत्सोऽपि विप्रलोमाब्दमेव च ।

If any Brāhmana defeats another Brāhmana in a bad useless argument and triflies him and makes him tremble, he goes to the Prakampana Kuṇḍa for as many years as there are hairs on his body.

प्रकोपवदना कोपात्स्वामिनं या च पश्यति ॥ 18 ॥
कटूक्तिं तं प्रवदति सोल्मुकं संप्रयाति हि ।
उल्कां ददाति तद्वक्त्रे सततं मम किंकरः ॥ 19 ॥
दंडेन ताडयेन्मूर्ध्नि तल्लोमाब्दप्रमाणकम् ।
ततो भवेन्मानवी च विधवा सप्तजन्मसु ॥ 20 ॥
सा भुक्त्वा चैव वैधव्यं व्याधियुक्ता ततः शुचिः ।

If any woman, being very furious with anger, chastises and uses harsh words to her husband, she goes to Ulkāmukha Kuṇḍa for as many years as there are hairs on his body. My servants put fiery meteors or torches in her mouth and beat on her head. At the end of the term, she becomes a human being but she has to bear the torments of widow hood for seven births. Then she is again born as diseased; when at last she gets herself freed.

या ब्राह्मणी शूद्रभोग्या चांधकूपे प्रयाति सा ॥ 21 ॥
तप्तशौचोदके ध्वांते तदाहारी दिवानिशम् ।
निवसेदतिसंतप्ता मम दूतेन ताडिता ॥ 22 ॥

The Brāhmaṇa woman, enjoyed by a Śūdra, goes to the terrible dark Andhakūpa hell, where she remains, day and night, immersed in the impure water and eats that for fourteen Indra's life periods. Her pains are unbounded and My messengers beat her severely and incessantly."

शौचोदके निमग्ना सा यावदिंद्राश्चतुर्दश ।
काकी जन्मसहस्राणि शतजन्मानि सूकरी ॥ 23 ॥

शृगाली शतजन्मानि शतजन्मानि कुक्कुटी ।
पारावती सप्तजन्म वानरी सप्तजन्मसु ॥ 24 ॥

At the expiry of the term in that hell, She becomes a female crow for thousand births, a female boar for one hundred births, a female fox for one hundred births, a hen for one hundred years, a female pigeon for seven births, and a female monkey for seven births.

ततो भवेत्सा चांडाली सर्वभोग्या च भारते ।
ततो भवेच्च रजकी यक्ष्मग्रस्ता च पुंश्चली ॥ 25 ॥
ततः कुष्ठयुता तैलकारी शुद्धा भवेत्ततः ।
निवसेद्वेधने वेश्या पुंगी च दंडताडने ॥ 26 ॥

Then she becomes a Cāṇḍālī in this Bhārata, enjoyed by all. Then she becomes an unchaste woman with the pthisis disease, a washerwoman, and then an oilwoman with leprosy when she becomes freed.

जलरंधे वसेद्वेश्या कुलटा देहचूर्णके ।
स्वैरिणी दलने चैव धृष्टा च शोषणे तथा ॥ 27 ॥
निवसेद्यातनायुक्ता मम दूतेन ताडिता ।
विण्मूत्रभक्षा सततं यावन्मन्वंतरं सति ॥ 28 ॥
ततो भवेद्विट्कृमिश्च लक्षवर्षं ततः शुचिः ।

O Fair One! The Veśyās live in the Vedhana, and Jalarandhra hells; the Puṅgīs live in the Daṇḍatāḍana hell; the Kulaṭās live in the Dehacūrṇa hells; the Svairiṇīs live in the Dalana hells; the Dharṣiṇīs live in Śoṣana hells. Their pains know no bounds at all those places. My messengers always beat and chastise them and they eat always the urine and faeces for one Manvantara. Then, at the expiry of their hell period, they become worms of faeces for one lakh years when they become freed.

ब्राह्मणो ब्राह्मणीं गच्छेत्क्षत्रियां वाऽपि क्षत्रियः ॥ 29 ॥
वैश्यो वैश्यां च शूद्रां वा शूद्रश्चापि व्रजेद्यदि ।
सवर्णपरदारैश्च कषायं यांति ते जनाः ॥ 30 ॥
भुक्त्वा कषायं तप्तोदं निवसेद्वा शताब्दकम् ।
ततो विप्रो भवेच्छुद्धस्ततो वै क्षत्रियादयः ॥ 31 ॥
योषितश्चापि शुद्ध्यंतीत्येवमाह पितामहः ।
क्षत्रियो ब्राह्मणीं गच्छेद्वैश्यो वाऽपि पतिव्रते ॥ 32 ॥
मातृगामी भवेत्सोऽपि शूर्पे च नरके वसेत् ।
शूर्पाकारैश्च कृमिभिर्ब्राह्मण्या सह भक्षितः ॥ 33 ॥
प्रतप्तमूत्रभोजी च मम दूतेन ताडितः ।
तत्रैव यातनां भुंक्ते यावदिंद्राश्चतुर्दश ॥ 34 ॥

If a Brāhmaṇa goes to another Brāhmaṇa's wife, if a Kṣattriya, Vaiśya and Śūdra do so, they go to the Kaṣāya hell. There they drink the hot Kaṣāya water for twelve years when they become purified. The lotus-born Brahmā has said that the wives of Brāhmins, Kṣattriyas, etc., live in hells like Brāhmins, Kṣattriyas, etc., and they then get freed. If a Kṣattriya or a Vaiśya goes to a Brāhmin's wife, he is involed in the sin of his going to his mother and goes and lives in the Śūrpa hell. There the worms of the size of a Śūrpa bit that Kṣattriya, that Vaiśya and that Brāhmaṇa's wife. My messengers chastise them and they have to eat the hot urine. Thus they suffer pains for fourteen Indra's life periods.

सप्तजन्म वराहश्च छागलश्च ततः शुचिः ।
करे धृत्वा तु तुलसीं प्रतिज्ञां यो न पालयेत् ॥ 35 ॥
मिथ्या वा शपथं कुर्यात्स च ज्वालामुखं व्रजेत् ।
दत्त्वा दक्षिणहस्तं च प्रतिज्ञां यो न पालयेत् ॥ 36 ॥
शिलां वा देवप्रतिमां स च ज्वालामुखं व्रजेत् ।
गंगातोयं करे कृत्वा प्रतिज्ञां यो न पालयेत् ॥ 37 ॥
स्थित्वा देवगृहे वाऽपि स च ज्वालामुखं व्रजेत् ।
आस्पृश्य ब्राह्मणं गां च ज्वालावह्निं निवेद्य च ॥ 38 ॥
न पालयेत्प्रतिज्ञां च स च ज्वालामुखं व्रजेत् ।
मित्रद्रोही कृतघ्नश्च यश्च विश्वासघातकः ॥ 39 ॥
मिथ्यासाक्ष्यप्रदश्चैव स च ज्वालामुखं व्रजेत् ।
एते तत्र वसंत्येव यावदिंद्राश्चतुर्दश ॥ 40 ॥
तथांगारप्रदग्धाश्च यमदूतेन ताडिताः ।

When they become boars for seven births and goats for seven births, when at last they are freed. Now if any body makes a false promise or swears falsely, taking the Tulasī leaf in his hands, if anybody makes a false promise, taking the Ganges water, Śālagrāma stone, or any other images of God in his hand; if any body swears falsely, placing his right palm on the palm of another; if anybody

swears falsely, being in a temple or touching a Brāhmaṇa or a cow; if any body acts against his friends or others, if he be treacherous or if he gives a false evidence; then all these persons go to Jvālā Mukha hell, and remain there for fourteen Indra's life periods, chastised and beaten by My messengers and feeling pain as if one's body is being burnt by red hot coal.

चांडालस्तुलसीं स्पृष्ट्वा सप्तजन्म ततः शुचिः ॥ 41 ॥
म्लेच्छी गंगाजलस्पर्शी पंचजन्म ततः शुचिः ।
शिलास्पर्शी विट्कृमिश्च सप्तजन्मसु सुंदरि ॥ 42 ॥
अर्चास्पर्शी ब्रह्मकृमिः सप्तजन्म ततः शुचिः ।
दक्षहस्तप्रदाता च सर्पश्च सप्तजन्मसु ॥ 43 ॥
ततो भवेद्ब्रह्महीनो मानवश्च ततः शुचिः ।
मिथ्यावादी देवगृहे देवलः सप्तजन्मसु ॥ 44 ॥

One who gives a false evidence, with the Tulasī (holy basil) in his hand becomes a Cāṇḍāla for seven births; one who makes a false promise with the Ganges water in his hand, becomes a Mleccha for five births; one who swears falsely while touching the Śālagrāma stone, becomes a worm of the faeces for seven births; on who swears falsely, touching the image of the God, becomes a worm in a Brāhmin's house for seven births; one who gives a false evidence touching with the right hand, becomes a serpent for seven births; then he becomes born as a Brāhmin, void of the knowledge of the Vedas, when he becomes freed. One who speaks falsely, while in a temple, is born as a Devala for seven births.

विप्रादिस्पर्शकारी च व्याघ्रजातिर्भवेद्ध्रुवम् ।
ततो भवेच्च मूकः स बधिरश्च त्रिजन्मनि ॥ 45 ॥
भार्याहीनो बंधुहीनो वंशहीनस्ततः शुचिः ।

If one swears falsely, touching a Brāhmaṇa, one becomes a tiger. Then he becomes dumb for three births, then for three births he becomes deaf, without wife, without friends, and his family becomes extinct. Then he becomes pure.

मित्रद्रोही च नकुलः कृतघ्नश्चापि खंडकः ॥ 46 ॥
विश्वासघाती व्याघ्रश्च सप्तजन्मसु भारते ।
मिथ्यासाक्षी च वक्तव्ये मंडूकः सप्तजन्मसु ॥ 47 ॥

Those that rebel against their friends, becomes mongoose; the treacherous persons become rhinoceroses; the hypocrite and treacherous persons become tigers and those who give false evidences become frogs.

पूर्वान्सप्तापरान्सप्त पुरुषान्हंति चात्मनः ।
नित्यक्रियाविहीनश्च जडत्वेन युतो द्विजः ॥ 48 ॥

So much so, that their seven generations above and seven generations below go to hell. If any Brāhmaṇa does not perform his daily duties (Nitya Karma), he is reckoned as Jaḍa (an inert matter).

यस्यानास्था वेदावाक्ये मन्दं हसति संततम् ।
व्रतोपवासहीनश्च सद्वाक्यपनिंदकः ॥ 49 ॥
धूम्रांधे च वसेत्योऽपि शताब्दं धूम्रभक्षकः ।
जलजंतुर्भवेत्सोऽपि शतजन्मक्रमेण च ॥ 50 ॥

He has no faith in the Vedas. Rather he laughs at the Vedic customs. He does not observe vows and fastings; he blames others who give good advices. Such persons live in Dhūmrāndhakāra hell where they eat dark smoke only.

ततो नानाप्रकारश्च मत्स्यजातिस्ततः शुचिः ।
यः करोत्युपहासं च देवब्राह्मणयोर्धने ॥ 51 ॥
पातयित्वा स पुरुषान्दश पूर्वान्दशाषरान् ।
सोऽयं याति तु धूम्रान्धं धूमध्वांतसमन्वितम् ॥ 52 ॥

Then he roams about as an aquatic animal for one hundred births successively. Then he becomes born as various fishes when he is freed. If anybody jests at the wealth of a Deva or a Brāhmaṇa, then he with his ten generations above and below becomes fallen and he himself goes to the Dhūmrāndhakāra hell, terribly dark and filled with smoke.

धूम्रक्लिष्टो धूम्रभोजी वसेत्तत्र चतुर्गुणम् ।
ततो मूषकजातिश्च सप्तजन्मसु भारते ॥ 53 ॥
ततो नानाविधाः पक्षिजातयः कृमिजातिभिः ।
ततो नानाविधा वृक्षाः पशवश्च ततो नरः ॥ 54 ॥

There his pains know no bounds and he lives there for four hundred years, eating smoke only. Then he becomes a mouse for seven births, and he

becomes various birds and worms, various trees and various animals when ultimately he gets a human birth.

विप्रो दैवज्ञजीवी च वैद्यजीवी चिकित्सकः ।
लाक्षालौहादिव्यापारी रसादिविक्रयी च यः ॥ 55 ॥
स याति नागवेष्टं च नागवेष्टितमेव च ।
वसेत्स लोममानाब्दं तत्रैव नागपाशितः ॥ 56 ॥

If a Brāhmin earns his livelihood by being an astrologer or if he be a physician and lives thereby or if he sells lac, iron, or oil, etc., he goes to the Nāgaveṣṭana Kuṇḍa hell where he lives for as many years as there are hairs on his body, tied up by snakes.

ततो नानाविधाः पक्षिजातयश्च ततो नरः ।
ततो भवेत्स गणको वैद्यश्च सप्तजन्मसु ॥ 57 ॥

Then he becomes born as various birds; ultimately he gets a human birth and becomes an astrologer for seven births and a physician for seven births.

गोपश्च कर्मकारश्च रंगकारस्ततः शुचिः ।
प्रसिद्धानि च कुंडानि कथितानि पतिव्रते ॥ 58 ॥

Then for sometime he becomes a cowherd (milkman), for sometimes a blacksmith; for sometimes a painter, when he becomes freed of his sin. O Chaste One! Thus I have described to you all the famous Kuṇḍas or hells.

अन्यानि चाप्रसिद्धानि क्षुद्राणि सन्ति तत्र वै ।
संति पातकिनस्तेषु स्वकर्मफलभोगिनः ॥
भ्रमंति नानायोनिं च किं भूयः श्रोतुमिच्छसि ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे पंचत्रिंशोऽध्यायः ॥ 35 ॥

Besides there are innumerable small Kuṇḍas. The sinners go there and suffer the fruits of their own Karmas and travel through various wombs. O Fair One! What more do you now want to hear? Say."

Here ends the Thirty-fifth Chapter of the Ninth Book on the description of the various hells for the various sinners in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXVI

On Having No Fear of Yama for those Who are the Pañcopāsakas

सावित्र्युवाच

धर्मराज महाभाग वेदवेदाङ्गपारग ।
नानापुराणेतिहासे यत्सारं तत्प्रदर्शय ॥ 1 ॥
सर्वेषु सारभूतं यत्सर्वेष्टं सर्वसंमतम् ।
कर्मच्छेदबीजरूपं प्रशस्तं सुखदं नृणाम् ॥ 2 ॥

Sāvitri said: O Dharmarājan! O Highly Fortunate One! O Thou! Expert in the Vedas and the Aṅgas thereof! Now kindly describe that which is the essence of the various Purāṇas and Itihāsas, which is the quintessence, which is dear to all, approved of by all, which is the seed by which the Karmic ties are cut asunder, which is high, noble and happy is this life.

सर्वप्रदं च सर्वेषां सर्वमंगलकारकम् ।
भयं दुःखं न पश्यंति येन वै सर्वमानवाः ॥ 3 ॥
कुंडानि ते न पश्यंति तेषु नैव पतन्ति च ।
न भवेद्येन जन्मादि तत्कर्म वद सांप्रतम् ॥ 4 ॥

Kindly describe the above by which man can acquire all his desires, and what is the only source of all the good and auspicious is things. And by knowing which man has not to face any dangers or troubles, nor has he to go to the dreadful hells that thou hast severally just now described and that by which men can be freed of those various wombs.

किमाकाराणि कुंडानि तानि वा निर्मितानि च।
के च केनैव रूपेण तत्र तिष्ठंति पापिनः ॥ 5 ॥
स्वदेहे भस्मसाद्भूते याति लोकांतरं नरः ।
केन देहेन वा भोगं करोति च शुभाशुभम् ॥ 6 ॥
सुचिरं क्लेशभोगेन कथं देहो न नश्यति ।
देहो वा किंविधो ब्रह्मंस्तन्मे व्याख्यातुमर्हसि ॥ 7 ॥

Kindly now describe all these. O Bhagavan! What is the size of the several kuṇḍas or hells that Thou hast just now enumerated? How do the sinners dwell there? When hast just now

enumerated? How do the sinners dwell there? When a man departs, his body is reduced to ashes. Then of what sort is that other body by which the sinners enjoy the effects of their Karmas? and why do not those bodies get destroyed when they suffer so much pains for so long a time? What sort of body is that? Kindly describe all these to me.

श्रीनारायण उवाच

सावित्रीवचनं श्रुत्वा धर्मराजो हरिं स्मरन् ।
कथां कथितुमारेभे कर्मबन्धनिकृंतनीम् ॥ 8 ॥

Nārāyaṇa spoke: Hearing the questions put forward by Sāvitrī, Dharmarāja remembered Śrī Hari and began to speak on subjects that sever the bonds of Karmas:

धर्मराज उवाच

वत्से चतुर्षु वेदेषु धर्मेषु संहितासु च ।
पुराणेष्वितिहासेषु पांचरात्रादिकेषु च ॥ 9 ॥
अन्येषु धर्मशास्त्रेषु वेदांगेषु च सुव्रते ।
सर्वेष्टं सारभूतं च पञ्चदेवानुसेवनम् ॥ 10 ॥
जन्ममृत्युजराव्याधिशोकसंतापनाशनम् ।
सर्वमङ्गलरूपं च परमानंदकारणम् ॥ 11 ॥
कारणं सर्वसिद्धीनां नरकार्णवतारणम् ।
भक्तिवृक्षांकुरकरं कर्मवृक्षनिकृंतनम् ॥ 12 ॥

"O Child! O One of good vows! In the four Vedas, in all the books on Dharma, (Smṛtis) in all the Saṁhitās, all the Itihāsas, all the Purāṇas in the Nārada Pañcarātram, in the other Dharma Śāstras and in the Vedāṅgas, it is definitely stated that the worship of the Pañca Devatās (the five Devatās) Śiva, Śakti, Viṣṇu, Gaṇeśa, and Sūrya is the best, the highest, the destroyer of the old age, disease, evils and sorrows, the most auspicious and leading to the highest bliss. In fact, the worship of these Pañca Devatās is the source of acquiring all the Siddhis (the success) and saves one from going to the hells. From their worship springs the Bhaktic Tree and then and then only the Root of the Tree of all Kārmic bonds is severed for ever and ever.

विमोक्षसोपानमिदमविनाशपदं स्मृतम् ।
सालोक्यसार्ष्टिसारूप्यसामीप्यादिप्रदं शुभम् ॥ 13 ॥
कुंडानि यमदूतैश्च रक्षितानि सदा शुभे ।
न हि पश्यंति स्वप्ने च पञ्चदेवार्चका नराः ॥ 14 ॥

This is the step to Mukti (final liberation) and is the indestructible state. By this one can get Sālokya, Sārṣṭi, Sārūpya, and Sāmīpya, th different state of beatitudes in which the soul (1) resides in the same world with the Deity, (2) possesses the same station, condition, or rank, or equality with the Supreme Being in power and all the Divine attributes (the last of the four grades of Mukti, (3) possesses the sameness of form or gets assimilated to the Deity or (4) gets intimately united, identified or absorbed into the Deity,

देवीभक्तिविहीना ये ते पश्यंति ममालयम् ।
यांति ये हरितार्थं वा श्रयंति हरिवासरम् ॥ 15 ॥
प्रणमंति हरिं नित्यं हर्यर्चां कल्पयंति च ।
न यांति तेऽपि घोरां च मम संयमनीं पुरीम् ॥ 16 ॥

O Auspicious One! The worshipper of these five Devatās has never to see any of the hells, watched by My messengers. Those who are devoid of the devotion to the Devī see My abode; but those who go to the Tīrthas of Hari, who hold Harivāsaras (festivities on the days of Hari) who bow down at the feet of Hari and worship Hari, never come to My abode named Saṁyamana.

त्रिसंधिपूता विप्राश्च शुद्धाचारसमन्विताः ।
निवृत्तिं नैव लप्स्यंति देवीसेवां विना नराः ॥ 17 ॥
स्वधर्मनिरताचाराः स्वधर्मनिरतास्तथा ।
गच्छंतो मृत्युलोकं च दुर्दृशा मम किंकराः ॥ 18 ॥

Those Brāhmaṇas that are purified by their performing the three Sandhyās and by their following the pure Ācāras (customs and observances), those that find no pleasure until they worship the Devī, those that are attached to their own Dharmas and their own Ācāras, never come to My abode.

भीताः शिवोपासकेभ्यो वैनतेयादिवोरगा ।
स्वदूतं पाशहस्तं च गच्छंतं वारयाम्यहम् ॥ 19 ॥

यास्यंति ते च पर्वत्र हरिदासाश्रयं बिना ।
कृष्णमन्त्रोपासकाच्च वैनतेयादिवोरगाः ॥ 20 ॥

My terrible messengers, seeing the devotees of Śiva, run away out of terror as snakes run away terrified by Garuḍa I also order My messengers with nooses in their hands never to go to them. My messengers go mostly to other persons than the servants of Hari. No sooner do My Messengers see the worshippers of the Kṛṣṇa Mantra, than they run away as snakes get terrified at the sight of Garuḍa.

देवीमन्त्रोपासकानां नाम्नां चैव निकृंतनम् ।
करोति नखलेखन्या चित्रगुप्तश्च भीतवत् ॥ 21 ॥
मधुपर्कादिकं तेषां कुरुते च पुनः पुनः ।
विलंघ्य ब्रह्मलोकं च लोकं गच्छंति ते सति ॥ 22 ॥

Citragupta, too, one of the beings in Yama's world, recording the vices and virtues of mankind), strike off the names of the Devī worshippers, out of fear and prepare Madhuparka, etc., for them (a mixture of honey; respectful offering made to a guest or to the bridegroom on his arrival at the door of the father of the bride).

दुरितानि च नश्यंति येषां संस्पर्शमात्रत ।
ते महाभाग्यवंतो हि सहस्त्रकुलपावनाः ॥ 23 ॥

They rise higher than the Brahma Lokas and go to the Devī's abode, *i.e.*, to Maṇidvīpa. Those that are the worshippers of the Śakti Mantra and are highly fortunate, whose contact removes the sins of others, they deliver the thousand generations (from the downward course).

यथा च प्रज्वलद्वह्नौ शुष्कानि च तृणानि च ।
प्राप्नोति मोहः संमोहं तांश्च दृष्ट्वा च भीतवत् ॥ 24 ॥
कामश्च कामिनं याति लोभक्रोधौ ततः सति ।
मृत्युः प्रलीयते रोगो जरा शोको भयं तथा ॥ 25 ॥

As bundles and bundles of dry grasses become burnt to ashes, no sooner they are thrown into fire, so the delusion at once becomes itself deluded at the sight of the forms of those devotees. At their sight, lust, anger, greed, disease, sorrow, old age, death, fear, Kāla (time that takes away the life of persons), the good and bad karmas, pleasures and enjoyments drop off to a great distance.

कालः शुभाशुभं कर्म हर्षो भोगस्तथैव च ।
ये ये न यांति तां पीडां कथितास्ते मया सति ॥ 26 ॥
शृणु देहविवरणं कथयामि यथागमम् ।
पृथिवीवायुराकाशस्तेजस्तोयमिति स्फुटम् ॥ 27 ॥

O Fair One! Now I have described to you the states of those persons that are not under the control of Kāla, good and bad karmas, pleasures and enjoyments etc., and those that do not suffer those pains. Now I am speaking of this visible body. Listen. Earth, water, fire, air, and ether are the five Mahā Bhūtas (the great elements); these are the seeds of this visible body of the person and are the chief factors in the work of creation.

देहिनां देहबीजं च स्त्रष्टृसृष्टिविधौ परम् ।
पृथिव्यादिपंचभूतैर्यो देहो निर्मितो भवेत् ॥ 28 ॥
स कृत्रिमो नश्वरश्च भस्मसाच्च भवेदहि ।
बद्धोऽङ्गुष्ठप्रमाणश्च यो जीवः पुरुषः कृतः ॥ 29 ॥

The body that is made up of earth and other elements is transient and artificial *i.e.*, that body becomes burnt to ashes. Within this visible body, bound, is there a Puruṣa of the size of a thumb; that is called Jīva Puruṣa; the subtle Jīva assumes those subtle bodies for enjoying the effects of karmas.

बिर्भति सूक्ष्मं देहं तं तद्रूपं भोगहेतवे ।
स देहो न भवेद्भस्म ज्वलदग्नौ ममालये ॥ 30 ॥
जलेन नष्टो देही वा प्रहारे सुचिरं कृते ।
न शस्त्रेण न वाऽस्त्रेण सुतीक्ष्णकंटके तथा ॥ 31 ॥

In My world, that subtle body is not burnt by the burning fire. If that subtle body be immersed in water, if that be beaten incessantly or if it be struck by a weapon or pierced by a sharp thorn, that body is not destroyed.

तप्तद्रवे तप्तलोहे तप्तपाषाण एव च ।
प्रतप्तप्रतिमाश्लेषे यत्पूर्वपतनेऽपि च ॥ 32 ॥
न दग्धो न च भग्नः स भुंक्ते संतापमेव च ।
कथितो देहवृत्तांतः कारणं च यथागमम् ॥ 33 ॥
कुण्डानां लक्षणं सर्व बोधाय कथयामि ते ।

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे षट्त्रिंशोऽध्यायः ॥ 36 ॥

That body is not burnt nor broken by the burning hot and molten material, by the red hot iron, by hot stones by embracing a hot image or by falling into a burning cauldron. That body has to suffer incessant pains. O Fair One! Thus I have dwelt on the subject of the several bodies and the causes thereof according to the Śāstras. Now I will describe to you the characters of all the other Kundas. Listen."

Here ends the Thrity-sixth Chapter of the Ninth Book on the destruction of the fear of the Yama of those who are the worshippers of the Five Devatās, in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXVII

On the Eighty-six Kuṇḍas

धर्मराज उवाच

पूर्णेन्दुमंडलाकारं सर्वं कुण्डं च वर्तुलम् ।
निम्नं पाषाणभेदैश्च पाचितं बहुभिः सति ॥ 1 ॥
न नश्वरं च प्रलयं निर्मितं चेश्वरेच्छया ।
क्लेशदं पातकानां च नानारूपं तदालयम् ॥ 2 ॥

Dharmarāja said: "All the Kuṇḍas (hells) are circular in form like the Full Moon. Of these, the Vahnikuṇḍa has the fire lit at its bottom, by the help of various kinds of stones. This Kuṇḍa will not be destroyed till Mahāpralaya comes. Here the sinners are tormented severely.

ज्वलदंगाररूपं च शतहस्तशिखान्वितम् ।
परितः क्रोशमानं च वह्निकुण्डं प्रकीर्तितम् ॥ 3 ॥
मह शब्दं प्रकुर्वद्भिः पापिभिः परिपूरितम् ।
रक्षितं मम दूतैश्च ताडितैश्चापि संततम् ॥ 4 ॥

It looks like a blazing coke. The flames are rising from it one hundred hands high. In circumference those flames are two miles. This is named Vahnikuṇḍa. It is full of sinners crying loudly. It is constantly watched by My messengers who are chastising and punishing the sinners.

प्रतप्तोदकपूर्णं च हिंस्रजंतुसमन्वितम् ।
महाघोरं काकुशब्दं प्रहारेण दृढेन च ॥ 5 ॥
क्रोशार्धमानं तद्दूतैस्ताडितैर्मम पार्षदैः ।
तप्तक्षारोदकैः पूर्णं पुनः काकैश्च संकुलम् ॥ 6 ॥

Next comes the Tapta Kuṇḍa. It is filled with hot water and full of rapacious animals. The sinners there are severely beaten by My messengers and they are always crying out very loudly, which is being echoed and re-echoed all around terribly. It extends for one mile. This Kuṇḍa is filled with hot salt water and the abode of many crows.

संकुलं पापिभिश्चैव क्रोशमानं भयानकम् ।
त्राहीति शब्दं कुर्वद्भिर्मम दूतैश्च ताडितैः ॥ 7 ॥
प्रचलद्भिरनाहारैः शुष्ककंठोष्ठतालुकैः ।
बिड्भिरेव कृतं पूर्णं क्रोशमानं च कुत्सितम् ॥ 8 ॥

Then there is the Bhayānaka Kuṇḍa. It extends for two miles and it is filled with sinners. They are being punished by My messengers and they are incessantly crying 'Save us, Save us.' Next comes the Viṣṭhā Kuṇḍa. It is filled with foeces and excrements, where the sinners are moving without any food and with their palates and throats dry.

अतिदुर्गन्धिसंसक्तव्याप्तं पापिभिरन्वहम् ।
ताडितैर्मम दूतैश्च तदाहारैः सुदारुणैः ॥ 9 ॥
रक्षेति शब्दं कुर्वद्भिस्तत्कीटैरेव भक्षितैः ।
तप्तमूत्रद्रवैः पूर्णं मूत्रकीटैश्च संकुलम् ॥ 10 ॥
युक्तं महापातकिभिस्तत्कीटैर्भक्षितैः सदा ।
गव्यूतिमानं ध्वांताक्तं शब्दकृद्भिश्च संततम् ॥ 11 ॥

Its size is two miles and it is very bad and ugly, with foetid and nasty smell. It is always filled with sinners, who are being chastised by My Dūtas (messengers) and eat those foeces and excrements. The worms therein are constantly biting and stinging them and they are crying 'deliver us, deliver us.' Then comes the hot Mūttra Kuṇḍa. It is filled with the hot urine and the worms thereof. The great sinners always dwell here. It measures four miles; and it is quite dark.

मद्दूतैस्ताडितैर्घोरैः शुष्ककंठोष्ठतालुकैः ।
श्लेष्मपूर्णं प्रशमितं तत्कीटैः परितं तदा ॥ 12 ॥
तद्भोजिभिः पापिभिश्च वेष्टितैः सदा ।
क्रोशार्धं गरकुंडं च गरभोजिभिन्वितम् ॥ 13 ॥

My Dūtas always beat them and their throats, lips, palates are all dry. Then comes the Śleṣma Kuṇḍa. It is filled with phlegm and the insects thereof. The sinners dwell in phlegm and eat that phlegm. Then comes the Gara Kuṇḍa. It is filled with (factitious) poison. It measures one mile. The sinners eat this poison and dwell here.

गरकीटैर्भक्षितैश्च पापिभिः पूर्णमेव च ।
ताडितैर्मम दूतैश्च शब्दकृद्भिश्च कंपितैः ॥ 14 ॥
सर्पाकारैर्वज्रदंष्ट्रैः शुष्ककंठैः सुदारुणैः ।
नेत्रयोर्मलपूर्णं च क्रोशार्धे कीटसंयुतम् ॥ 15 ॥

The worms thereof bite them. They tremble at the chastisement of My Dūtas and cry aloud. My messengers look like serpents, with teeth like thunderbolt and they are very furious an fierce, with their throats dry and their words very harsh. Then comes Dūṣikā Kuṇḍa. It is filled with the rheum and dirt of the eyes and it measures one mile. Innumerable worms are born therein.

पापिभिः संकुलं शश्वद्भ्रमद्भिः कीटभक्षितैः ।
वसारसेन संपूर्णं क्रोशतुर्यं सुदुःसहम् ॥ 16 ॥
तद्भोजिभिः पातकिभिर्मम दूतैश्च ताडितै ।
शुक्रकुंडं क्रोशमितं शुक्रकीटैश्च संयुतम् ॥ 17 ॥

Numberless sinners live there, and as they move, the insects immeditately bite and sting them. Next comes the Vasā Kuṇḍa It is filled with the serum or marrow of the flesh and it measures one-half mile. The sinners dwell there, chastised and punished by My messengers. Then comes the Śukra Kuṇḍa. It measures two miles in diameter. The insects, born in the semen, bite the sinners, and they move on and on.

पापिभिः संकुलं शश्वद्द्रवद्भिः कीटभक्षितैः ।
दुर्गंधिरक्तपूर्णं च वापिमानं गभीरकम् ॥ 18 ॥
तद्भोजिभिः पापिभिश्च संकुलं कीटभक्षितम् ।
पूर्णं नेत्राश्रुभिस्तप्तं बहुपाषिभिरन्वितम् ॥ 19 ॥
वापीतुर्यप्रमाणं च रुदद्भिः कीटभक्षितैः ।

Then comes the Rakta Kuṇḍa, with very offensive, foeted smell. It is deep like a well and filled with blood. The sinners dwell here, drinking blood. The insects therein are always biting them. Then follows the Aśru Kuṇḍa. It measures in size one fourth the measure of the well (above-mentioned). It is always filled with hot tears of eyes; and many sinners are seen there living weeping and crying and being bitten by the snakes.

नृणां मात्रमलैर्युक्तं तद्भक्षैः पापिभिर्युतम् ॥ 20 ॥
ताडितैर्मम दूतैश्च व्यग्रैश्च कीटभक्षितैः ।
कर्णविट्परिपूर्णं च तद्भक्षैः पापिभिर्युतम् ॥ 21 ॥
वापीतुर्यप्रमाणं च ब्रुवद्भिः कीटभक्षितैः ।

Then there is the Gātra Mala Kuṇḍa. The sinners are chastised and punished there by My messengers and being bitten by the insects thereof, they eat the dirts of the body and dwell there. Then comes the Karṇa Mala Kuṇḍa. The sinners eat the wax of the ear and fill the place. The insects always bite them and they are crying aloud. It measures one fourth the measure of a Vāpī.

मज्जापूर्णं नराणां च महादुर्गंधिसंयुतम् ॥ 22 ॥
महापातकिभिर्युक्तं वापीतुर्यप्रमाणकम् ।
परिपूर्णं स्निग्धमांसैर्मम दूतैश्च ताडितैः ॥ 23 ॥
पापिभिः संकुलं चैव वापीमानं भयानकैः ।

Then comes the Majjā Kuṇḍa. It is filled with fat and marrow, emitting foeted offensive odour. It measures one fourth the measure of a Vāpī. The great sinners always dwell there. Then comes the Māmsa Kuṇḍa. This is filled with the greasy flesh. If measures (one-fourth) that of a Vāpī.

कन्याविक्रयिभिश्चैव तद्भक्ष्यैः कीटभक्षितैः ॥ 24 ॥
पाहीति शब्दं कुर्वद्भिस्त्रासितैश्च भयानकैः ।
वापीतुर्यप्रमाणं च नखादिकचतुष्टयम् ॥ 25 ॥
पापिभिः संयुतं शश्वन्मम दूतैश्च ताडितैः ।

Those who sell their daughters dwell here. My messengers always chastise and punish them and horrible insects bite and sting them and they cry, out of fear and agony, 'Save us, Save us,' and eat

at times that flesh. Then come in succession the four Kuṇḍas Nakha, Loma and others. They also measure each one-fourth that of a Vāpī. The sinners dwell there, always chastised by My messengers.

प्रतप्तताम्रकुंडं च ताम्रोपर्युल्मुकान्वितम् ॥ 26 ॥
ताम्राणां प्रतिमालक्षैः प्रतप्तैर्व्याप्तं सदा ।

Next comes the very hot Tāmra Kuṇḍa. Burning cokes exist on the top of very hot coppers. There are lakhs and lakhs of very hot copper figures in that Kuṇḍa.

प्रत्येकं प्रतिमाश्लिष्टैः रुदद्भिः पापिभिर्युतम् ॥ 27 ॥
गव्यूतिमानं विस्तीर्णं मम दूतैश्च ताडितैः ।
प्रतप्तलोहधारं च ज्वलदंगारसंयुतम् ॥ 28 ॥
लोहानां प्रतिमाश्लिष्टै रुदद्भिः पापिभिर्युतम् ।
प्रत्येकं प्रतिमाश्लिष्टैः शश्वत्प्रज्वलितैर्भिया ॥ 29 ॥

The sinners, being compelled by My messengers, are made to embrace each of these hot copper figures and they cry loudly and live there. It measures four miles. Then come the burning Aṅgāra Kuṇḍa and the hot Lauha Dhāra Kuṇḍa. Here the sinners are made to embracs the hot iron figures and, feeling themselves burnt, cry out of fear and agony.

रक्ष रक्षेति शब्दं च कुर्वद्भिर्दूतताडितैः ।
महापातकिभिर्युक्तं द्विगव्यूतिप्रमाणकम् ॥ 30 ॥
भयानकं ध्वांतयुक्तं लोहकुंडं प्रकीर्तितम् ।
चर्मकुंडं तप्तसुराकुंडं वाप्यर्धमेव च ॥ 31 ॥

Whenever My messengers punish them they immediately cry out 'Save us, Save us.' It measures eight miles; and it is pitch dark and very awful. This is named the hot Lauha Kuṇḍa. Then come the Carma Kuṇḍa and Surā Kuṇḍa. The sinners, beaton by My men, eat the skin and drink the hot urine and dwell there.

तद्भोजिपापिभिर्व्याप्तं मम दूतैश्च ताडितैः ।
अतः शाल्मलिकुंडं च वृक्षकंटकशोभितम् ॥ 32 ॥
लक्षपौरुषमानं च क्रोशमानं च दुःखदम् ।
धनुर्मानैः कंटकैश्च सुतीक्ष्णैः परिवेष्टितम् ॥ 33 ॥

Then comes the Śālmalī Kuṇḍa; it is overspread with thorns and thorny trees, causing intense pain. It measures two miles. Millions and millions of great sinners are made by My men to fall from the tops of those trees down below where their bodies get pierced by very sharp thorns, six feet long; and thus they dwell there, beaten by My men.

प्रत्येकं विद्धगात्रैश्च महापातकिभिर्युतम् ।
वृक्षाग्रान्निपतद्भिश्च मम दूतैश्च पातितैः ॥ 34 ॥
जलं देहीति शब्दं च कुर्वद्भिः शुष्कतालुकैः ।
महाभियाऽतिव्यग्रैश्च दण्डैः संभग्नमस्तकैः ॥ 35 ॥

Out of thirst, their palates get dried up; and they cry out repeatedly 'Water, Water,' Out of fear, they get very anxious and then their heads get broken by the clubs brought down on them by My men. So they move there like the beings burnt in very hot oil.

प्रचलद्भिर्यथा तप्ततैलजीविभिरेव च ।
विषोदैस्तक्षकाणां च पूर्वं च क्रोशमानकम् ॥ 36 ॥
तद्भक्षैः पापिभिर्युक्तं मम दूतैश्च ताडितैः ।
प्रतप्ततैलपूर्णं च कीटादिपरिवर्जितम् ॥ 37 ॥

Then comes the Viṣoda Kuṇḍa. It measures two miles in diameter and is filled with the poison of the serpent called Takṣakas. My men punish the sinners and they drink the poison thereof and dwell there. Then comes the hot Taila Kuṇḍa. There are no insects here. Only the great sinners dwell.

महापातकिभिर्युक्तं दग्धांगारैश्च वेष्टितम् ।
काकुशब्दं प्रकुर्वद्भिश्चलद्भिर्दूतपीडितैः ॥ 38 ॥
ध्वांतयुक्तं क्रोशमानं क्लेशदं च भयानकम् ।
शूलाकारैः सुतीक्ष्णाग्रैर्लोहशस्त्रैश्च वेष्टितम् ॥ 39 ॥

All around burning coals are flaring and when My men beat the sinners, they run hither and thither. It is filled with horrible intense darkness and it is exceedingly painful. It looks dreadful and measures two miles. Then comes the Kunta Kuṇḍa. Sharp pointed iron weapons like tridents are placed in order all round.

शस्त्रतल्पस्वरूपं च क्रोशतुर्यप्रमाणकम् ।
वेष्टितं यत्पातकिभिः कुंतविद्धैश्च वेष्टितैः ॥ 40 ॥
ताडितैर्मम दूतैश्च शुष्ककंठोष्ठतालुकैः ।
कीटैश्च शंकुप्रमितैः सर्पमानैर्भयंकरैः ॥ 41 ॥

तीक्ष्णदंतैश्च विकृतैर्व्याप्तं ध्वांतयुतं सति ।
महापातकिभिर्युक्तं मम दूतैश्च ताडितैः ॥ 42 ॥

The sinners, pierced by those weapons, are seen encircling the Kuṇḍa. It measures one-half mile. Beaten by My men, their throats and lips get dried up. Then comes the Kṛmi Kuṇḍa. It is filled with terrible worms and insects, snake, like-with sharp teeth, of the size of a Śaṅku (a Sāl tree) deformed and hideous looking; and it is filled with pitch darkness, terrible to look at. Beaten by My men, the great sinners dwell there.

द्विगव्यूतिप्रमाणं च पूयकुंडं प्रचक्षते ।
तद्भक्ष्यैः प्राणिभिर्युक्तं मम दूतैश्च ताडितैः ॥ 43 ॥
तालवृक्षप्रमाणैश्च सर्पकोटिभिरावृतम् ।
सर्पवेष्टितगात्रैश्च पापिभिः सर्पभक्षितैः ॥ 44 ॥

Then comes the Pūya Kuṇḍa. It measures eight miles in diameter (or in circumference?). The sinners dwell and eat the puss; thereof and, are beaten by My men. Then comes the Sarpa Kuṇḍa. Millions and millions of snakes of the length of a Tāl tree are existing there. These serpents encircle the sinners and as they bite them.

संकुलं शब्दकृद्भिश्च मम दूतैश्च ताडितैः ।
कुण्डत्रयं मशादीनां पूर्णं च मशकादिभिः ॥ 45 ॥
सर्वं क्रोशार्धमानं च महापातकिभिर्युतम् ।
हस्तपादादिबद्धैश्च क्षतजौधेन लोहितैः ॥ 46 ॥
हाहेति शब्दं कुर्वद्भिस्ताडितैर्मम पार्षदैः ।

My men also beat them at the same time. So there arises a general hue and cry. 'Save us, Save us; we are done for.' Then come in order the Damśa Kuṇḍa, Maśaka Kuṇḍa, and the Garala Kuṇḍa. These are filled with gad-flies, mosquittoes, and poison respectively. Each of them measures one mile. The sinners hands and feet are tied up. So when the gad-flies and mosquittoes fiercely sting them, and My men violently beat them simultaneously, they raise a loud uproar and are made to move on, in their tied states by My persons.

वज्रवृश्चिकयोः कुण्डं ताभ्यां च परिपूरितम् ॥ 47 ॥
वाप्यर्धं पापिभिर्युक्तं वज्रवृश्चिकदंशितैः ।
कुण्डत्रयं मशादीनां तैरेव परिपूरितम् ॥ 48 ॥

Their bodies get thoroughly reddened and covered with blood by the stinging of the flies, etc. Then come the Vajra Kuṇḍa and the Vṛścika Kuṇḍa filled respectively with Vajra insects and the scorpions. Each of them measures one-half that of the Vāpī. The sinners that dwell there, are incessantly bitten by insects (Vajras and scorpions. Then come in order the Śara Kuṇḍa, Śūla Kuṇḍa, and the Khaḍga Kuṇḍas. They are filled respectively with arrows, spikes, and scimitars. Each of them measures one half that of the Vāpī.

तैर्विद्धैः पापिभिर्युक्तं वाप्यर्धं रक्तलोहितैः ।
तप्ततोयोदकैः पूर्णं सध्वांतं गोलकुण्डकम् ॥ 49 ॥
कीटैः शंकुसमानैश्च भक्षितै पापिभिर्युतम् ।
वाप्यर्धमानं भीतैश्च पापिभिः कीटभक्षितैः ॥ 50 ॥

The sinners are pierced by arrows, etc., and become covered over with blood and dwell there. Then comes the Gola Kuṇḍa. It is filled with boiling hot water and it is pitch dark. The sinners live there, bitten by the insects. This Kuṇḍa measures half that of the Vāpī. The insects bite them and My men beat them; so their fear knows no bounds; everyone of them is weeping and crying loudly.

रुदद्भिः क्रोशमानेश्च मम दूतैश्च ताडितैः ।
अतिदुर्गंधिसंयुक्तं दुःखदं पापिनां सदा ॥ 51 ॥
दारुणैर्विकृताकारैर्भक्षितं पापिभिर्युतम् ।
वाप्यर्धं परिपूर्णं च जलस्थैर्नक्रकोटिभिः ॥ 52 ॥

This Kuṇḍa is filled with hideously offensive smells. So the pains of the sinners are infinite. The Nakra Kuṇḍa comes next. It measures half the Vāpī, is filled with millions and millions of crocodiles living in water. The horrible looking deformed sinners live there. The Kāka Kuṇḍa then follows.

विण्मूत्रश्लेष्मभक्षैश्च सयुतं शतकोटिभिः ।
काकैश्च विकृताकारैर्भक्षितैः पापिभिर्युतम् ॥ 53 ॥
मथानकुण्डं बीजकुण्डं ताभ्यां पूर्णं धनुःशतम् ।
भक्षितैः पापिभिर्युक्तं शब्दकृद्भिश्च संततम् ॥ 54 ॥

The sinners here are being bitten by hundreds of deformed crows eating foeces, urines and

phlegm. Then come the Manthāna Kuṇḍa and Bīja Kuṇḍa. These are filled respectively with insects called Manthāna and Bīja. Each of them measures one hundred Dhanus. (One Dhanu=four hastas) Those insects are stinging the sinners and they cry out very loudly. Then follows the Vajra Kuṇḍa.

धनुःशतं जीवयुक्तं पापिभिः संकुलं सदा ।
शब्दकृद्भिर्वज्रदंष्ट्रैः सांद्रध्वांतमयं परम् ॥ 55 ॥
वापीद्विगुणमानं च तप्तप्रस्तरनिर्मितम् ।
ज्वलदंगारसदृशं चलद्भिः पापिभिर्युतम् ॥ 56 ॥
क्षुरधारोपमैस्तीक्ष्णैः पाषाणैर्निर्मित परम् ।

It measures one hundred Dhanus. Many insects with their teeth as hard as thunderbolt live there and bite the sinners who cry out loudly. It is pitch dark. Then comes the hot Pāṣāṇa Kuṇḍa. It measures twice that of the Vāpī. It is so built of hot stones as it resembles a burning mass of coal. Th sinners become restless with the heat and turn round and round in the middle. Then comes the Pāsāṇa Kuṇḍa and the Lālā Kuṇḍa. The Pāsāṇa. Kuṇḍa is made up of the sharp pointed stones, having sharp edges.

महापातकिभिर्युक्तं लालाकुण्डं च लोहितैः ॥ 57 ॥
क्रोशमात्रं च गंभीरं मम दूतैश्च ताडितैः ।
तप्तांजनाचलाकारैः परिपूर्णं धनुःशतम् ॥ 58 ॥
चलद्भिः पापिभिर्युक्तं मम दूतैश्च ताडितैः ।
पूर्णं चूर्णद्रवैः क्रोशमानं पापिभिरन्वितम् ॥ 59 ॥

Innumerable sinners dwell there. Many red beings live in the Lālā Kuṇḍa. Then comes the Mahī Kuṇḍa. Its size is one hundred Dhanus and its depth is two miles. It is made up of hot stones, each measuring the Añjana mountain. The sinners, beaten and driven by My persons, move on and on in the middle. Then comes the Cūrṇa Kuṇḍa. It measures two miles (in circumference) and is filled with (seven) cūrṇas (powders).

तद्भोजिभिः प्रदग्धैश्च मम दूतैश्च ताडितैः ।
कुण्डं कुलालचक्रं च घूर्णमानं च संततम् ॥ 60 ॥
सुतीक्ष्णं षोडशारं च चूर्णितैः पापिभिर्युतम् ।

The sinners, driven and beaten My men, go on, restless hither and thither and eat the powders and get themselves burnt. Then comes the Cakra Kuṇḍa. Here a potter's wheel sixteen sharp-edged spokes is constantly whirling round and round; the sinners are being crushed by this wheel.

अतीव वक्रं निम्नं च द्विगव्यूतिप्रमाणकम् ॥ 61 ॥
कंदराकारनिर्माणं तप्तोदैश्च तप्तोदैश्च समन्वितम् ।
महापातकिभिर्युक्तं भक्षितैर्जलजंतुभिः ॥ 62 ॥
ज्वलद्भिः शब्दकृद्भिश्च ध्वांतयुक्तं भयानकम् ।

Then comes the Vakra Kuṇḍa. It depth is eight miles. It is fashioned very much curved; and with and sharp slope it has gone down. It is built on the plan of a mountain cave, filled with hot water and it is enveloped with deep dense darkness. The aquatic animales there are biting the sinners, who get very much restless and are crying out very loudly. Then comes the Kūrma Kuṇḍa.

कोटिभिर्विकृताकारैः कच्छपैश्च सुदारुणैः ॥ 63 ॥
जलस्थैः संयुत तैश्च भक्षितैः पापिभिर्युतम् ।
ज्वालाकलापैस्तेजोभिर्निर्मितैः क्रोशमानकम् ॥ 64 ॥
शब्दकृद्भिः पातकिभिः संयुतं क्लेशदं सदा ।
क्रोशमानं च गम्भीरं तप्तभस्मभिरन्वितम् ॥ 65 ॥

Here millions and millions of tortoises in the water awfully distorted, are bitting the sinners. Then comes the Jvālā Kuṇḍa. It is built of fierce fiery flames. It measures two miles in circumference. The sinners here are always in great difficulty, with intense pain and crying out loudly. Next follows the Bhasma Kuṇḍa. It measures two miles.

शश्वज्ज्वलद्भिः संयुक्तं पापिभिर्भस्मभक्षितैः ।
तप्तपाषाणलोहानां समूहैः परिपूरितैः ॥ 66 ॥

The sinners get themselves well burnt in hot ashes and live there, eating the ashes. It is filled with hot stones and hot irons. The sinners here are always being burnt in hot irons and hot stones and their throats and palates are being parched up.

पापिभिर्दग्धगात्रैश्च युक्तं च शुष्कतालुकैः ।
क्रोशमानं ध्वांतयुक्तं गम्भीरमतिदारुणम् ॥ 67 ॥
ताडितैश्च प्रदग्धैश्च दग्धकुंडं प्रकीर्तितम् ।

अतीवोर्मियुतं तोयं प्रतप्तक्षारसंयुतम् ॥ 68 ॥
नानाप्रकारैर्विरुतैर्जलजंतुभिरन्वितम् ।

Then comes the Dagdha Kuṇḍa. It is deep and horrible. It measures two miles in circumference. My messengers threaten always the sinners there. Then comes the Sūcī Kuṇḍa. It is filled with salt water. Waves are always rising there. It is filled with various aquatic animales making all sorts of noises.

द्विगव्यूतिप्रमाणं च गम्भीरं ध्वांतसंयुतम् ॥ 69 ॥
तद्भक्ष्यैः पापिभिर्युक्तं दंशितैर्जलजंतुभिः ।
ज्वलद्भिः शब्दकृद्भिश्च न पश्यद्भिः परस्परम् ॥ 70 ॥

It measures eight miles in circumference and it is deep and dark. The sinners here cannot see each other and are bitten by the animals. Pained very much, they cry out loudly. Then comes the Asipattra Kuṇḍa. On the top surface of the Kuṇḍa there is a very big Tāl tree very high.

प्रतप्तसूचीकुण्डं च कीर्तितं च भयानकम् ।
असीव धारापत्रस्याप्युच्चैस्तालतरोरधः ॥ 71 ॥
क्रोशार्धमानं कुंडं च पतत्पत्रसमन्वितम् ।
पापिनां रक्तपूर्णं च वृक्षाग्रात्पततां ध्रुवम् ॥ 72 ॥
परित्राहीति शब्दं च कुर्वतामसतामपि ।
गम्भीरं ध्वांतयुक्तं च रक्तकीटसमन्वितम् ॥ 73 ॥

The edges of the leaves of this tree are sharp like the edge of a sword. One mile below this Tāl tree is situated the Kuṇḍa. The sharpedged Tāl leaves, then, fall on the bodies of the sinners from the height of a mile and they get cut and wounded; blood comes out of them and the sinners, in great pain, cry out 'save, save.' It is very deep, very dark and filled with Rakta Kīṭa a kind of blood like insects.

तदसीपत्र कुंडं च कीर्तितं च भयानकम् ।
धनुःशतप्रमाणं च क्षुरधारास्त्रसंयुतम् ॥ 74 ॥
पापिनां रक्तपूर्णं च क्षुरधारं भयानकम् ।
सूचीमुखीस्त्रसंयुक्तं पापिरक्तौघपूरितम् ॥ 75 ॥

This is the horrible Asipatra Kuṇḍa. Next comes the Kṣura Dhāra Kuṇḍa, measuring one hundred Dhanus (one Dhanu=four hastas). It is filled with keenedged weapons, as sharp as nice razors. The blood of the sinners is flowing here profusely. Then comes the Sūcī Mukha Kuṇḍa filled with sharp weapons of the form of long needles.

पञ्चाशद्धनुरायामं क्लेशदं सूचिकामुखम् ।
कस्यचिज्जंतुभेदस्य गोकाख्यस्य मुखाकृति ॥ 76 ॥
कूपरूपं च गम्भीरं धनुर्विंशत्प्रमाणकम् ।
महापातकिनां चैव महत्क्लेशप्रदं परम् ॥ 77 ॥
तत्कीटभक्षितानां च नम्रास्यानां च संततम् ।

It measures fifty Dhanus. The sinners get pierced by them and are constantly emitting blood. Their intense pain knows no bounds. Then comes the Gokāmukha Kuṇḍa; inhabited by a sort of insect, called Gokā. They look like mouths; hence they are named Gokāmukha. It is deep like a well and it measures twenty Dhanus. The great sinners suffer an intense amount of pain there. They have got to keep their mouths always downwards as the Gokā insects always bite and sting them.

कुण्डं नक्रमुखाकारं धनुःषोडशमानकम् ॥ 78 ॥
गम्भीरं पापरूपं च पापिभिः संकुलं सदा ।
धनुःशतप्रमाणं च कीर्तितं गजदंशनम् ॥ 79 ॥

Then comes the Nakra Kunda. It resembles like the mouth of a crocodile and measures sixteen Dhanus. It is deep like a well and numbers of sinners dwell there. Then comes the Gaja Damśa Kuṇḍa.

धनुस्त्रिंशत्प्रमाणं च कुंडं च गोमुखाकृति ।
पापिनां क्लेशदं शश्वद्गोमुखं परिकीर्तितम् ॥ 80 ॥

It measures one hundred Dhanus. Next comes the Gomukha Kuṇḍa. It measures thrity Dhanus and resembles the mouth of a cow. It gives incessant pains and troubles to the sinners.

कालचक्रेण संयुक्तं भ्रममाणं भयानकम् ।
कुम्भाकारं ध्वांतयुक्तं द्विगव्यूतिप्रमाणकम् ॥ 81 ॥

Then comes the Kumbhīpāka Kuṇḍa. It is like a wheel resembling that of the Kālacakra, very horrible; and it is rotating incessantly. It looks like a water-jar, measuring eight miles, and it is quite dark.

लक्षपौरुषमानं च गम्भीरं विस्तृतं सति ।
कुत्रचित्तप्ततैलं च ताम्रादिकुंडमेव च ॥ 82 ॥
पापिनां च प्रधानैश्च मूर्छितैः कृमिभिर्युतम् ।
परस्परं च नश्यद्भिः शब्दकृद्भिश्च संततम् ॥ 83 ॥

Its depth is one lakh Puruṣas of the height of 100,000 persons. There are many other Kuṇḍas, Tapta Taila Kuṇḍa and Tapta Taila Tāmra Kuṇḍa, etc., within it. This Kuṇḍa is filled with almost unconscious great sinners and insects. They beat each other and cry out loudly.

ताडितैर्यमदूतैश्च मुसलैर्मुद्गरैस्तथा ।
घूर्णमानैः पतद्भिश्च मूर्छितैश्च क्षणं क्षणम् ॥ 84 ॥
पातितैर्यमदूतैश्च रुदन्त्यस्मात्क्षणं पुनः ।
यावन्तः पापिनः संति सर्वकुंडेषु सुंदरि ॥ 85 ॥

My messengers also threaten them with clubs and Musalas. So at times they fall dizzy-headed, at times they get unconscious, and sometimes they get up and cry. O Fair One! The numbers of sinners here equal to four times that of all the other sinners in the other Kuṇḍas.

ततश्चतुर्गुणाः सन्ति कुम्भीपाके च दुःखदे ।
सुचिरं वध्यमानास्ते भोगदेहा न नश्वराः ॥ 86 ॥

They know no death, however much you beat them. Their lives persist. For the body is built up for sufferance, it is indestructible.

सर्वकुंडप्रधानं च कुम्भीपाकं प्रकीर्तितम् ।
कालनिर्मितसूत्रेण निवद्धा यत्र पापिनः ॥ 87 ॥
उत्थापिताश्च दूतैश्च क्षणमेव निमज्जिताः ।
निश्वासबद्धाः सुचिरं तथा मोहं गताः पुनः ॥ 88 ॥
अतीव क्लेशसंयुक्ता देहभोगेन सुंदरि ।
प्रतप्ततोययुक्तं च कालसूत्रं प्रकीर्तितम् ॥ 89 ॥
अवटः कूपभेदश्च मत्स्योदः स उदाहृतः ।
प्रतप्ततोयपूर्णं च चतुर्विंशत्प्रमाणकम् ॥ 90 ॥

This Kumbhīpāka Kuṇḍa is the chief of all the Kuṇḍas. This Kuṇḍa where the sinners are tied to a thread built by Kāla, where My men lift the sinners on high at one time, and sink them down below at another time, where the sinners becoming suffocated for a long time, get unconscious, where their sufferings know no bounds, where it is filled with boiling oil, is named the Kālasūtra Kuṇḍa Then comes the Matsyoda Kuṇḍa, hollow like a well. It is filled with boiling water and it measures twenty-four Dhanus.

व्याप्तं महापापिभिर्व्याधिदग्धांगैश्च संततम् ।
मद्दूतैस्ताडितैः शश्वदवटोदं प्रकीर्तितम् ॥ 91 ॥
यत्रोदस्पर्शमात्रेण सर्वव्याधिश्च पापिनाम् ।
भवेदकस्मात्पततां यस्मिन्कुंडे धनुःशते ॥ 92 ॥

Next comes the Avaṭoda Kuṇḍa. It measures one hundred Dhanus. The sinners get their bodies burned and chastised by My persons, live there. No sooner they drop into the water of this Kuṇḍa, than they are attacked with all sorts of diseases. Then comes the Kṛmikantuka Kuṇḍa.

अरुंतुदैर्भक्षितैस्तु प्राणिभिर्यच्च संकुलम् ।
हाहेति शब्दं कुर्वद्भिस्तदेवारुंतुदं विदुः ॥ 93 ॥
तप्तपांसुभिराकीर्णं ज्वलद्भिस्तुषदग्धकैः ।
तद्भक्षैः पापिभिर्युक्तं पांसुभोजैर्धनुःशतम् ॥ 94 ॥

The sinners are bitten by the Krimi Kantuka insects and cry oout loudly, creating a general consternation and live there. Its another names is Aruntuda Kuṇḍa. Next comes the Pāṁsu Kuṇḍa. It measures one hundred Dhanus. It is oversperead with burning rice husks.

पातमात्रेण पापी च पाशेन वेष्टितो भवेत् ।
क्रोशमात्रेण कुंडं च तत्पाशवेष्टनं विदुः ॥ 95 ॥
पापमात्रेण पापी च शूलेन वेष्टितो भवेत् ।
धनुर्विंशत्प्रमाणं च शूलप्रोतं प्रकीर्तितम् ॥ 96 ॥

The sinners eat those hot husks and live there. Then comes the Pāśaveṣṭana Kuṇḍa. It measures two miles. No sooner the sinners fall in this Kuṇḍa than they are twined round by this rope or Pāśa. Hence its name. Then comes the Sūlaprota Kuṇḍa.

पततां पापिनां यत्र भवेदेव प्रकंपनम् ।
अतीव हिमतोयाक्तं क्रोशार्धं च प्रकंपनम् ॥ 97 ॥
ददत्येव हि मे दूता यत्रोल्काः पापिनां मुखे ।
धनुर्विंशत्प्रमाणं तदुल्काभिश्च सुसंकुलम् ॥ 98 ॥

It measures twenty Dhanus. No sooner the sinners fall here than they are encircled with the Śūlāstra (darts). Then comes the Prakampana

Kuṇḍa. It measures one mile. It is filled with ice-cold water. The sinners, going there, shiver at once. Next follows the Ulkā Kuṇḍa. It measures twenty Dhanus.

लक्षपौरुषमानं च गंभीरं च धनुःशतम् ।
नानाप्रकारैः कृमिभिः संयुक्तं च भयानकम् ॥ 99 ॥
अत्यंधकारव्याप्तं च कूपाकारं च वर्तुलम् ।
तद्भक्ष्यैः पापिभिर्युक्तं प्रणश्यद्भिः परस्परम् ॥ 100 ॥

It is filled with burning torches and meteors. My messengers thrust the torches and meteors into the mouths of the sinners living there Next comes the Andha-Kūpa Kuṇḍa. It is pitch-dark, shaped like a well, circular and very horrible. The sinners beat each other and eat the insects thereof.

तप्ततोयप्रदग्धैश्च ज्वलद्भिः कीटभक्षितैः ।
ध्वांतेन चक्षुपा चांधैरंधकूपः प्रकीर्तितः ॥ 101 ॥

Their bodies are burnt with hot water; they cannot see anything on account of dire darkness.

नानाप्रकारशस्त्रौघैर्यत्र विद्धाश्च पापिनः ।
धनुर्विंशत्प्रमाणं च वेधनं तत्प्रकीर्तितम् ॥ 102 ॥
दंडेन ताडिता यत्र मम दूतैश्च पापिनः ।
धनुःषोडशमानं च तत्कुंडं दंडताडनम् ॥ 103 ॥

The Kuṇḍa where the sinners are pierced by various weapons is known as the Vedhana Kuṇḍa. It measures twenty Dhanus. Then comes the Daṇḍatāḍana Kuṇḍa. It measures sixteen Dhanus. The sinners dwell here, threatened by My messengers.

निरुद्धाश्च महाजालैर्यथा मीनाश्च पापिनः ।
धनुर्विंशत्प्रमाणं च जालरंधं प्रकीर्तितम् ॥ 104 ॥
पततां पापिनां कुंडे देहश्चूर्णो भवेदिह ।
लोहबंदीनिबद्धानां कोटिपौरुषमानकम् ॥ 105 ॥

Then comes the Jālarandhra Kuṇḍa. Here the sinners live encompassed by a great net as fishes, etc., are tied in a net. Next comes the Dehacūrṇa Kuṇḍa. It is quite dark and its depth is that of the height of one koṭi persons; its circumference is twenty Dhanus.

गंभीरं ध्वांतसंयुक्तं धनुर्विंशत्प्रमाणकम् ।
मूर्छितानां जडानां च देहचूर्णं प्रकीर्तितम् ॥ 106 ॥
दलिताः पापिनो यत्र मम दूतैश्च ताडिताः ।
धनुःषोडशमानं च तत्कुंडं दलनं स्मृतम् ॥ 107 ॥

The sinners, here, encompassed by iron chains are made to fall below where their bodies are reduced to powders and they are inert and almost unconscious. The Kuṇḍa where the sinners are crushed and threatened by My messengers is known as the Dalana Kuṇḍa; it measures sixteen Dhanus in circumference.

पतनेनैव पापी च शुष्ककंठोष्ठतालुकः ।
बालुकासु च तप्तासु धनुस्त्रिंशत्प्रमाणकम् ॥ 108 ॥
शतपौरुषमानं च गंभीरं ध्वांतसंयुतम् ।
शोषणं कुंडमेतद्धि पापिनां परदुःखतम् ॥ 109 ॥
नानाचर्मकषायोदपरिपूर्णं धनुःशतस् ।
दुर्गंधियुक्तं तद्भक्ष्यैः प्राणिभिः संकुलं कषम् ॥ 110 ॥

Next comes the Śoṣana Kuṇḍa. It is deep up to the height of one hundred persons and it is very dark. It measures thirty Dhanus. On falling on the hot sand, the throats and palates of sinners get dried up. Their pains knows no bounds. Hence it is called the Śoṣana Kuṇḍa. Then comes the Kaṣa Kuṇḍa. It measures one hundred Dhanus. It is filled with the juices of skins and its smell is very offensive. The sinners eat those astringent waters and live there.

शूर्पाकारमुखं कुंडं धनुर्द्वादशमानकम् ।
तप्तलोहबालुकाभिः पूर्णं पातकिसंयुतम् ॥ 111 ॥
दुर्गंधियुक्तं तद्भक्ष्यैः पापिभिः संकुलं सति ।
शूर्पाकारमुखं कुंडं धनुर्द्वादशमानकम् ॥ 112 ॥
प्रतप्तवालुकापूर्णं महापातकिभिर्युतम् ।
अंतरग्निशिखानां च ज्वालाव्याप्तमुखं सदा ॥ 113 ॥
धनुर्विंशतिमानं च प्रमाणं यस्य सुंदरि ।
ज्वालाभिर्दग्धगात्रैश्च पापिभिर्व्याप्तमेव च ॥ 114 ॥

Then comes Śūrpa Kuṇḍa. It measures twelve Dhanus and is extended like a winnowing basket. It is filled with hot iron dust and many sinners live there, eating those foetid iron dusts. Next comes the Jvālāmukha Kuṇḍa. It is filled with red hot sand. From the (bottom) centre rises a flame,

overspreading the mouth of the Kuṇḍa. It measures twenty Dhanus.

तन्महाक्लेशदं शश्वत्कुंडं ज्वालामुखं स्मृतम् ।
पातमात्राद्यत्र पापी मूर्छितो वै नरो भवेत् ॥ 115 ॥
तप्तेष्टकाभ्यंतरितं वाप्यर्धं जिह्मकुण्डकम् ।
धूम्रांधकारसंयुक्तं धूम्रांधै पापिभिर्युतम् ॥ 116 ॥

The sinners are burnt here by the flame and live awfully; they get fainted no sooner they are dropped in this Kuṇḍa. Then comes the Dhūmrāndha Kuṇḍa. It is dark, quite filled with smoke. Within that the hot bricks are placed. The sinners get suffocated with smoke; and their eyesight becomes also obstructed.

धनुःशतं श्वासरंधैर्धूम्रांधं परिकीर्तितम् ।
पातमात्राद्यत्र पापी नागैश्च वेष्ठितो भवेत् ॥ 117 ॥
धनुःशतं नागपूर्णं तन्नागैर्वेष्टितं भवेत् ।
षडशीति च कुंडानि मयोक्तानि निशामय ।
लक्षणं चापि तेषां च किं भूयः श्रोतुमिच्छसि ॥ 118 ॥
इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे सावित्र्युपाख्याने सप्तत्रिंशोऽध्यायः ॥ 37 ॥

It measures one hundred Dhanus. Then comes the Nāgaveṣṭana Kuṇḍa. It is encircled and filled with the serpents. No sooner the sinners are let fall there, than they are surrounded by the snakes. O Sāvitrī! Thus I have spoken to you about the eighty-six Kuṇḍas and their characteristics, Now what more do you want to hear? Say."

Here ends the Thirty-seventh Chapter of the Ninth Book on the Eighty-six Kuṇḍas and their characteristics in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXVIII

On the Glories of the Devī

सावित्र्युवाच

देवीभक्तिं देहि मह्यं साराणां चैव सारकम् ।
पुंसा मुक्तिद्वारबीजं नरकार्णवतारकम् ॥ 1 ॥
कारणं मुक्तिसाराणां सर्वाशुभविनाशनम् ।
दारकं कर्मवृक्षाणां कृतपापौघदारणम् ॥ 2 ॥

Sāvitrī said: "O Lord! Give me the devotion to the Devī to that Ādyā Śakti Bhagavatī Mahā Māyā. Parameśvarī Māyī that is the Essence of all essences, the Door of final liberation to the human beings, and the Cause of delivering them from hells, that is the Root of all the Dharmas that lead to Mukti, that destroys all the inauspiciousness, that takes away the fear of all the Karmas, and that takes away always all the sins committed before.

मुक्तिश्च कतिधाप्यस्ति किं वा तासां च लक्षणम् ।
देवीभक्तिं भक्तिभेदं निषेकस्यापि खंडनम् ॥ 3 ॥
तत्त्वज्ञानविहीना च स्त्रीजातिर्विधिनिर्मिता ।
किंचिज्ज्ञानं सारभूतं वद वेदविदां वर ॥ 4 ॥

O Thou, the Foremost amongst the knowers of the Vedas! How many kinds of Muktis are there in this world? What is the True Bhakti? What are its characteristics? What is to be done by which the enjoyment of the karmas done can be desisted and nullified? O Bhagavan! The woman kind has been created by the Creator as devoid of any Tattvajñāna or true knowledge; now tell me something about this True Knowledge.

सर्वं दानं च यज्ञश्च तीर्थं स्नानं व्रतं तपः ।
अज्ञानिज्ञानदानस्य कलां नार्हति षोडशीम् ॥ 5 ॥
पितुः शतगुणा माता गौरवे चेति निश्चितम् ।
मातुः शतगुणः पूज्यो ज्ञानदाता गुरुः प्रभो ॥ 6 ॥

All the charities, sacrifices, bathing in the sacred places of pilgrimages, observing vows and austerities cannot be compared with one sixteenth of imparting knowledge to those who are ignorant (of true knowledge). Mother is hundred times superrior to father; this is certain; but the Spiritual Teacher, the Giver of True Knowledge, is hundred times more to be reverenced and worshipped than the mother. O Lord!"

धर्मराज उवाच

पूर्वं सर्वो वरो दत्तो यस्ते मनसि वांछितः ।
अधुना शक्तिभक्तिस्ते वत्से भवतु मद्वरात् ॥ 7 ॥

श्रोतुमिच्छसि कल्याणि श्रीदेवीगुणकीर्तनम् ।
वक्तॄणां पृच्छकानां च श्रोतॄणां कुलतारणम् ॥ 8 ॥

Dharmarāja said: "O Child! What boons you desired of Me before, I granted them all to you. Now I grant this boon to you that 'Let the devotion towards the Śakti now arise in your mind' O Auspicious One! You want to hear the reciting of the Glories of Śrī Devī; by this; both he who puts forward the question and he who hears the answer, all their families are delivered.

शेषो वक्त्रसहस्रेण न हि यद्वक्तुमीश्वरः ।
मृत्युंजयो न क्षमश्च वक्तुं पञ्चमुखेन च ॥ 9 ॥
धाता चतुर्णां वेदानां विधाता जगतामपि ।
ब्रह्मा चतुर्मुखेनैव नालं विष्णुश्च सर्ववित् ॥ 10 ॥
कार्तिकेयः षण्मुखेन नापि वक्तुमलं ध्रुवम् ।
न गणेशः समर्थश्च योगींद्राणां गुरोर्गुरुः ॥ 11 ॥
सारभूताश्च शास्त्राणां वेदाश्चत्वार एव च ।
कलामात्रं यद्गुणानां न विदंति बुधाश्च ये ॥ 12 ॥
सरस्वती जडीभूता नालं तद्गुणवर्णने ।
सनत्कुमारो धर्मश्च सनंदनः सनातनः ॥ 13 ॥
सनकः कपिलः सूर्यो येऽन्ये च ब्रह्मणः सुताः ।
विचक्षणा न यद्वक्तुं किं चान्ये जडबुद्धयः ॥ 14 ॥
न यद्वक्तुं क्षमाः सिद्धा मुनींद्रा योगिनस्तथा ।
के वा चान्ये वयं के वा श्रीदेव्या गुणवर्णने ॥ 15 ॥
ध्यायंते यत्पदांभोजं ब्रह्मविष्णुशिवादयः ।
अतिसाध्यं स्वभक्तानां तदन्येषां सुदुर्लभम् ॥ 16 ॥
कश्चित्किंचिद्विजानाति तद्गुणोत्कीर्तनं शुभम् ।
अतिरिक्तं विजानाति ब्रह्मा ब्रह्मविशारदः ॥ 17 ॥
ततोऽतिरिक्तं जानाति गणेशो ज्ञानिनां गुरुः ।
सर्वातिरिक्तं जानाति सर्वज्ञः शंभुरेव सः ॥ 18 ॥

When the Śeṣa Nāga Ananta Deva with His thousand mouths is unable to recite the glories of the Devī, when Mahādeva cannot described with His five mouths, when the Creator Brahmā is incapable to recite Her glories with His four mouths, when Viṣṇu, the Omniscient, falls back, when Kārtīkeya with His six mouths cannot sufficiently describe, when Gaṇeśa, the Guru of the Gurus of the great yogis is incapable, when the Paṇḍits, the knowers of the four Vedas, the Essence of all the Śāstras, cannot know even a bit of Her, when Sarasvatī becomes inert in going to describe Her glories; when Sanatkumāra, Dharma, Sanātana, Sananda, Sanaka, Kapila, Sūrya and other sons of the Creator have fallen back, when the other Siddhas, Yogīndras, Munīndras are quite incapable to glorify the deeds of Prakṛti Devī, then how can I recite fully the Glories of Her? Whose lotus-feet Brahmā, Viṣṇu, Śiva and others meditate; and lo! when it becomes difficult for Her devotees even to think of Her, then what wonder is there that She will be so very rare to others! Brahmā, skilled in the knowledge of the Vedas knows more of Her than what other ordinary persons know so little of Her auspicious Glories.

तस्मै दत्तं पुरा ज्ञानं कृष्णेन परमात्मना ।
अतीव निर्जनेऽरण्ये गोलोके रासमंडले ॥ 19 ॥
तत्रैव कथितं किंचित्तद्गुणोत्कीर्तनं शुभम् ।
धर्मं च कथयामास शिवलोके शिवः स्वयम् ॥ 20 ॥
धर्मस्तु कथयामास भास्वते पृच्छते तथा ।
यामाराध्य मत्पिताऽपि संप्राप तपसा सति ॥ 21 ॥
पूर्वं त्वं विषयं चाहं न गृह्णामि प्रयत्नतः ।
वैराग्ययुक्तस्तपसे गंतुमिच्छति सुव्रते ॥ 22 ॥

More than Brahmā, Gaṇeśa, the Guru of the Jñānins, knows; again Śambhu, the Omniscient, knows the best of all. For, in ancient times, that knowledge of the Prakṛti Devī was given to Him by Kṛṣṇa, the Highest Spirit in a solitary place in the Rāsa Maṇḍalam in the region of Goloka. Mahādeva, again, gave it to Dharma in the Śivaloka; Dharma again gave the Prakṛti Mantra to My father. My father became successful (Siddha) in the worship of Prakṛti Devī when he practised austerities.

तदा मां कथयामास पिता तद्गुणकीर्तनम् ।
यथागमं तद्वदामि निबोधातीव दुर्गमम् ॥ 23 ॥
तद्गुणं सा न जानाति तदन्यस्य च का कथा ।
यथाकाशो न जानाति स्वांतमेव वरानने ॥ 24 ॥
सर्वात्मा सर्वभगवान्सर्वकारणकारणः ।
सर्वेश्वरश्च सर्वाद्यः सर्ववित्परिपालकः ॥ 25 ॥

नित्यरूपी नित्यदेही नित्यानन्दो निराकृतिः ।
निरंकुशो निराशंको निर्गुणश्च निरामयः ॥ 26 ॥
निर्लिप्तः सर्वसाक्षी च सर्वाधारः परात्परः ।
मायाविशिष्टः प्रकृतिस्तद्विकाराश्च प्राकृताः ॥ 27 ॥
स्वयं पुमांश्च प्रकृतिस्तावभिन्नौ परस्परम् ।
यथा वह्नेस्तस्य शक्तिर्न भिन्नाऽस्त्येव कुत्रचित् ॥ 28 ॥
सेयं शक्तिर्महामाया सच्चिदानन्दरूपिणी ।

Of old, the Devas wanted to offer to me the Government of the Yama Loka; but as I was very much dispassionate towards the world, I became unwilling and became ready to perform austerities. Then my Father told the Glories of Prakṛti Devī. Now I describe to you what I heard from my Father and what is stated in the Vedas, though very difficult to comprehend. Listen carefully. O Fair Faced One! As the eternal space does not know its own extent, so Prakṛti Devī Herself knows not Her own Glories; then what can be said of any other person on this! She is the Self of all, endowed with all powers and lordship, the Cause of all causes, the Lord of all, the Origin of all and the Preserver of all; She is Eternal, always with Her Cosmic Body, full of everlasting bliss, without any special form, unrestrained, having no fear, without any disease and decay, unattached, the Witness of all, the Refuge of all, and Higher than the Highest; She is with Māyā and She is Mūla Prakṛti; the objects created by Her being known as the Prākṛt creation; Who remains as Prakṛti and Puruṣa inseparable from each other as Agni and Her burning force; the Mahā Māyā, of the nature of everlasting existence, intelligence and bliss.

रूपं विभर्त्यरूपा च भक्तानुग्रहहेतवे ॥ 29 ॥
गोपालसुन्दरीरूपं प्रथमं सा ससर्ज ह ।
अतीव कमनीयं च सुन्दरं सुमनोहरम् ॥ 30 ॥
नवीननीरदश्यामं किशोरं गोपवेषकम् ।
कंदर्पकोटिलावण्यं लीलाधाम मनोहरम् ॥ 31 ॥

Though formless, She assumes forms for the gratification of the desires of Her Bhaktas. She created first the beautiful form of Gopāla Sundarī *i.e.*, the form of Śrī Kṛṣṇa very lovely and beautiful, captivating the mind. His body is blue like the fresh rain cloud; He is young and dressed like that of a cow-herd. Millions of Kandarpas the (the Love deity) are, as it were, playing in His body.

शरन्मध्याह्नपद्मानां शोभामोचनलोचनम् ।
शरत्पार्वणकोटींदुशोभाप्रच्छादनाननम् ॥ 32 ॥
अमूल्यरत्ननिर्माणनानाभूषणभूषितम् ।
सस्मितं शोभितं शश्वदमूल्यपीतवाससा ॥ 33 ॥

His eyes are vie with the midday lotus of the autumn. The beauty of His face throws under shade the millions and millions of the Full Moon. His body is decorated with invaluable ornaments decked with jewels. Sweet smile reigns ever in His lips; it is adorned more over with His yellow coloured invaluable robe.

परब्रह्मस्वरूपं च ज्वलंतं ब्रह्मतेजसा ।
सुखदृश्यं च शांतं च राधाकांतमनंतकम् ॥ 34 ॥

He is Parama Brahma. His whole body is burning with the Brahma Teja, the Fire of Brahma. His Body is Fiery. He is lovely, sweet to look at, of a peaceful temper, the Lord of Rādhā and He is Infinite.

Note: The Universe; as we see, is unreal like what we see in the Kaleidoscope; various apparent pictures of an endless variety of beautiful colour, and forms.

गोपीभिर्वीक्ष्यमाणं च सस्मिताभिश्च संततम् ।
रासमंडलमध्यस्थं रत्नसिंहासनस्थितम् ॥ 35 ॥

He is sitting on a jewel throne in the Rāsa Maṇḍalam, and is incessantly looked upon by the smilling lovely Gopīs at one and the same time. He is two-armed.

वंशीं क्वणंतं द्विभुजं वनमालाविभूषितम् ।
कौस्तुभेंद्रमणींद्रेण शश्वद्वक्षःस्थलोज्ज्वलम् ॥ 36 ॥
कुंकुमागुरुकस्तूरीचन्दनचर्चितविग्रहम् ।
चारुचंपकमालाक्तं मालतीमाल्यमंडितम् ॥ 37 ॥

A garland made of wild flowers is hanging from His neck. He is playing on His flute. His breast is resplendent with Kaustubha gem that He laways wears. His body is anointed with Kumkuma (saffron); Aguru (the fragrant and cooling paste of the Aguru wood), musk, and sandal-paste. The garland of beautiful Campaka and Mālatī flowers is hanging from His neck.

चारुचंद्रकशोभाढ्यं चूडावंक्रिमराजितम् ।
एवंभूतं च ध्यायंति भक्ता भक्तिपरिप्लुताः ॥ 38 ॥
यद्भयाज्जगतां धाता विधत्ते सृष्टिमेव च ।
कर्मानुसाराल्लिखितं करोति सर्वकर्मणाम् ॥ 39 ॥
तपसां फलदाता च कर्मणां च यदाज्ञया ।

On His head, the beautiful crest is being seen, a little obliquely situated in the form of the beautiful Moon. Thus the Bhaktas, filled with Bhaktis, meditate on Him. O Child! It is through His fear that the Creator is doing His work of creation of this Universe; and is recording the Prārabdha fruits of their Karmas.

विष्णुः पाता च सर्वेषां यद्भयात्पाति संततम् ॥ 40 ॥
कालाग्निरुद्रः संहर्ता सर्दविश्वेषु यद्भयात् ।
शिवो मृत्युंजयश्चैव ज्ञानिनां च गुरोर्गुरुः ॥ 41 ॥
यज्ज्ञानाज्ज्ञानवानस्ति योगीशो ज्ञानवित्प्रभुः ।
परमानन्दयुक्तश्च भक्तिवैराग्यसंयुतः ॥ 42 ॥

It is through His fear that Viṣṇu is awarding the fruits of Tapas and preserving the Universe. By His command the Kālāgni Rudra Deva is destroying all. By Whose favour Śiva has become Mṛtyuñjaya, the Conqueror of Death and the Foremost of the Jñānis; knowing whom Śiva has become Himself endowed with knowledge and the Lord of the knowers of knowledge, full of the Highest Bliss, devotion and dispassion.

यद्भयाद्वाति पवनः प्रवरः शीघ्रगामिनाम् ।
तपनश्च प्रतपति यद्भयात्संततं सति ॥ 43 ॥
यदाज्ञया वर्षतींद्रो मृत्युश्चरति जन्तुषु ।
यदाज्ञया दहेद्वह्निर्जलमेवं सुशीतलम् ॥ 44 ॥

Through Whose fear the wind becomes the foremost of runners and carries things, the Sun gives heat, Indra gives rain, Yama destroys, Agni burns, and Water cools all the things.

दिशो रक्षंति दिक्पाला महाभीता यदाज्ञया ।
भ्रमंति राशिचक्राणि ग्रहाश्च यद्भयेन च ॥ 45 ॥
भयात्फलंति वृक्षाश्च पुष्पंत्यपि च यद्भयात् ।
यदाज्ञां तु पुरस्कृत्य कालः काले हरेद्भयात् ॥ 46 ॥

By Whose command the Regents of the (ten) quarters of the sky are watching and preserving nice orders; through Whose fear the planets are describing their several orbits. Through Whose fear, trees flower and yield fruits; By Whose command the Kāla destroys all. By Whose command all the beings whether on land on in water are quitting their lives in time; until the proper time comes no man does not die even if he be pierced whether in battle or in danger.

तथा जलस्थलस्थाश्च न जीवंति यदाज्ञया ।
अकालेनाहरेद्विद्धं रणेषु विषमेषु च ॥ 47 ॥
धत्ते वायुस्तोयराशिं तोयं कूर्मं तदाज्ञया ।
कूर्मोऽनंतं च क्षोणीं च समुद्रान्सा च पर्वतान् ॥ 48 ॥
सर्वा चैव क्षमारूपा नानारत्नं बिभर्ति या ।
यतः सर्वाणि भूतानि स्थीयंते हंति तत्र हि ॥ 49 ॥

By Whose command the wind supports the water; the water supports the tortoise; the tortoise supports the Ananta and the Ananta supports the earth; the earth supports the oceans, mountains and all the jewels. The earth is of the nature of forgiveness, *i.e.*, endures all. For this reason all things, moving and non-moving, rest on Her and again melt away in Her. Seventy-one Divine Yugas constitute one Indra's life period.

इन्द्रायुश्चैव दिव्यानां युगानामेकसप्ततिः ।
अष्टाविंशे शक्रपाते ब्रह्मणश्च दिवानिशम् ॥ 50 ॥
एवं त्रिंशद्दिनैर्मासोद्वाभ्यामाभ्यामृतुः स्मृतः ।
ऋतुभिः षड्भिरेवाब्दं ब्रह्मणो वै वयः स्मृतम् ॥ 51 ॥

Twenty-eight Indra's life periods constitute Brahmā's one day and one night. Thus thirty days constitute Brahmā's one month; so two months constitute one Ṛtu (season); six Ṛtus make one year.

ब्रह्मणश्च निपाते च चक्षुरुन्मीलनं हरेः ।
चक्षुरुन्मीलने तस्य लयं प्राकृतिकं विदुः ॥ 52 ॥
प्रलये प्राकृते सर्वे देवाद्याश्च चराचराः ।
लीना धाता विधाता च श्रीकृष्णनाभिपंकजे ॥ 53 ॥

Thus one hundred years constitute Brahmā's life. When Brahmā dies, Śrī Hari's eye closes. That is the Prākṛtik Pralaya. At this time, everything, moving and non-moving, from the Deva loka to Bhūr loka (earth) dies. The Creator Brahmā gets dissolved in the navel of Śrī Kṛṣṇa.

विष्णुः क्षीरोदशायी च वैकुंठे यश्चतुर्भुजः ।
विलीना वामपार्श्वे च कृष्णस्य परमात्मनः ॥ 54 ॥
यस्य ज्ञाने शिवो लीनो ज्ञानाधीशः सनातनः ।
दुर्गायां विष्णुमायायां विलीनाः सर्वशक्तयः ॥ 55 ॥

The four-armed Viṣṇu, of Vaikuṇṭha, sleeps on Kṣīra Samudra, the ocean of milk, *i.e.*, He dissolves on the left side of Śrī Kṛṣṇa, the Highest Spirit. All the other Śaktis (forces) dissolve in Mūla Prakṛti, the Māyā of Viṣṇu.

सा च कृष्णस्य बुद्धौ च बुद्ध्यधिष्ठातृदेवता ।
नारायणांशः स्कन्दश्च लीनो वक्षसि तस्य च ॥ 56 ॥
श्रीकृष्णांशश्च तद्बाहौ देवाधीशो गणेश्वरः ।
पद्मांशाश्चैव पद्मायां सा राधायां च सुव्रते ॥ 57 ॥

The Mūla Prakṛti Durgā, the Presiding Deity of Buddhi (reason) dissolves in the Buddhi of Kṛṣṇa. Skanda, the part of Nārāyaṇa, dissolves in His breast. Gaṇeśa, the formost of the Devas, born in part of Kṛṣṇa, dissolves in the arm of Śrī Kṛṣṇa.

गोप्यश्चापि च तस्यां च सर्वाश्च देवयोषितः ।
कृष्णप्राणाधिदेवी सा तस्य प्राणेषु संस्थिता ॥ 58 ॥
सावित्री च सरस्वत्यां वेदाः शास्त्राणि यानि च ।
स्थिता वाणी च जिह्वायां यस्य च परमात्मनः ॥ 59 ॥

And those who are born in parts of Padmā, dissolve in Her body and Padmā dissolves in the body of Rādhā. All the cow-herdesses and all the bodies of the Devas dissolve in Rādhā's body. But Rādhā, the Presiding Deity of the Prāṇa of Śrī Kṛṣṇa, dissolves the Prāṇa of Śrī Kṛṣṇa. Sāvitrī, the four Vedas and all the Śāstras dissolve in Sarasvatī; and Sarasvatī gets dissolved in the tongue of Śrī Kṛṣṇa, the Highest Self.

गोलोकस्य च गोपाश्च विलीनास्तस्य लोमसु ।
तत्प्राणेषु च सर्वेषां प्राणा वाता हुताशनाः ॥ 60 ॥
जठराग्नौ विलीनाश्च जलं तद्रसनाग्रतः ।
वैष्णवाश्चरणांभोजे परमानन्दसंयुताः ॥ 61 ॥

The Gopas in the region of Goloka dissolve in the pores of His skin; the Prāṇa Vāyu of all dissolve in His Prāṇa Vāyu; the fire dissolves in the fire in His belly; water dissolves in the tip of His tongue, and the Vaiṣṇavas, (devotees of Viṣṇu), drinking the nectar of Bhakti, the Essence of all essences, dissolve in His lotus-feet.

सारात्सारतराभक्तिरसपीयूषपायिनः ।
विराडंशाश्च महति लीनाः कृष्णे महाविराट् ॥ 62 ॥
यस्यैव लोमकूपेषु विश्वानि निखिलानि च ।
यस्य चक्षुष उन्मेषे प्राकृतः प्रलयो भवेत् ॥ 63 ॥

All smaller Virāṭs dissolve in the Great Virāṭ and the Great Virāṭ dissolves in the Body of Śrī Kṛṣṇa. O Child! He is Kṛṣṇa, on the pores of Whose skin are situated endless Universes; at the closing of Whose eyes, the Prākṛtika Pralaya comes and on the opening of Whose eyes, the creation takes place.

चक्षुरुन्मीलने सृष्टिर्यस्यैव पुनरेव सः ।
यावत्कालो निमिषेण तावदुन्मीलनेन च ॥ 64 ॥
ब्रह्मणश्च शताब्दे च सृष्टेः सूत्रलयः पुनः ।
ब्रह्मसृष्टिलयानां च संख्या नास्त्येव सुव्रते ॥ 65 ॥

The closing and opening of the eyes takes the same time. Brahmā's creation lasts one hundred years and the Pralaya lasts one hundred years. O One of good vows! There is no counting how many Brahmās or how many creations and dissolutions have taken place.

यथा भूरजसां चैव संख्यानं नैव विद्यते ।
चक्षुर्निमेषे प्रलयो यस्य सर्वान्तरात्मनः ॥ 66 ॥
उन्मीलने पुनः सृष्टिर्भवेदेवेश्वरेच्छया ।
स कृष्णः प्रलये तस्यां प्रकृतौ लीन एव हि ॥ 67 ॥

As one cannot count the number of dusts, so one cannot count the creations and dissolutions. This is the Great Unspeakable Wonder! Again on Whose closing of the eyes the Pralaya takes place and on whose opening of the eyes the creation takes place, out of the will of God, That Kṛṣṇa dissolves at the time of Pralaya in Prakṛti.

एकैव च परा शक्तिर्निर्गुणः परमः पुमान् ।
स एवेदमग्र आसीदिति वेदविदो विदुः ॥ 68 ॥
मूलप्रतिरव्यक्ताऽप्यव्याकृतपदाभिधा ।
चिदभिन्नत्वमापन्ना प्रलये सैव तिष्ठति ॥ 69 ॥

This Highest Śakti, the Mūla Prakṛti is the Only One without a second; it is the only one Nirguṇa and the Highest Puruṣa. It is considered as 'Sat'

existing, by the Seers of the Vedas. Such a thing as Mūla Prakṛti is the unchanged state (Mukti). During the Pralaya, Force, Who can in this universe recite Her glories?

तद्गुणोत्कीर्तनं वक्तुं ब्रह्माण्डेषु च कः क्षमः ।
मुक्तयश्च चतुर्वेदैर्निरुक्ताश्च चतुर्विधाः ॥ 70 ॥

Mukti is of four kinds, (1) Sālokya, (2) Sārūpya, (3) Sāmīpya and (4) Nirvāṇa. So it is stated in the Vedas.

तत्प्रधानादेव भक्तिर्मुक्तेरपि गरीयसी ।
सालोक्यदा भवेदेषा तथा सारूप्यदा परा ॥ 71 ॥
सामीप्यदाऽथ निर्वाणप्रदा मुक्तिश्चतुर्विधा ।
भक्तास्तां न हि वांछति विना तत्सेवनं विभोः ॥ 72 ॥

Out of them Bhakti towards the Deva is the highest; so much so that the Deva Bhakti is superior to Mukti. Mukti gives Sālokya, Sārūpya, Sāmīpya, and Nirvāṇa. But the Bhaktas do not want anything. They want service of the Lord. They do not want anything else.

शिवत्वममरत्वं च ब्रह्मत्वं चावहेलया ।
जन्ममृत्युजराव्याधिभयशोकादिकं धनम् ॥ 73 ॥
दिव्यरूपधारणं च निर्वाणं मोक्षणं विदुः ।
मुक्तिश्चसेवारहिता भक्तिः सेवाविवर्धिनी ॥ 74 ॥

The state of becoming Śiva, of becoming an Amara or an immortal, becoming a Brahmā, the birth, death, disease, old age, fear, sorrow, or wealth, or assuming a divine form, or Nirvāṇa or Mokṣa all are looked on alike by the Bhaktas with disregard and contempt.

भक्तिमुक्त्योरयं भेदो निषेकखंडनं शृणु ।
विदुर्बुधा निषेकं च भोगं च कृतकर्मणाम् ॥ 75 ॥
तत्खण्डनं च शुभदं श्रीविभोः सेवनं परम् ।
तत्त्वज्ञानमिदं साध्वि स्थिरं च लोकवेदयोः ॥ 76 ॥

Because Mukti is without any service while Bhakti increases this service. Thus I have told you the difference between Bhakti and Mukti. Now hear about the cutting off of the fruits of the past Karmas. O Chaste one! This service of the Highest Lord severs the ties of Karmas (past acts). This service is really the True Knowledge.

निर्विघ्नं शुभदं चोक्तं गच्छ वत्से यथासुखम् ।
इत्युक्त्वा सूर्यपुत्रश्च जीवयित्वा च तत्पतिम् ॥ 77 ॥
तस्यै शुभाशिषं दत्त्वा गमनं कर्तुमुद्यतः ।
दृष्ट्वा यमं च गच्छंतं सा सावित्री प्रणम्य च ॥ 78 ॥

So, O Child! I have now told you the Real Truth, leading to auspicious results. Now you can go freely as you desire." Thus saying to Sāvitrī, Yama, the son of Sūrya, gave life back to her husband and blessing her, became ready to go to His own abode.

रुरोद चरणौ धृत्वा साधुच्छेदेन दुःखिता ।
सावित्रीरोदनं श्रुत्वा यमश्चैव कृपानिधिः ॥ 79 ॥
तामित्युवाच संतुष्टः स्वयं चैव रुरोद ह ।

Seeing Dharmarāja ready to go away, Sāvitrī became sorry to have the bereavement of a good company, bowed down at His feet and began to cry. Yama, the Ocean of Mercy, hearing the crying of Sāvitrī began to weep and told the following words:

धर्मराज उवाच

लक्षवर्षं सुखं भुक्त्वा पुण्यक्षेत्रे च भारते ॥ 80 ॥
अन्ते यास्यसि तत्लोकं यत्र देवी विराजते ।
गत्वा च स्वगृहं भद्रे सावित्र्याश्च व्रतं कुरु ॥ 81 ॥

Dharma said: "O Child! You enjoy in this holy Bhārata happiness for one lakh years and you will in the end go to the Devīloka or Maṇi Dvīpa. Now go back to your house and observe for fourteen years the vow called Sāvitrī-vrata for the mukti of women.

द्विसप्तवर्षपर्यन्तं नारीणां मोक्षकारणम् ।
ज्येष्ठशुक्लचतुर्दश्यां सावित्र्याश्च व्रतं शुभम् ॥ 82 ॥
शुक्लाष्टम्यां भाद्रपदे महालक्ष्म्या यथा व्रतम् ।
द्व्यष्टवर्षं व्रतं चैव प्रत्यादेयं शुचिस्मिते ॥ 83 ॥

This Vrata is to be observed on the fourteenth day of the white fortnight in the month of Jyeṣṭha. Then observe the Mahā-Lakṣmī Vrata. Its proper time is the eighth day of the bright fortnight of the month of Bhādra. For sixteen years consecutively without any break this vow is to be observed.

करोति भक्त्या या नारी सा याति च विभोः पदम् ।
प्रतिमङ्गलवारे च देवीं मङ्गलदायिनीम् ॥ 84 ॥

प्रतिमासं शुक्लषष्ठ्यां षष्ठीं मङ्गलदायिनीम् ।
तथा चाषाढसंक्रांत्यां मनसां सर्वसिद्धिदाम् ॥ 85 ॥
राधारासे च कार्त्तिक्यां कृष्णप्राणाधिकप्रियाम् ।
उपोष्य शुक्लाष्टम्यां च प्रतिमासं वरप्रदाम् ॥ 86 ॥
विष्णुमायां भगवतीं दुर्गां दुर्गतिनाशिनीम् ।
प्रकृतिं जगदंबां च प्रतिमासं वरप्रदाम् ॥ 87 ॥

The woman who practises with devotion this vow, goes to the abode of Mūla Prakṛti. You would worship on every Tuesday in every month the Devī Maṅgala Caṇḍikā, the giver of all good; on the eighth day in the bright fortnight you should worship Devī Saṣṭhī (*i.e.*, Devasenā); you should worship Manasā Devī, the giver of all siddhis, on the Saṅkrānti day (when the Sun enters another sign) in every year; you should worship Rādhā, the Central Figure of Rāsa, more than the Prāṇa of Kṛṣṇa on every Full Moon night in the month of Kārtika and you should observe fasting on the eighth day in the bright fortnight and worship the Viṣṇu Māyā Bhagavatī Devī, the Destructrix of all difficlties and dangers.

Note: The Rāsa is the playing out of the Vedāntic saying of Brahma as 'Raso vai Saḥ;' He is of the nature of Rasa, the most sweet and lovely Divine Principle which unites the Rasika and the Rasikā).

पतिव्रतासु शुद्धासु यन्त्रेषु प्रतिमासु च ।
या नारी पूजयेद्भक्त्या धनसंतानहेतवे ॥ 88 ॥
इह लोके सुखं भुक्त्वा यात्यंते श्रीविभोः पदम् ।
एवं देव्या विभूतीश्च पूजयेत्साधकोऽनिशम् ॥ 89 ॥

The chaste woman having husband and sons who worships the World Mother Mūla Prakṛti, whether in Yantra, or in Mantra or in image, enjoys all pleasures in this world; and, in the end, goes to the Devīloka or Maṇi Dvīpa. O Child! The worshippers Sādhaka (one who is in one's way to success) must worship all the manifestations of the Devī, day and night.

सर्वकालं सर्वरूपा संसेव्या परमेश्वरी ।
नातः परतरं किंचित्कृतकृत्यत्वदायकम् ॥ 90 ॥
इत्युक्त्वा तां धर्मराजो जगाम निजमंदिरम् ।
गृहीत्वा स्वामिनं सा च सावित्री च निजालयम् ॥ 91 ॥

At all times one must worship the omnipresent Durgā, the Highest Īśvarī. There is no other way to attain blessedness than this." Thus saying, Dharmarāja went to His own abode. Sāvirtī. too, with her husband Satyavān went to her home.

सावित्री सत्यवांश्चैव प्रययौ च यथागतम् ।
अन्यांश्च कथयामास स्ववृत्तांतं हि नारद ॥ 92 ॥
सावित्रीजनकः पुत्रान्संप्राप्तः प्रक्रमेण च ।
श्वशुरश्चक्षुषी राज्यं सा च पुत्रान्वरेण च ॥ 93 ॥

Both Sāvitrī and Satyavān, when they reached home, narrated all their stories to their friends and acquaintances. In time, by the blessing of Yama, Sāvitrī's father got sons and father-in-law recovered his eyesight and kingdom and Sāvirtī Herself got sons.

लक्षवर्षं सुखं भुक्त्वा पुण्यक्षेत्रे च भारते ।
जगाम स्वामिना सार्धं देवीलोकं पतिव्रता ॥ 94 ॥
सवितुश्चाधिदेवी या मंत्राधिष्ठातृदेवता ।

For one lakh years, Sāvitrī, enjoyed pleasures in this holy land of Bhārata, and ultimately went with her husband to the Devīloka Sāvitrī is the Presiding Deity of the Sūryamaṇḍalam, the solar orb. The Sun is the central Para Brahma. The Gāyatrī Mantra, the Presiding Devī, proves the existence of the highest Brahma in the centre of the Sun.

सावित्री ह्यपि वेदानां सावित्री तेन कीर्तिता ॥ 95 ॥
इत्येवं कथितं वत्स सावित्र्याख्यानमुत्तमम् ।
जीवकर्मविपाकं च किं पुनः श्रोतुमिच्छसि ॥ 96 ॥

इति श्रीमद्देवीभागवते नवमस्कंधे नारदनारायणसंवादे
सावित्र्युपाख्यानेऽष्टत्रिंशोऽध्यायः ॥ 38 ॥

Therefore She is called Sāvitrī. Or Her name is Sāvitrī because all the Vedas have come out of Her. Thus I have narrated the excellent anecdote of Sāvitrī, and the fruitions of the Karmas of the several Jīvas. Now what more do you want to hear? Say.

Here ends the Thirty-eighth Chapter in the Ninth Book on the glories of the Devī and on the nature of Bhakti in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXXIX

On Mahā Lakṣmī

नारद उवाच

श्रीमूलप्रकृतेर्देव्या गायत्र्यास्तु निराकृतेः ।
सावित्रीयमसंवादे श्रुतं वै निर्मलं यशः ॥ 1 ॥
तद्गुणोत्कीर्तनं सत्यं मंगलानां च मंगलम् ।
अधुना श्रोतुमिच्छामि लक्ष्म्युपाख्यानमीश्वर ॥ 2 ॥

Nārada said: O Lord! I have heard in the discourse on Sāvitrī and Yama about the Formless Devī Mūla Prakṛti and the glories of Sāvitrī, all true and leading to the endless good. Now I want to hear the story of the Devī Lakṣmī. O Thou, the Chief of the knowers of the Vedas! What is the nature of Lakṣmī?

केनादौ पूजिता साऽपि किं भूता केन वा पुरा ।
तद्गुणोत्कीर्तनं मह्यं वद वेदविदां वर ॥ 3 ॥

By whom was She first worshipped? and by what Mantra? Kindly describe Her glories to me.

श्रीनारायण उवाच

सृष्टेरादौ पुरा ब्रह्मन्कृष्णस्य परमात्मनः ।
देवी वामांससंभूता बभूव रासमंडले ॥ 4 ॥
अतीव सुन्दरी श्यामा न्यग्रोधपरिमण्डिता ।
यथा द्वादशवर्षीया शश्वत्सुस्थिरयौवना ॥ 5 ॥
श्वेतचंपकवर्णाभा सुखदृश्या मनोहरा ।
शरत्पार्वणकोटींदुप्रभाप्रच्छादनानना ॥ 6 ॥

Nārāyaṇa said: Of old, in the beginning of the Prākṛtika Creation, from the left side of Kṛṣṇa, the Supreme Spirit, appeared in the Rāsamaṇḍalam (the Figure Dance) a Devī. She looked exceedingly handsome, of a dark blue colour, of spacious hips, of thin waist, and with high breast, looking twelve years old, of steady youth, of a colour of white Campaka flower and very lovely. The beauty of Her face throws under shade millions and millions of autumnal full moons.

शरन्मध्याह्नपद्मानां शोभामोचनलोचना ।
सा देवी द्विविधा भूता सह सर्वेश्वरेच्छया ॥ 7 ॥
स्वीयरूपेण वर्णेन तेजसा वयसा त्विषा ।
यशसा वाससा कृत्वा भूषणेन गुणेन च ॥ 8 ॥

Before Her wide expanded eyes, the midday lotus of the autumnal season becomes highly ashamed. By the Will of God, this Devī suddenly divided Herself into two parts. The two looked equal in every respect; whether in beauty, qualities, age, lovelines, colour, body, spirit, dress ornaments, smile, glance, love, or humanity, they were perfectly equal.

स्मितेन वीक्षणेनैव प्रेम्णा वाऽनुनयेन च ।
तद्वामांसान्महालक्ष्मीर्दक्षिणांसाच्च राधिका ॥ 9 ॥
राधाऽऽदौ वरयामास द्विभुजं च परात्परम् ।
महालक्ष्मीश्च तत्पश्चाच्चकमे कमनीयकम् ॥ 10 ॥

Now she who appeared from the right side is named Rādhā and she who came from the left side is named Mahā Lakṣmī. Rādhā wanted first the two armed Śrī Kṛṣṇa, Who was Higher than the highest; then Mahā Lakṣmī wanted Him.

कृष्णस्तद्गौरवेणैव द्विधारूपो बभूव ह ।
दक्षिणांसश्च द्विभुजो वामांसश्च चतुर्भुजः ॥ 11 ॥
चतुर्भुजाय द्विभुजो महालक्ष्मी ददौ पुरा ।
लक्ष्यते दृश्यते विश्वं स्निग्धदृष्ट्या यथाऽनिशम् ॥ 12 ॥
देवीभूता च महती महालक्ष्मीश्च सा स्मृता ।

Rādhā came out of the right side and wanted first Kṛṣṇa; so Kṛṣṇa, too, divided himself at once into two parts. From His right side came out the two-armed and from his left side came out the four-named The two-armed person first made over to Mahā Lakṣmī the four-armed One; then the two-armed person Himself took Rādhā. Lakṣmī looks on the whole universe with a cooling eye; hence She is named Lakṣmī and as She is great, She is called Mahā Lakṣmī.

राधाकांतश्च द्विभुजो लक्ष्मीकांतश्चतुर्भुजः ॥ 13 ॥
शुद्धसत्त्वस्वरूपा च गोपैर्गोपीभिरावृता ।
चतुर्भुजश्च वैकुण्ठं प्रययौ पद्मया सह ॥ 14 ॥

And for that reason the Lord of Rādhā is two-armed and the Lord of Lakṣmī is four-armed. Rādhā is pure Aprākṛtic Śuddha Sattva (of the nature of pure Sattva Guṇa, the illuminating

attribute) and surrounded by the Gopas and Gopīs. The four-armed Puruṣa, on the other hand, took Lakṣmī (Padmā) to Vaikuṇṭha.

सर्वांशेन समौ तौ द्वौ कृष्णनारायणौ वरौ ।
महालक्ष्मीश्च योगेन नानारूपा बभूव सा ॥ 15 ॥
वैकुण्ठे च महालक्ष्मीः परिपूर्णतमा रमा ।
शुद्धसत्त्वस्वरूपा च सर्वसौभाग्यसंयुता ॥ 16 ॥

The two-armed person in Kṛṣṇa; and the four-armed is Nārāyaṇa. They are equal in all respects. Mahā Lakṣmī became many by Her Yogic powers. (*i.e.*, She remained in full in Vaikuṇṭha and assumed many forms in parts). Mahā Lakṣmī of Vaikuṇṭha is full, of pure Sattva Guṇa, and endowed with all sorts of wealth and prosperity.

प्रेम्णा सा च प्रधाना च सर्वासु रमणीषु च ।
स्वर्गेषु स्वर्गलक्ष्मीश्च शक्रसंपत्स्वरूपिणी ॥ 17 ॥
पाताले नागलक्ष्मीश्च राजलक्ष्मीश्च राजसु ।
गृहलक्ष्मीर्गृहेष्वेव गृहिणां च कलांशतः ॥ 18 ॥
संपत्स्वरूपा गृहिणां सर्वमंगलमंगला ।
गवां प्रसूतिः सुरभिर्दक्षिणा यज्ञकामिनी ॥ 19 ॥

She is the crest of woman-kind as far as loving one's husbands is concerned. She is the Svarga Lakṣmī in the Heavens; the Nāga Lakṣmī of the serpents, the Nāgas, in the nether regions; the Rāja Lakṣmī of the kings and the Household Lakṣmī of the householders. She resides in the houses of house-holders as prosperity and the most auspicious of all good things. She is the progenetrix, She is the Surabhi of cows and She is the Dakṣiṇā (the sacrficial fee) in sacrifices.

क्षीरोदसिंधुकन्या सा श्रीरूपा पद्मिनीषु च ।
शोभास्वरूपा चन्द्रे च सूर्यमंडलमंडिता ॥ 20 ॥

She is the daughter of the milk ocean and she is Padminī, the beauty of the spheres of the Moon and the Sun.

विभूषणेषु रत्नेषु फलेषु च जलेषु च ।
नृपेषु नृपपत्नीषु दिव्यस्त्रीषु गृहेषु च ॥ 21 ॥
सर्वसस्येषु वस्त्रेषु स्थानेषु संस्कृतेषु च ।
प्रतिमासु च देवानां मंगलेषु घटेषु च ॥ 22 ॥
माणिक्येषु च मुक्तासु माल्येषु च मनोहरा ।
मणीन्द्रेषु च हरिषु क्षीरेषु चन्दनेषु च ॥ 23 ॥
वृक्षशाखासु रम्यासु नवमेधेषु वस्तुषु ।
वैकुण्ठं पूजिता साऽऽदौ देवी नारायणेन च ॥ 24 ॥

She is the lustre and beauty of the ornaments, gems, fruits, water, kings, queens, heavenly women, of all the houses, grains, clothings, cleansed places, images, auspicious jars, pearls, jewels, crest of jewels, garlands, diamonds, milk, sandal, beautiful twigs, fresh rain cloud, or of all other colours. She was first worshipped in Vaikuṇṭha by Nārāyaṇa.

द्वितीये ब्रह्मणा भक्त्या तृतीये शंकरेण च ।
विष्णुना पूजिता सा च क्षीरोदे भारते मुने ॥ 25 ॥
स्वायंभुवेन मनुना मानवेन्द्रश्च सर्वतः ।
ऋषीन्द्रैश्च मुनीन्द्रैश्च सद्भिश्च गृहिभिर्भवे ॥ 26 ॥
गन्धर्वैश्चैव नागाद्यैः पातालेषु च पूजिता ।

Next She was worshipped by Brahmā and then by Śaṅkara with devotion. She was worshipped by Viṣṇu in the Kṣīroda Samudra. Then she was worshipped by Svāyambhuva Manu, then by Indras amongst men, then by Munis, Ṛṣis, good householders, by the Gandharvas, in the Gandharvaloka; by the Nāgas in the Nāgaloka.

शुक्लाष्टम्यां भाद्रपदे कृता पूजा च ब्रह्मणा ॥ 27 ॥
भक्त्या च पक्षपर्यन्तं त्रिषु लोकेषु नारद ।
चैत्रे पौषे च भाद्रे च पुण्ये मंगलवासरे ॥ 28 ॥

She was worshipped with devotion by Brahmā for one fortnight commenceing from the bright eighth day in the month of Bhādra and ending on the eighth day of the dark fortnight in the three-worlds. She was worshipped by Viṣṇu, with devotion in the three worlds on the meritorious Tuesday in the months of Pauṣa, Caitra, and Bhādra, Manu, also, worshipped Her on the Pauṣa Saṅkrānti (the last day of the month of Pauṣa when the Sun enters another sign) and on the auspicious Tuesday in the month of Māgha.

विष्णुना पूजिता सा च त्रिषु लोकेषु भक्तितः ।
वर्षान्ते पौषसंक्रांत्यां माघ्यामावाह्य मंगले ॥ 29 ॥
मनुस्ता पूजयामास सा भूता भुवनत्रये ।
पूजिता सा महेन्द्रेण मंगलेनैव मंगला ॥ 30 ॥

Thus the worship of Mahā Lakṣmī is made prevalent in the three worlds. She was worshipped by Indra, the Lord of the Devas and by Maṅgala (Mars) on Tuesday.

केदारेणैव नीलेन सुबलेन नलेन च ।
ध्रुवेणोत्तानपादेन शक्रेण बलिना तथा ॥ 31 ॥
कश्यपेन च दक्षेण कर्दमेन विवस्वता ।
प्रियव्रतेन चन्द्रेण कुबेरेणैव वायुना ॥ 32 ॥
यमेन वह्निना चैव वरुणैनैव पूजिता ।
एवं सर्वत्र सर्वेषु पूजिता वन्दिता सदा ॥
सर्वैश्वर्याधिदेवी सा सर्वसंपत्स्वरूपिणी ॥ 33 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे एकोनचत्वारिंशोऽध्यायः ॥ 39 ॥

She was then worshipped by Kedāra, Nīla, Subala, Dhruva, Uttānapāda, Śakra, Bali, Kaśyapa, Dakṣa, Kardama, Sūrya, Priyavrata, Candra, Vāyu, Kubera, Varuṇa, Yama, Hutāśana and others. Thus Her worship extended by and by to all the places. She is the Presiding Deity of all wealth; so She is the wealth of all.

Here ends the Thirty-ninth Chapter of the Ninth Book on the story of Mahā Lakṣmī in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XL

On the Birth of Lakṣmi

नारद उवाच

नारायणप्रिया सा च वरा वैकुण्ठवासिनी ।
वैकुण्ठाधिष्ठातृदेवी महालक्ष्मी सनातनी ॥ 1 ॥
कथं बभूव सा देवी पृथिव्यां सिन्धुकन्यका ।
पुरा केन स्तुताऽऽदौ सा तन्मे व्याख्यातुमर्हसि ॥ 2 ॥

Nārada said: O Lord! How did the eternal Devī Mahā Lakṣmī, the dweller in Vaikuṇṭha, the beloved of Nārāyaṇa, the Presiding Deity of Vaikuṇṭha, come down to the earth and how She, became the daughter of the ocean? By whom was She first praised? Kindly describe all these in details to me and oblige.

श्रीनारायण उवाच

पुरा दूर्वाससः शापाद्भ्रष्टश्रीश्च पुरंदरः ।
बभूव देवसंघश्च मर्त्यलोके च नारद ॥ 3 ॥
लक्ष्मीः स्वर्गादिकं त्यक्त्वा रुष्टा परमदुःखिता ।
गत्वा लीनर च वैकुण्ठे महालक्ष्मीश्च नारद ॥ 4 ॥

Nārāyaṇa said: O Nārada! In ancient days when on Durvāsās curse, Indra was dispossessed of his kingdom, all the Devas came down to earth. Lakṣmī, too, getting angry, quittied the Heavens, out of pain and sorrow and went to Vaikuṇṭha and took the shelter of Nārāyaṇa.

तदा शोकाद्ययुः सर्वे दुःखिता ब्रह्मणः सभाम् ।
ब्रह्माणं च पुरस्कृत्य ययुर्वैकुण्ठमेव च ॥ 5 ॥
वैकुण्ठे शरणापन्ना देवा नारायणे परे ।
अतीव दैन्ययुक्ताश्च शुष्ककण्ठोष्ठतालुकाः ॥ 6 ॥

The Devas, then, went to Brahmā with their hearts full of sorrow and, taking Him from there, they all went to Nārāyaṇa in Vaikuṇṭha. Going there they all took refuge of the Lord of Vaikuṇṭha. They were very much distressed and their throats, palates and lips were quite dry.

तदा लक्ष्मीश्च कलया पुराणपुरुषाज्ञया ।
बभूव सिन्धुकन्या सा सर्वसंपत्स्वरूपिणी ॥ 7 ॥
तथा मथित्वा क्षीरोदं देवा देत्यगणैः सह ।
संप्राप्ताश्च महालक्ष्मीं विष्णुस्तां च ददर्श ह ॥ 8 ॥

At that time Lakṣmī, the wealth and prosperity of all, came down on earth by the command of Nārāyaṇa and became born in part as the daughter of the ocean. The Devas, then, with the Daityas churned the Kṣīroda Ocean and, out of that, Mahā Lakṣmī appeared.

सुरादिभ्यो वरं दत्त्वा वनमालां च विष्णवे ।
ददौ प्रसन्नवदना तुष्टा क्षीरोदशायिने ॥ 9 ॥
देवाश्चाप्यसुरग्रस्तं राज्यं प्रापुश्च नारद ।
तां संपूज्य च संभूय सर्वत्र च निरापदः ॥ 10 ॥

Viṣṇu looked on Her. Her joy knew no bounds. She smiling, granted boons to the Devas and then offered a garland of flowers on the neck of

Nārāyaṇa (as a symbol of marriage celebrated). O Nārada! the Devas, on the other hand, got back their kingdoms from the Asuras. They then worshipped and chanted hymns to Mahā Lakṣmī and since then they became free from further dangers and troubles.

नारद उवाच

कथं शशाप दुर्वासा मुनिश्रेष्ठः कदाचन ।
केन दोषेण वा ब्रह्मन् ब्रह्मिष्ठस्तत्त्ववित्पुरा ॥ 11 ॥
ममंथुः केन रूपेण जलधिं ते सुरादयः ।
केन स्तोत्रेण वा देवी शक्रं साक्षाद्बभूव सा ॥ 12 ॥
को वा तयोश्च संप्राप्तो बभूव तद्वद प्रभो ।

Nārada said: O Bhagavan! Durvāsā was the best of the Munis; he was attached to Brahma and had spiritual knowledge. Why did he curse Indra? What offence had he committed? How did the Devas and Daityas churn the ocean? How, and by what hymns Lakṣmī became pleased and appeared before Indra? What passed on between them. Say all this, O Lord.

श्रीनारायण उवाच

मधुपानप्रमत्तश्च त्रैलोक्याधिपतिः पुरा ॥ 13 ॥
क्रीडां चकार रहसि रंभया सह कामुकः ।
कृत्वा क्रीडां तया सार्धं कामुक्या हृतमानसः ॥ 14 ॥
तस्थौ तत्र महारण्ये कामोन्मथितमानसः ।
कैलासशिखरे यांतं वैकुण्ठादृषिसत्तमम् ॥ 15 ॥

Nārāyaṇa said: In ancient days, Indra the Lord of the three worlds, intoxicated with wine and becoming lustful and shameless, began to enjoy Rambhā in a lonely grove. After having enjoyed her, he became attracted to her; his mind being wholly drawn to her, he remained there in that forest, his mind becoming very passionate.

दुर्वाससं ददर्शेन्द्रो ज्वलंतं ब्रह्मतेजसा ।
ग्रीष्ममध्याह्नमार्तण्डसहस्त्रप्रभमीश्वरम् ॥ 16 ॥
प्रतप्तकांचनाकारं जटाभारमहोज्ज्वलम् ।
शुक्लयज्ञोपवीतं च चोरदण्डौ कमण्डलुम् ॥ 17 ॥
महोज्ज्वलं च तिलकं बिभ्रतं चेन्दुसन्निभम् ।

Indra then saw the Muni Durvāsā on his way from Vaikuṇṭha to Kailśa burning with the fire of Brahma. From the body of the Ṛṣi, emitted, as it were, the rays of the thousand mid-day Suns. On his head was the golden matted hair. On his breast there was the hoary holy thread; he wore torn clothes; in his hands there was the Daṇḍa and Kamaṇḍalu; on his forehead there was the bright Tilaka in the form of the Crescent Moon.

(Tilaka—a sectarian mark on the forehead made with coloured earth or sandalpaste.)

समन्वितं शिष्यलक्षैर्वेदवेदाङ्गपारगैः ॥ 18 ॥
दृष्ट्वा ननाम शिरसा संप्रमत्तः पुरंदरः ।
शिष्यवर्गं तदा भक्त्या तुष्टाव च मुदान्वितम् ॥ 19 ॥

One hundred thousand disciples, thoroughly-versed in the Vedas and the Vedāṅgas, were attending him. The intoxicated Purandara, seeing him, bowed down to him and he began to chant with devotion hymns to his disciples also. They were very glad. The Ṛṣi with his disciples then blessed Indra and gave him one Pārijāta flower.

मुनिना च सशिष्येण दत्तास्तस्मै शुभाशिषः ।
विष्णुदत्तं पारिजातपुष्पं स सुमनोहरम् ॥ 20 ॥
तज्जरारोगमृत्युघ्नं शोकघ्नं मोक्षकारकम् ।
शक्रः पुष्पं गृहीत्वा च प्रमत्तो राज्यसंपदा ॥ 21 ॥
पुष्पं स न्यस्तयामास तदैव करिमस्तके ।

When the Muni was returning from the region of Vaikuṇṭha, Viṣṇu, gave him that beautiful Pārijāta flower. Old age, death, disease, sorrows, etc., all are removed by the influence of the flower; and the final liberation is also attained. The Devendra was intoxicated with his wealth; so taking the flower given by the Ṛṣi, he threw it on the head of the elephant Airāvata. No sooner the elephant touched the flower, than he became suddenly like Viṣṇu, as it were, in beauty, form, qualities, fire and age.

हस्ती तत्स्पर्शमात्रेण रूपेण च गुणेन च ॥ 22 ॥
तेजसा वयसाऽकस्माद्विष्णुतुल्यो बभूव ह ।
त्यक्त्वा शक्रं गजेन्द्रश्च जगाम घोरकाननम् ॥ 23 ॥
न शशाक महेन्द्रस्तं रक्षितुं तेजसा मुने ।

The elephant, then, forsook Indra and entered

into a dense forest. The Lord of the Devas could, in no way, get him under his control.

तत्पुष्पं त्यक्तवंतं च दृष्ट्वा शक्रं मुनीश्वरः ॥ 24 ॥
तमुवाच महारुष्टः शशाप च रुषान्वितः ।

On the other hand, the Muni Durvāsā seeing that Mahendra had thus dishonoured the flower, became inflamed with rage and cursed him saying

मुनिरुवाच

अरे श्रिया प्रमत्तस्त्वं कथं मामवमन्यसे ॥ 25 ॥
मद्दत्तपुष्पं दत्तं च गर्वेण करिमस्तके ।
विष्णोर्निवेदितं चैव नैवेद्यं वा फलं जलम् ॥ 26 ॥
प्राप्तिमात्रेण भोक्ताव्यं त्यागने ब्रह्महा भवेत् ।
भ्रष्टश्रीर्भ्रष्टबुद्धिश्च पुरभ्रष्टा भवेत्तु सः ॥ 27 ॥
यस्त्यजेद्विष्णुनैवेद्यं भाग्येनोपस्थितं शुभम् ।
प्राप्तिमात्रेण यो भुंक्ते भक्तो विष्णुनिवेदितम् ॥ 28 ॥
पुंसां शतं समुद्धृत्य जीवन्मुक्तः स्वयं भवेत् ।

"O Indra! You are so mad with wealth that you have dishonoured me. The flower that I gave you so lovingly, you have thrown that, out of vanity, on the elephant's head! No sooner one gets the food, water, fruits that had been offered to Viṣṇu, one should eat that at once otherwise one incurs the sin of Brahmahattyā. If anybody forsakes the things offered to Viṣṇu, that he has got perchance, he becomes destitute of wealth, prosperity, in telligence, and his kingdom. And if he eats the food already offered to Viṣṇu with devotion, he then elevates his hundred families passed before him and he himself becomes liberated while living.

नैवेद्यं भोजनं कृत्वा नित्यं यः प्रणमेद्धरिम् ॥ 29 ॥
पूजयेत्स्तौति वा भक्त्या स विष्णुसदृशो भवेत् ।
तत्स्पर्शवायुना सद्यस्तीर्थौघश्च विशुध्यति ॥ 30 ॥

If any-body daily eats Viṣnu's Naivedyam (food offered to Viṣṇu) and bows down before Him or worships Hari with devotion and chants hymns to Him, he becomes like Viṣṇu in energy and wealth. By mere touch with the air round about his body, the places of pilgrimage become all purified.

तत्पादरजसा मूढ सद्यः पूता वसुन्धरा ।
पुंश्चल्यन्नमवीरान्नं शूद्रश्राद्धान्नमेव च ॥ 31 ॥
यद्धरेरनिवेद्यं च वृथा मांसस्य भक्षणम् ।
शिवलिंगप्रदानं च यद्दत्तं शुद्रयाजिना ॥ 32 ॥
चिकित्सकद्विजान्नं च देवलान्नं तथैव च ।
कन्यादिक्रयिणामन्नं यदन्नं योनिजीविनाम् ॥ 33 ॥
उच्छिष्ठान्नं पर्युषितं सर्वभक्षावशेषितम् ।
अगम्यागामिनां चैव द्विजानामन्नमेव च ॥ 34 ॥
अदीक्षितद्विजानां च यदन्नं शवदाहिनाम् ।
अगम्यागामिनां चैव द्विजानामन्नमेव च ॥ 35 ॥
मित्रद्रुहां कृतघ्नानामन्नं विश्वासघातिनाम् ।
मिथ्यासाक्ष्यप्रदान्नं च ब्राह्मणान्नं तथैव च ॥ 36 ॥
एते सर्वे विशुध्यन्ति विष्णोर्नैवेद्यभक्षणात् ।

O You Stupid! The earth becomes purified by the contact of the dust of the feet of such a one devoted to Viṣṇu. If anybody eats the food unoffered to Hari and flesh that is not offered to any Deity; if he eats the food of any unchaste woman, any woman without husband and sons, the food offered at any Śūdra's Śrāddha (funeral) ceremony, the food offered by a Brāhmaṇa, who is a priest to the Śūdras in honour of a Śiva Liṅgam, the food of a Brāhmaṇa priest who subsists on the presents of a temple, the food of one who sells his daughter, the food of one who subsists on dealings with womb concerns, the leavings of others, the stale food left after all others had eaten, the food of the husband of an unmarried girl (twleve years old in whom menstruation has commenced), the driver of oxen, the food of one uninitiated in one's Iṣṭamantram, of one who burns a corpse, of a Brāhmin who goes to one not fit for going, the food of a rebel against friends, of one who is faithless, treacherous who gives false evidence, the food of a Brāhmin who accepts offerings in a sacred place of pilgrimage, all his sins (incurred in the ways above-mentioned) will be removed if he eats the prasādam of Viṣṇu, *i.e.*, the food offered to Viṣṇu.

श्वपचश्चेद्विष्णुसेवी वंशांनां कोटिमुद्धरेत् ॥ 37 ॥
हरेरभक्तो मनुजः स्वं च रक्षितुमक्षमः ।

अज्ञानाद्यदि गृह्णाति विष्णोर्नैवेद्यमेव च ॥ 38 ॥
सप्तजन्मार्जितात्पापान्मुच्यते नात्र संशयः ।

Even if a Cāṇḍāla be attached to the service of Viṣṇu, he sanctifies his millions of persons born in his family before him. And the man who is devoid of the devotion to Hari is not able even to save himself. If anybody takes unknowingly the remains of an offering (such as flowers) made to Viṣṇu, he will certainly be freed from all the sins incurred in his seven births.

ज्ञात्वा भक्त्या च गृह्णाति विष्णोर्नैवेद्यमेव च ॥ 39 ॥
कोटिजन्मार्जितात्पापान्मुच्यते निश्चितं हरे ।
यस्मात्संस्थापितं पुष्पं गर्वेण करिमस्तके ॥ 40 ॥
तस्मात्पुष्पान्परित्यज्य यातु लक्ष्मीहरेः पदम् ।

And if he does this knowingly and with intense devotion, he will certainly be freed of all sorts of sins incurred in his Koṭi births. So, O Indra! I am a devotee of Śrī Hari. And when you have cast away the Pārijāta flower offered by me on the elephant's head, then I say unto you that the Mahā Lakṣmī will leave you and She will go back to Nārāyaṇa.

नारायणस्य भक्तोऽहं न बिभेमि सुराद्विधेः ॥ 41 ॥
कालान्मृत्योर्जरातश्च कानन्यान्गणयामि च ।
किं करिष्यति ते तातः कश्यपश्च प्रजापतिः ॥ 42 ॥
बृहस्पतिर्गुरुश्चैव निःशंकस्य च मे हरे ।
इदं पुष्पं यस्य मूर्ध्नि तस्यैव पूजनं परम् ॥ 43 ॥

I am highly devoted to Nārāyaṇa; so I do not fear anybody, I fear neither the Creator, nor Kāla, the Destroyer, nor old age, nor death; what to speak of other petty persons! I do not fear your father Prajāpati Kaśyapa nor do I fear your family priest Bṛhaspati. Now he, on whose head there lies the flower Pārijāta offered by me, verily he should be worshipped by all means.

इति श्रुत्वा महेन्द्रश्च धृत्वा स चरणं मुने ।
उच्चै रुरोद शोकार्तस्तमुवाच भयाकुलः ॥ 44 ॥

Hearing these word of Durvāsā, Indra became bewildered with fear, and being greatly distressed and holding the feet of Muni, c ed out loudly.

महेन्द्र उवाच

दत्तः समुचितः शापो मह्यं मायापह प्रभो ।
हृतां न याचे संपत्तिं किंचिज्ज्ञानं च देहि मे ॥ 45 ॥
ऐश्वर्यं विपदां बीजं ज्ञानप्रच्छन्नकारणम् ।
मुक्तिमार्गकुठारश्च भक्तेश्च व्यवधायकम् ॥ 46 ॥

He said: The curse is now well inflicted on me; and it has caused my delusion vanish. Now I do not want back my Rāja Lakṣmī from you; instruct me on knowlege. This wealth is the source of all coils; it is the cause of the veil to all knowledge, it hides the final liberation and it is a great obstacle on the way to get the highest devotion."

मुनिरुवाच

जन्ममृत्युजराशोकरोगबीजांकुरं परम् ।
संपत्तितिमिरांधश्च मुक्तिमार्गं न पश्यति ॥ 47 ॥
संपन्मत्तो विमूढश्च सुरामत्तः स एव च ।
बांधवैर्वेष्टितः सोऽपि बंधुत्वेनैव हे हरे ॥ 48 ॥

The Muni said: This birth, death, old age, disease, and afflictions, all come from wealth and the manipulation of great power. Being blind by the darkness of wealth, he does not see the road to Mukti.

संपत्तिमदमत्तश्च विषयांधश्च विह्वलः ।
महाकामी राजसिकः सत्त्वमार्गं न पश्यति ॥ 49 ॥
द्विविधो विषयांधश्च राजसस्तामसः स्मृतः ।
अशास्त्रज्ञस्तामसश्च शास्त्रज्ञो राजसः स्मृतः ॥ 50 ॥

The stupid man that is intoxicated with wealth is like the one that is intoxicated with wine. Surrounded by many friends, he is surrounded by the unbreakable bondage. The man that is intoxicated with wealth, blind with property and overwhelmed with these things has no thought for the real knowledge. He who is Rājasik, is very much addicted to passions and desires; he never sees the path to Sattvaguṇa. The man that is blind with sense-objects is of two kinds, firstly, Rājasik and secondly Tāmasik. He who has no knowledge of the Śāstras Tamasik and he who has the knowledge of the Śātras is Rājasik.

शास्त्रं च द्विविधं मार्गं दर्शयेत्सुरपुंगव ।
प्रवृत्तिबीजमेकं च निवृत्तेः कारणं परम् ॥ 51 ॥
चरन्ति जीविनश्चादौ प्रवृत्तेर्दुःखवर्त्मनि ।
स्वच्छन्दं च प्रसन्नं च निर्विरोधं च संततम् ॥ 52 ॥

O Child of the Devas! Two paths are mentioned in the Śāstras; one is Pravṛtti, going towards the sense objects and the other is Nivṛtti, going away from them. The Jīvas first follow the path of Pravṛtti, the path that is painful, gladly and of their own accord like a mad man.

आयाति मधुनो लोभात्क्लेशेन सुखमानितः ।
परिणामेनांशबीजे जन्ममृत्युजराकरे ॥ 53 ॥
अनेकजन्मपर्यन्तं कृत्वा च भ्रमणं मुदा ।

As bees, blind with the desires of getting honey, go to the lotus bud and get themselves entangled there, so the Jīvas, the embodied souls, desirous first of getting enjoyments come to this very painful circle of births and deaths, this wordly life, which in the end is realised as vapid and the only cause of old age, death, and sorrow and get themselves enchained there.

स्वकर्मविहितायां च नानायोन्यां क्रमेण च ॥ 54 ॥
ततश्चेशानुग्रहाच्च सत्संगं लभते च सः ।
सहस्रेषु शतेष्वेको भवाब्धेःपारकारणम् ॥ 55 ॥

For many births he travels gladly in various wombs, ordained by his own Karmas, till at last by the favour of gods, he comes in contact with the saints. Thus one out of a thousand or out of a hundred finds means to cross this terrible ocean of world.

साधुस्तत्त्वप्रदीपेन मुक्तिमार्गं प्रदर्शयते ।
तदा करोति यत्नं च जीवो बंधनखंडने ॥ 56 ॥
अनेकजन्मयोगेन तपसाऽनशनेन च ।
तदा लभेन्मुक्तिमार्गं निर्विघ्नं सुखदं परम् ॥ 57 ॥

When the saintly persons kindle the lamp of knowledge and shew the way to Mukti, then the Jīva makes an attempt to sever this bondage to the world. After many births, many austerities and many fastings, he then finds safely the way to Mukti, leading to the highest happiness. O Indra! What you asked me, I thus heard from my Guru.

इदं श्रुतं गुरोर्वक्त्राद्यत्पृच्छसि पुरन्दर ।
मुनेस्तद्वचनं श्रुत्वा वीतरागो बभूव सः ॥ 58 ॥
वैराग्यं वर्धयामास तस्य ब्रह्मन्दिने दिने ।
मुनेः स्थानाद्गृहं गत्वा स ददर्शामरावतीम् ॥ 59 ॥

O Nārada! Hearing the words of the Muni Durvāsā Indra became dispassionate towards the Samsāra. Day by day his feeling of dispassion increased. One day, when he returned to his own home from the hermitage of the Muni, he saw the Heavens overspread by the Daityas and it had become terrible.

दैत्यैरसुरसंघैश्च समाकीर्णां भयाकुलाम् ।
विषमोपप्लवां पुत्रबन्धुहीनां च कुत्रचित् ॥ 60 ॥
पितृमातृकलत्रादिविहीनामतिचंचलाम् ।
शत्रुग्रस्तां च तां दृष्ट्वा जगाम वाक्पतिं प्रति ॥ 61 ॥
शक्रो मन्दाकिनीतीरे ददर्श गुरुमीश्वरम् ।
ध्यायमानं परं ब्रह्म गंगातोये स्थितं परम् ॥ 62 ॥
सूर्याभिसंमुखं पूर्वमुखं च विश्वतोमुखम् ।

At some places outrage and oppression knew no bounds; some places were devoid of friends; at some places, some persons had lost their fathers, mothers, wives, relations; so no rest and repose could be found. Thus, seeing the Heavens in the hands of the enemies, Indra went out in quest of Bṛhaspati, the family preceptor of the Devas. Seeking to and fro Indra ultimately went to the banks of the Mandākinī and saw that the Guru Deva had bathed in the waters of the Mandākinī and sitting with his face turned towards the East towards the Sun, was meditating on Para Brahma, Who has His faces turned everywhere.

साश्रुनेत्रं पुलकितं परमानन्दसंयुतम् ॥ 63 ॥
वरिष्ठं च गरिष्ठं च धर्मिष्ठं श्रेष्ठसेवितम् ।
प्रेष्ठं च बन्धुवर्गाणामतिश्रेष्ठं च ज्ञानिनाम् ॥ 64 ॥

Tears were flowing from his eyes and the hairs of the body stood erect with delight. He was elderly in knowledge; the spritual Teacher of all, religous, served by all great men; he was held as most dear to all the friends. Those who are Jñānins regard him as their Gurus.

ज्येष्ठं च भ्रातृवर्गाणामनिष्टं सुरवैरिणाम् ।
दृष्ट्वा गुरुं जपन्तं च तत्र तस्थौ सुरेश्वरः ॥ 65 ॥
प्रहरांते गुरुं दृष्ट्वा चोत्थितं प्रणनाम सः ।
प्रणम्य चरणांभोजे रुरोदोच्चैर्मुहुर्मुहुः ॥ 66 ॥

He was the eldest of all his brothers; he was considered as very unpopular to the enemies of the Devas. Seeing the family priest Bṛhaspati merged in that state of meditation, Indra waited there. When after one Prahara (three hours), the Guru Deva got up. Indra bowed down to his feet and began to weep and cry out repeatedly.

वृत्तांतं कथयामास ब्रह्मशापादिकं तथा ।
पुनर्वरोपलब्धिं च ज्ञानप्राप्तिं सुदुर्लभाम् ॥ 67 ॥
वैरिग्रस्तां च स्वपुरीं क्रमेणैव सुरेश्वरः ।

Then he informed his Guru about his curse from a Brāhmin, his acquiring the true knowledge as so very rare, and the wretched state of Amarāvatī, wrought by the enemies.

शिष्यस्य वचनं श्रुत्वा सुबुद्धिर्वदतां वरः ॥ 68 ॥
बृहस्पतिरुवाचेदं कोपसंरक्तलोचनः ।

O Best of Brāhmaṇas! Hearing thus the words of the disciple, the intelligent speaker Bṛhaspati spoke with his eyes reddened out of anger.

गुरुरुवाच

श्रुतं सर्वं सुरश्रेष्ठ मारोदीर्वचनं शृणु ॥ 69 ॥
न कातरो हि नीतिज्ञो विपत्तौ च कदाचन ।
संपत्तिर्वा विपत्तिर्वा नश्वरा भ्रमरूपिणी ॥ 70 ॥
पूर्वस्य कर्मायत्ता च स्वयं कर्त्ता तयोरपि ।
सर्वेषां च भवत्येव शश्वज्जन्मनि जन्मनि ॥ 71 ॥

'O Lord of the Devas! I have everything that you said; do not cry; have patience; hear attentively what I say. The wise politicians of good behaviour, with moral precepts, never lose their heads and get themselves distressed in times of danger. Nothing is everlasting; whether property or adversity; all are transient; they only give troubles. All are under one's own Karma. What had been done in previous births, so one will have to reap the fruits afterwards. (Therefore property or adversity, all are due to one's own Karma.) This happens to all persons eternally, births after births.

चक्रनेमिक्रमेणैव तत्र का परिदेवना ।
उक्तं हि स्वकृतं कर्म भुज्यतेऽखिलभारते ॥ 72 ॥

Pain and happiness are like the ring of a rolling wheel. So what pain is there? It is already stated that one's own Karma must be enjoyed in this Holy Bhārata.

शुभाशुभं च यत्किंचित्स्वकर्मफलभुक्पुमान् ।
नाभुक्तं क्षीयते कर्म कल्पकोटिशतैरपि ॥ 73 ॥

The man enjoys the effects of his own Karmas, auspicious or inauspicious. Never the Karma gets exhausted in one hundred Koṭi Kalpas, without their effects being enjoyed.

अवश्यमेव भोक्तव्यं कृतं कर्म शुभाशुभं ।
इत्येवमुक्तं वेदे च कृष्णेन परमात्मना ॥ 74 ॥
सामवेदोक्तशाखायां संबोध्य कमलोद्भवम् ।
जन्मभोगावशेषे च सर्वेषां कृतकर्मणाम् ॥ 75 ॥
अनुरूपं हि तेषां च भारतेऽन्यत्र चैव हि ।

The Karma, whether auspicious or inauspicious must be enjoyed. Thus it is stated in the Vedas and as well by Śrī Kṛṣṇa, the Supreme Spirit. Bhagavan Śrī Kṛṣṇa addressed Brahmā, the lotus-born, in the Sāma Veda Śākhā that all persons acquire their births, whether, in Bhārata or in any other country, according to the Karma that he had done.

कर्मणा ब्रह्मशापं च कर्मणा च शुभाशिषम् ॥ 76 ॥
कर्मणा च महालक्ष्मीं लभेद्दैन्यं च कर्मणा ।
कोटिजन्मार्जितं कर्म जीविनामनुगच्छति ॥ 77 ॥

The curse of a Brāhmaṇa comes though this Karma; and the blessings of a Brāhmana come again by this Karma. By Karma one gets great wealth and prosperity and by Karma again one gets poverty. You may take one hundred Koṭi births; the fruit of Karma must follow you.

न हि त्यजेद्विना भोगं तच्छायेव पुरंदर ।
कालभेदे देशभेदे पात्रभेदे च कर्मणाम् ॥ 78 ॥
न्यूनताधिकभावोऽपि भवेदेव हि कर्मणा ।
वस्तुदानेन वस्तूनां समं पुण्यं दिने दिने ॥ 79 ॥
दिनभेदे कोटिगुणमसंख्यं वा ततोऽधिकम् ।
समे देशे च वस्तूनां दाने पुण्यं समं सुर ॥ 80 ॥

O Indra! The fruit of Karma follows one like one's shadow. Without enjoyment, that can never die. The effects of Karma become increased or discreased according to time, place, and the person concerned. As you will give away anything to persons, of different natures, in different times and in different places, your merit acquired will also very accordingly. Gifts made on certain special days bring in Koṭi times the fruits (merits, puṇyam) or infinite times or even more than that.

देशभेदे कोटिगुणकसंख्यं वा ततोऽधिकम् ।
समे पात्रे समं पुण्यं वस्तूनां कतुरिव च ॥ 81 ॥
पात्रभेदे शतगुणमसंख्यं वा ततोऽधिकम् ।
यथा फलंति सस्यानि न्यूनान्यप्यधिकानि च ॥ 82 ॥
कर्षकाणां क्षेत्रभेदे पात्रभेदे फलं तथा ।
सामान्यदिवसे विप्र दानं समफलं भवेत् ॥ 83 ॥
अमायां रविसंक्रांत्यां फलं शतगुणं भवेत् ।

Again gifts, similar in nature, made in similar paces yield puṇyam the same, in character also. Gifts made in different countries yield puṇyams, Koṭi times, infinite times, or even more than that. But similar things given to similar persons yield similar puṇyams. As the grains vary in their natures as the fields differ, so gifts made to different persons yield different grades of puṇyas infinitely superior or infinitely inferior as the case may be.

Giving things to a Brāhmaṇa on any ordinary days yields simple puṇya only. But if the gift be made to a Brāhmaṇa on an Amāvasyā day (new moon day) or on a Saṅkrānti day (the day when the Sun enters another's sign) then hundred times more puṇyam is acquired.

चातुर्मास्यां पौर्णमास्यामनंतं फलमेव च ॥ 84 ॥
ग्रहणे शशिनः कोटिगुणं च फलमुच्यते ।
सूर्यस्य ग्रहणे वाऽपि ततो दशगुणं भवेत् ॥ 85 ॥
अक्षयायामक्षयं यदसंख्यं फलमुच्यते ।
एवमन्यत्र पुण्याहे फलाधिक्यं भवेदिति ॥ 86 ॥

Again charities made on the Cāturmāsya periods (the vow that lasts for four months in the rainy season) or on the full moon day, yield infinite puṇyams. So charities made on the occasion of the lunar eclipses yield Koṭi times the result and if made on the occasion of the solar eclipse yield ten times more puṇyamas. Charities made on Akṣayaya Tṛtīyā or the Navamī day yield infinite and endless results. So charities on other holy days yield religious merits higher than those made on ordinary days.

यथा दाने तथा स्नाने जपेऽन्यपुण्यकर्मसु ।
एवं सर्वत्र बोद्धव्यं पुराणां कर्मणां फलम् ॥ 87 ॥
यथा दण्डेन चक्रेण शरावेण भ्रमेण च ।
कुम्भं निर्माति निर्माता कुम्भकारो मृदा भुवि ॥ 88 ॥

As charities made on holy days yields religious merits, so beathing, reciting mantrams, and other holy acts yield meritorious results. As superior results are obtained by pious acts; so inferior results are obtained by impious acts. As an earthen potter makes pots, jars, etc., out of the earth with the help of rod, wheel, earthen cups or plates and motion, so the Creator awards respective fruits to different persons, by the help of this thread (continuity) of Karma.

तथैव कर्मसूत्रेण फलं धाता ददाति च ।
यस्याज्ञया सृष्टमिदं तं च नारायणं भज ॥ 89 ॥
स विधाता विधातुश्च पातुः पाता जगत्त्रये ।
स्रष्टुः स्रष्टा च संहर्तुः संहर्ता कालकालकः ॥ 90 ॥

Therefore if you want to have cessation of this fruition of Karma, then worship, Nārāyaṇa, by whose command all these things of Nature are created. He is the Creator of even Brahmā, the Creator, the Preserver of Viṣṇu, the Preserver, the Destroyer of Śiva, the Destroyer and the Kāla (the great Time) of Kāla (the Time).

महाविपत्तौ संसारे यः स्मरेन्मधुसूदनम् ।
विपत्तौ तस्य संपत्तिर्भवेदित्याह शंकरः ॥ 91 ॥
इत्येवमुक्त्वा तत्त्वज्ञः समालिंग्य सुरेश्वरम् ।
दत्त्वा शुभाशिषं चेष्टं बोधयामास नारद ॥ 92 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे
चत्वारिंशोऽध्यायः ॥ 40 ॥

Śaṅkara has said: He who remembers

Madhusūdana (a name of Viṣṇu) in great troubles, his dangers cease and happiness begins. O Nārada! The wise Bṛhaspati thus advised Indra and then embraced him and gave him his hearty blessings and good wishes.

Here ends the Fortieth Chapter of the Ninth Book on the birth of Lakṣmī in the discourse of Nārada and Nārāyaṇa in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLI

On the Churning to the Ocean

श्रीनारायण उवाच

हरिं ध्यात्वा हरिर्ब्रह्मञ्जगाम ब्रह्मणः सभाम् ।
बृहस्पतिं पुरस्कृत्य सर्वैः सुरगणैः सह ॥ 1 ॥
शीघ्रं गत्वा ब्रह्मलोकं दृष्ट्वा च कमलोद्भवम् ।
प्रणेमुर्देवताः सर्वे सहेंद्रा गुरुणा सह ॥ 2 ॥

Nārāyṇa said: O Twice-born! Indra then remembered Hari and took Bṛhaspati, the Guru of the Devas, to the assembly of Brahmā, accompanied by the other Devas. They soon reached the region of Brahmā and no sooner they saw Him, than Indra and the other Devas and Bṛhaspati all bowed down to Him.

वृत्तांतं कथयामास सुराचार्यो विधिं प्रति ।
प्रहस्योवाच तच्छ्रुत्वा महेन्द्रं कमलासनः ॥ 3 ॥

Bṛhaspati, the Ācārya of the Devas, then communicated all to Brahmā. Hearing this, He smiled and spoke, addressing Indra:

ब्रह्मोवाच

वत्स मद्वंशजातोऽसि प्रपौत्री मे विचक्षणः ।
बृहस्पतेश्च शिष्यस्त्वं सुराणामधिपः स्वयम् ॥ 4 ॥
मातामहश्च दक्षस्ते विष्णुभक्तः प्रतापवान् ।
कुलत्रयं यस्य शुद्धं कथं सोऽहंकृतो भवेत् ॥ 5 ॥

"O Indra! You have been in My race; nay, you are My grandson; the Ārya Bṛhaspati is your Guru; you yourself are the ruler of the Devas and you are very wise and sagacious; the mother of your father is the powerful Dakṣa, a great Viṣṇu Bhakta. How is it, then that when the three sides of the family are pure, one would turn out so haughty and arrogant!

माता पतिव्रता यस्य पिता शुद्धो जितेन्द्रियः ।
मातामहो मातुलश्च कथं सोऽहंकृतो भवेत् ॥ 6 ॥
जनः पैतृकदोषेण दोषान्मातामहस्य च ।
गुरुदोषात्त्रिभिर्दोषैर्हरिदोषी भवेद्ध्रुवम् ॥ 7 ॥

Whose mother is so much devoted to her husband, whose father, mother's father and mother's brother are self-controlled and of pure Sattva Guṇa, he is not expected to be so very haughty! Every man may be guilty to Hari for the three faults: For some fault due to that of his father, or of his mother's father, or of Guru, the Spiritual Teacher.

सर्वान्तरात्मा भगवान् सर्वदेहेष्ववस्थितः ।
यस्य देहात्स प्रयाति स शवस्तक्षणो भवेत् ॥ 8 ॥
मनोऽहमिंद्रियेशं च ज्ञानरूपो हि शंकरः ।
विष्णुप्राणा च प्रकृतिर्बुद्धिर्भगवती सती ॥ 9 ॥
निद्रादयः शक्तयश्च ताः सर्वाः प्रकृतेः कलाः ।
आत्मनः प्रतिबिम्बश्च जीवो भोगशरीरभृत् ॥ 10 ॥

Bhagavān Nārāyaṇa, resides in this great holy temple of our this physical body controlling the hearts of all. At whatever moment, Śrī Nārāyaṇa quits this temple-body, at that momant this body becomes dead. I myself am the mind; Śaṅkara is the knowledge, Viṣṇu is the vital breaths, Bhagvatī Durgā is the intelligence (Buddhi), sleep, etc., the powers of Prakṛti; when these are being reflected on by the Ātman, Jīva is formed with a body for enjoyment called Bhoga Śarīrabhṛt.

आत्मनीशे गते देहात्सर्वे यांति ससंभ्रमाः ।
यथा वर्त्मनि गच्छन्तं नरदेवमिवानुगाः ॥ 11 ॥
अहं शिवश्च शेषश्च विष्णुर्धर्मो महाविराट् ।
यूयं यदंशा भक्ताश्च तत्पुष्पं न्यक्कृतं त्वया ॥ 12 ॥

When a king departs, his attendants also follow him; so when this Indra! We all, are verily, the parts of Śrī Kṛṣṇa I myself, Śiva, Ananta Deva,

Viṣṇu, Dharma, Mahā Virāṭ, you all are His parts and entirely devoted to Him. And you have shown contempt for His flowers.

शिवेन पूजितं पादपद्मं पुष्पेण येन च ।
तत्र दुर्वाससा दत्तं दैवेन न्यक्कृतं त्वया ॥ 13 ॥
तत्पुष्पं मस्तके यस्य कृष्णपादाब्जप्रच्युतम् ।
सर्वेषां च सुराणां च तत्पूजा पुरतो भवेत् ॥ 14 ॥
दैवेन वंचितस्त्वं हि दैवं च बलवत्तरम् ।
भाग्यहीनं जनं मूढं को वा रक्षितुमीश्वरः ॥ 15 ॥

Bhagavān Śaṅkara, the Lord of the Bhūtas, worshipped the lotus feet of Śrī Kṛṣṇa with that flower. The Ṛṣi Durvāsā gave you that flower. But you showed disrespect to it. The flower, Pārijāta, after being offered at the lotus-feet of Kṛṣṇa, should be placed on the head of an Immortal; His worship is to be done first; and it is the foremost amongst the Devas. So you are now being afflicted by the inevitable course of Fate; Fate is the most powerful of all.

सा श्रीर्गताधुना कोपात्कृष्णनिर्माल्यवर्जनात् ।
अधुना गच्छ वैकुण्ठं मया च गुरुणा सह ॥ 16 ॥
निषेव्य तत्र श्रीनाथं श्रियं प्राप्स्यसि मद्वरात् ।
एवमुक्त्वा च स ब्रह्मा सर्वैः सुरगणैः सह ॥ 17 ॥

Who can save that unlucky man against whom Fate has turned? Seeing that you have rejected the flower offered to Śrī Kṛṣṇa, Śrī Lakṣmī Devī has left you out of anger. Now come with Me and with your family priest Bṛhaspati to Vaikuṇṭha and worship the Lord of Lakṣmī; then by His grace you may get back your Heavens.

तत्र गत्वा परब्रह्म भगवंतं सनातनम् ।
दृष्ट्वा तेजःस्वरूपं तं प्रज्वलंतं स्वतेजसा ॥ 18 ॥
ग्रीष्ममध्याह्नमार्तंडशतकोटिसमप्रभम् ।
शांतं चानादिमध्यांतं लक्ष्मीकांतमनन्तकम् ॥ 19 ॥

Thus saying, Brahmā with Indra and all the other Devas, went to the Eternal Puruṣa Bhagavān Nārāyaṇa and saw that He was full of Fire and Energy like one hundred koṭi summer mid-day Suns, yet perfectly cool and calm. He has no beginning, and no end, nor any middle. He is Infinite.

चतुर्भुजैः पार्षदैश्च सरस्वत्या युतं प्रभुम् ।
भक्त्या चतुर्भिर्वेदैश्च गंगया परिवेष्टितम् ॥ 20 ॥
तं प्रणेमुः सुराः सर्वे मूर्ध्ना ब्रह्मपुरोगमाः ।
भक्तिनम्राः साश्रुनेत्रास्तुष्टुवुः परमेश्वरम् ॥ 21 ॥
वृत्तांतं कथयामास स्वयं ब्रह्मा कृतांजलिः ।
रुरुदुर्देवताः सर्वाः स्वाधिकाराच्च्युताश्च ताः ॥ 22 ॥

The four-armed Pāriṣadas, Sarasvatī, the four Vedas, and the Ganges, all were surrounding Him. Seeing Him, Brahmā and the other Devas bowed down with devotion and began to chant hymns to Him with tears in their eyes. Brahmā, then, informed Him of everything when all the Devas, dispossessed of their places, began to weep before Him. Nārāyaṇa saw that the Devas were very afraid and much distressed.

स ददर्श सुरगणं विपद्ग्रस्तं भयाकुलम् ।
रत्नभूषणशून्यं च वाहनादिविवर्जितम् ॥ 23 ॥
शोभाशून्यं हतश्रीकं निष्प्रभं सभयं परम् ।
उवाच कातरं दृष्ट्वा भवभीतिविभंजनः ॥ 24 ॥

श्रीभगवानुवाच

माभैर्ब्रह्मन् हे सुराश्च भयं किं वो मयि स्थिते ।
दास्यामि लक्ष्मीमचलां परमैश्वर्यवर्धिनीम् ॥ 25 ॥

They had no jewel ornaments as before, no vehicles (Vāhanas), nor the Daivic splendour as before, not that brillance; always fearful. Then Nārāyaṇa, the Destroyer of fear, seeing the Devas in that state, addressed Brahmā and the other Devas: O Brahmaṇa! O Devas! Discard all fears. What fear can overcome you? I am here. I will give you again the immoveable prosperous Rājya Lakṣmī (the Lakṣmī of the kings).

किं च मद्वचनं किंचिच्छ्रूयतां समयोचितम् ।
हितं सत्यं सारभूतं परिणामसुखावहम् ॥ 26 ॥
जनाश्चासंख्यविश्वस्था मदधीनाश्च संततम् ।
यथा तथाऽहं मद्भक्तपराधीनोऽस्वतंत्रकः ॥ 27 ॥

But for the present, I give you some advice proper for this moment. Listen. There are endless universe where exist innumerable persons. All of them are under Me. So know verily, that I am under them also.

यं यं रुष्टो हि मद्भक्तो मत्परो हि निरंकुशः ।
तद्गृहेऽहं न तिष्ठामि पद्मया सह निश्चितम् ॥ 28 ॥
दुर्वासाः शंकरांशश्च वैष्णवो मत्परायणः ।
तच्छापादागतोऽहं च सलक्ष्मीको हि वो गृहात् ॥ 29 ॥

My devotees regard Me as the Highest They know no other than Me; they are fearless; so I do not remain in that house where My devotees are dissatisfied. I instantly quit that hous with Lakṣmī. Durvāsā Ṛṣi is born in part of Śaṅkara. He is highly devoted to Me. He is pakkā Vaiṣṇava. He cursed you and, as a matter of fact, I am Lakṣmī instantly left your house.

यत्र शंखध्वनिर्नास्ति तुलसी न शिवार्चनम् ।
न भोजनं च विप्राणां न पद्मा तत्र तिष्ठति ॥ 30 ॥
मद्भक्तानां च मे निंदा यत्र ब्रह्मन् भवेत्सुराः ।
महारुष्टा महालक्ष्मीस्ततो याति पराभवम् ॥ 31 ॥

Lakṣmī does not reside in that house where conchshells are not blown, where there are no Tulasī trees, where there is no worship of Śiva and Śivā, where the Brāhmaṇas are not fed. O Brāhmaṇa! O Devas! Where I and My Bhaktas are blamed, Mahā Lakṣmī becomes greatly displeased. She instantly goes away out of that house.

मद्भक्तिहीनो यो मूढो भुंक्ते यो हरिवासरे ।
मम जन्मदिने वापि याति श्रीस्तद्गृहादपि ॥ 32 ॥
मन्नामविक्रयी यश्च विक्रीणाति स्वकन्यकाम् ।
यत्रातिथिर्न भुंक्ते च मत्प्रिया याति तद्गृहात् ॥ 33 ॥

Lakṣmī does not stay even for a moment in that house where the stupid person, without any devotion for me, takes his food on the Harivāsara Ekādaśī day (the eleventh day of the moon's wane or increase) or on My anniversay birthday. If anybody sells My name or his own daughter, where the guests are not sreved, Lakṣmī quits that house instantly and goes away.

Note: That Guru is the Real Guru, who, being capable, imparts the name of God to worthy persons without taking any fee at all.

यो विप्रः पुंश्चलीपुत्रो महापापी च तत्पतिः ।
पापिनो यो गृहं याति शूद्रश्राद्धान्नभोजकः ॥ 34 ॥
महारुष्टा ततो याति मंदिरात्कमलालया ।
शूद्राणां शवदाही च भाग्यहीनो द्विजाधमः ॥ 35 ॥

If the son of an unchaste woman be a Brāhmaṇa, he and the husband of an unchaste woman are great sinners. If anybody goes to such a person's house or eats the food of a Śūdra during a Śrāddha ceremony, Lakṣmī becomes very angry and vacates that house. Being a Brāhmin, if one burns a Śūdra's corpse, one becomes very wretched and the vilest of the Brāhmins.

याति रुष्टा तद्गृहाच्च देवाः कमलवासिनी ।
शूद्राणां सूपकारी यो ब्राह्मणो वृषवाहकः ॥ 36 ॥
तत्तोयपानभीता च कमला याति तद्गृहात् ।
अशुद्धहृदयः क्रूरो हिंसको निंदको द्विजः ॥ 37 ॥

Lakṣmī never stays for a moment more in that house. Being a Brāhmin, if he be a Śūdra's cook and drives oxen, Lakṣmī fears to drink water there and quits his house. Being a Brāhmin, if his heart be unholy, if he be cruel, envies others and elames persons, if he officiates as a priest for the Śūdra, Lakṣmī Devī never stays in his house.

ब्राह्मणः शूद्रयाजी च याति देवी च तद्गृहात् ।
अवीरान्नं च यो भुंक्ते तस्माद्याति जगत्प्रसूः ॥ 38 ॥
तृणं छिनत्ति नखरेस्तैर्वा यो विलिखेन्महीम् ।
निराशो ब्राह्मणो यत्र तद्गृहाद्याति मत्प्रिया ॥ 39 ॥

The World-Mother never stays even for a moment in his house who eats at the house of one who marries an unmarried girl twelve years old in whom menstruation has commenced. He who cuts grass by his nails, or writes on the ground with his nails, or from whose house a Brāhmaṇa guest goes back disappointed, Lakṣmī never stays in his house.

सूर्योदये द्विजो भुंक्ते दिवास्वापी च ब्राह्मणः ।
दिवा मैथुनकारी च यस्तस्माद्याति मत्प्रिया ॥ 40 ॥
आचारहीनो विप्रो यो यश्च शूद्रप्रतिग्रही ।
अदीक्षितो हि यो मूढस्तस्माद्वै याति मत्प्रिया ॥ 41 ॥

If any Brāhmaṇa eats food at the early sunrise, sleeps during the day or engages in a sexual intercourse during the day, Lakṣmī never stays in his house. Lakṣmī slips away from that Brāhmaṇa

who is devoid of Ācāra (rules of conduct), who accepts gifts from Śūdras, from him who remains uninitiated in his Mantram.

स्निग्धपादश्च नग्नो हि यः शेते ज्ञानदुर्बलः ।
शश्वद्वदति वाचालो याति सा तद्गृहात्सती ॥ 42 ॥
शिरःस्नातस्तु तैलेन योऽन्यांगं समुपस्पृशेत् ।
स्वांगे च वादयेद्वाद्यं रुष्टा सा याति तद्गृहात् ॥ 43 ॥

The ignorant man who sleeps naked and with his feet wet, who laughs always, and always talks at random on disconnected subjects like a mad man, is forsaken at once by Lakṣmī. Lakṣmī becomes angry and goes away from the house of that man who applies oil all over his body first and then touches the bodies of others and always makes some sounding noise on several parts of his body.

व्रतोपवासहीनो यः संध्याहीनोऽशुचिर्द्विजः ।
विष्णुभक्तिविहीनस्तु तस्माद्याति च मत्प्रिया ॥ 44 ॥
ब्राह्मणं निंदयेद्यो हि तं च यो द्वेष्टि संततम् ।
जीवहिंस्रो दयाहीनो याति सर्वप्रसूस्ततः ॥ 45 ॥

If any Brāhmaṇa forsake observing vows, fastings, the Sandhyā ceremony, purity and devotion to Viṣṇu, Kamalā (Lakṣmī) does not remain in his house any longer. If anybody blames always the Brāhmaṇas and shews his hatred always towards the Brāhmaṇas, if he does injury to the animals, and if he does not indulge in his heart anything of pity, kindness, Lakṣmī, the Mother of the Worlds, quite him.

यत्र यत्र हरेरर्चा हरेरुत्कीर्तनं तथा ।
तत्र तिष्ठति सा देवी सर्वमंगलमंगला ॥ 46 ॥
यत्र प्रशंसा कृष्णस्य तद्भक्तस्य पितामह ।
सा च कृष्णप्रिया देवी तत्र तिष्ठति संततम् ॥ 47 ॥

O Lotus-born! But where Hari is worshipped and Hari's Name is chanted, Lakṣmī, the Mother of all auspiciousness remains there. Lakṣmī remains where the glories of Śrī Kṛṣṇa and His Bhaktas are sung.

यत्र शङ्खध्वनिः शंखः शिला च तुलसीदलम् ।
तत्सेवावंदनं ध्यानं तत्र सा परितिष्ठति ॥ 48 ॥

Lakṣmī always remains there with the greatest gladness where conch-shells are blown, where there are conchshells, the Śālagrāma stone, the Tulasī leaves and the service and meditation of Lakṣmī are daily done.

शिवलिंगार्चनं यत्र तस्य चोत्कीर्तनं शुभम् ।
दुर्गार्चनं तद्गुणाश्च तत्र पद्मनिवासिनी ॥ 49 ॥
विप्राणां सेवनं यत्र तेषां च भोजनं शुभम् ।
अर्चनं सर्वदेवानां तत्र पद्ममुखी सती ॥ 50 ॥

Where the phallic emblem of Śiva is worshipped, and His glories sung, where Śrī Durgā is worshipped and Her glories are sung, Lakṣmī, the Dweller in the Lotus, remains there. Where the Brāhmaṇas are honoured and they are gladly feasted, where all the Devas are worshipped; the chaste Lakṣmī, the Lotus-faced, remains there.

इत्युक्त्वा च सुरान्सर्वान्मामाह स रमापतिः ।
क्षीरोदसागरे जन्म कलया कलयेति च ॥ 51 ॥
इत्युक्त्वा तां जगन्नाथो ब्रह्माणं पुनराह च ।
मथित्वा सागरं लक्ष्मीं देवेभ्यो देहि पद्मज ॥ 52 ॥

Thus saying to the Devas, the Lord of Lakṣmī said: "O Devī! Go without any delay to the Kṣīroda Ocean and incarnate there in part." He then addressed Brahmā and said: "O Lotus-born! You also better go there and then churn the Kṣiroda Ocean; when Lakṣmī will arise, give Her to the Devas."

इत्युक्त्वा कमलकांतो जगामांतःपुरं मुने ।
देवाश्चिरेण कालेन ययुः क्षीरोदसागरम् ॥ 53 ॥
मंथानं मंदरं कृत्वा कूर्मं कृत्वा च भाजनम् ।
कृत्वा शेषं मंथपाशं ममंथुरसुराः सुराः ॥ 54 ॥

O Devarṣi! Thus saying, the Lord Kamalā went to His inner compartment. On the other hand the Devas, after a long time, reached the shores of the Kṣīroda Ocean. The Devas and the Daityas then made the Golden Mountain (the Sumeru) the churning rod, the Deva Kūrma (the tortoise), the churning pot and Ananta Deva (the thousand headed serpent) the churning cord and began to churn the ocean.

धन्वंतरिं च पीयूषमुच्चैःश्रवसमीप्सितम् ।
नानारत्नं हस्तिरत्नं प्रापुर्लक्ष्मीं सुदर्शनम् ॥ 55 ॥

वनमालां ददौ सा च क्षीरोदशायिने मुने ।
सर्वेश्वराय रम्याय विष्णवे वैष्णवी सती ॥ 56 ॥

While churning was going on, by and by arose Dhanvantarī, Amṛta (the nectar), the horse Ucchaiḥśravā, various other invaluable jewels that were desired, the elephant Airāvata and the beautiful eyed Lakṣmī. Viṣṇupriyā, Śrī Lakṣmī Devī, no sooner She got up from the ocean, she, the chaste woman, presented on the neck of Nārāyaṇa, of beautiful appearance, the Lord of all, Who slept on the Kṣīroda ocean the garland (indicative of accepting Him for her bridegroom).

देवैः स्तुता पूजिता च ब्रह्मणा शंकरेण च ।
ददौ दृष्टिं सुरगृहे ब्रह्मशापविमोचनात् ॥ 57 ॥
प्रापुर्देवाः स्वविषयं दैत्यग्रस्तं भयंकरम् ।
महालक्ष्मीप्रसादेन वरदानेन नारद ॥ 58 ॥

Then Brahmā and Maheśvara and the other Devas being pleased, cast a favourable glance towards the homes of the Devas, in order to free them from their curse. Then, by the grace of Mahā Lakṣmī and by the granting of the boon by Brahmā, the Devas got back their own possessions from the hands of the Daityas."

इत्येवं कथितं सर्वं लक्ष्म्युपाख्यानमुत्तमम् ।
सुखदं सारभूतं च किं भूयः श्रोतुमिच्छसि ॥ 59 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे एकचत्वारिंशोऽध्यायः ॥ 41 ॥

O Nārada! Thus I have described to you the story of Lakṣmī Devī, the Essence of all Essences, and very pleasant to hear. Now what more do you want to hear? Say.

Here ends the Forty-first Chapter of the Ninth Book on the churning of the ocean and on the appearing of Lakṣmī in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLII

On The Stotram of Mahā Lakṣmī

नारद उवाच

हरेरुत्कीर्तनं भद्र श्रुतं तज्ज्ञानमुत्तमम् ।
ईप्सितं लक्ष्म्युपाख्यानं ध्यानं स्तोत्रं वद प्रभो ॥ 1 ॥

Nārada said: O Bhagavan! I have heard about the glories of Hari, about the Tattvajñānam (the True Knowledge) and the story of Lakṣmī. Now tell me Her Dhyānam (meditation) and Stotram (recitation of hymns) of Her.

नारद उवाच

स्नात्वा तीर्थे पुरा शक्रो धृत्वा धौते च वाससी ।
घटं संस्थाप्य क्षीरोदे षड्देवान्पर्यपूजयत् ॥ 2 ॥
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ।
एतान् भक्त्या समभ्यर्च्य पुष्पगंधादिभिस्तदा ॥ 3 ॥

Nārāyana said: O Nārada! Indra then, bathed first in the Tīrath (holy place) and, wearing a cleansed cloth, installed, first of all, an earthen jar (ghaṭa) on the beach of the Kṣīroda Ocean. Then he worshipped with devotion Gaṇeśa, Sūrya, Fire, Viṣṇu, Śiva, and Śivā, the six deities with scents and flowers.

आवाह्य च महालक्ष्मीं परमैश्वर्यरूपिणीम् ।
पूजां चकार देवेशो ब्रह्मणा च पुरोधसा ॥ 4 ॥
पुरःस्थितेषु मुनिषु ब्राह्मणेषु गुरौ हरौ ।
देवादिषु सुदेशे च ज्ञानानंदे शिवे मुने ॥ 5 ॥

Next Indra invoked Mahā Lakṣmī, of the nature of the highest powers and greatest prosperity, and began to worship Her as Brahmā, who was acting as an officiating priest in the presence of the Munis, Brāhmaṇas, Bṛhaspati, Hari and the other Devas, had dictated him.

पारिजातस्य पुष्पं च गृहीत्वा चंदनोक्षितम् ।
ध्यात्वा देवीं महालक्ष्मीं पूजयामास नारद ॥ 6 ॥
ध्यानं च सामवेदोक्तं यद्दत्तं ब्रह्मणे पुरा ।
हरिणा तेन ध्यानेन तन्निबोध वदामि ते ॥ 7 ॥

He first smeared one Pārijāta flower with sandal paste and reciting the meditation mantra of Mahā Lakṣmī offered it to Her feet. The meditation

mantra that was recited by Devendra, was what Bhagavān Hari first gave to Brahmā. I am now telling you that. Listen.

सहस्रदलपद्मस्थकर्णिकावासिनीं पराम् ।
शरत्पार्वणकोटींदुप्रभामुष्टिकरां पराम् ॥ 8 ॥

"O Mother! Thou residest on the thousand-petalled lotus. The beauty of Thy face excels the beauty of koṭi autumnal Full Moons. Thou art shining with Thy own splendour.

स्वतेजसा प्रज्वलंती सुखदृश्यां मनोहराम् ।
प्रतप्तकांचननिभशोभां मूर्तिमतीं सतीम् ॥ 9 ॥
रत्नभूषणभूषाढ्यां शोभितां पीतवाससा ।
ईषद्धास्यप्रसन्नास्यां शश्वत्सुस्थिरयौवनाम् ॥ 10 ॥

Thou art very beautiful and lovely Thy colour is like the burnished gold; Thou art with from, chaste, ornamented all over with jewel ornaments; Thou art wearing the yellow cloth and look! What beauty is coming out of it! Always a sweet smile reigns on Thy lips. Thy beauty is constant; Thou art the bestower of prosperity to all.

सर्वसंपत्प्रदात्रीं च महालक्ष्मीं भजे शुभाम् ।
ध्यानेनानेन तां ध्यात्वा नानागुणसमन्विताम् ॥ 11 ॥
संपूज्य ब्रह्मवाक्येन चोपचाराणि षोडश ।
ददौ भक्त्या विधानेन प्रत्येकं मंत्रपूर्वकम् ॥ 12 ॥

I Mahā Lakṣmī! I meditate on Thee." Thus meditating on Her endowed with various attributes with this mantra, Indra worshipped devotedly with sixteen upacāras (articles offered). Every upacāra (article) was offered with the repetition of mantra. All the things were very excellent, right and commendable.

प्रशस्तानि प्रकृष्टानि वराणि विविधानि च ।
अमूल्यरत्नसारं च निर्मितं विश्वकर्मणा ॥ 13 ॥
आसनं च विचित्रं च महालक्ष्मि प्रगृह्यताम् ।
शुद्धं गंगोदकमिदं सर्ववंदितमीप्सितम् ॥ 14 ॥

"O Mahā Lakṣmī! Viśvakarmā has made this invaluable Āsana (a carpet seat) wonderfully decked with jewels; I am offering this Āsana to Thee. Accept. O Thou residing in the Lotus! This holy Ganges water is considered with great regard and desired by all. This is like the fire to burn the fuel in the shape of the sins of the sinners.

पापघ्मवह्निरूपं च गृह्यतां कमलालये ।
पुष्पचंदनदूर्वादिसंयुतं जाह्नवीजलम् ॥ 15 ॥
शङ्खगर्भस्थितं स्वर्घ्यं गृह्यतां पद्मवासिनि ।
सुगंधिपुष्पतैलं च सुगंधामलकीफलम् ॥ 16 ॥

O Thou! The Dweller in the Lotus! This Dūrba grass, flowers, this Arghya (offering) of the Ganges water perfumed with sandalpaste, I am offering to Thee. Accept. O Beloved of Hari! This sweet scented flower oil and this sweet scented Āmalaki fruit lead to the beauty of the body; therefore I present this to Thee. Accept.

देहसौंदर्यबीजं च गृह्यतां श्रीहरेः प्रिये ।
कार्पासजं च कृमिजं वसनं देवि गृह्यताम् ॥ 17 ॥
रत्नस्वर्णविकारं च देहभूषाविवर्धनम् ।
शोभायै श्रीकरं रत्नं भूषणं देवि गृह्यताम् ॥ 18 ॥
सर्वसौंदर्यबीजं च सद्यः शोभाकरं परम् ।
वृक्षनिर्यासरूपं च गन्धद्रव्यादिसंयुतम् ॥ 19 ॥

O Devī! I am presenting this cloth made of silk to Thee; accept. O Devī! This excellent ornaments made of gold and jewels, which increases the beauty, I am presenting to Thee. Accept.

श्रीकृष्णकांते धूपं च पवित्रं प्रतिगृह्यताम् ।
सुगंधियुक्तं सुखदं चंदनं देवि गृह्यताम् ॥ 20 ॥
जगच्चक्षुःस्वरूपं च पवित्रं तिमिरापहम् ।
प्रदीपं सुखरूपं च गृह्यतां च सुरेश्वरि ॥ 21 ॥
नानोपहाररूपं च नानारससमन्वितम् ।
अतिस्वादुकरं चैव नैवेद्यं प्रतिगृह्यताम् ॥ 22 ॥

O Beloved of Kṛṣṇa! I am presenting this sweet scented holy Dhūpa prepared from various herbs and plants, exquisitely nice and the root of all beauty, to Thee. Accept. This sweet scented pleasant sandalpaste I offer to Thee, O Devī! Accept. O Ruler of the Devas! I present this pleasing holy Dīpa (lights) which is the eye of this world and by which all the darkness is vanished; accept. O Devī! I present to thee these very delicious offerings of fruits, etc., very juicy and of various kinds. Accept.

अन्नं ब्रह्मस्वरूपं च प्राणरक्षणकारणम् ।
तुष्टिदं पुष्टिदं चैव देव्यन्नं प्रतिगृह्यताम् ॥ 23 ॥
शाल्यन्नजं सुपक्वं च शर्करागव्यसंयुतम् ।
स्वादुयुक्तं महालक्ष्मि परमान्नं प्रगृह्यताम् ॥ 24 ॥

O Deveśī! This Anna (food) is Brahma and the chief means to preserve the life of living beings. By this the nourishment of the body and the mental satisfaction are effected. Therefore I am presenting this food to Thee. Accept. O Mahā Lakṣmī! I am presenting this most delicious Paramānna, which is prepared out of rice, milk and sugar, to Thee.

शर्करागव्यपक्वं च सुस्वादु सुमनोहरम् ॥ 25 ॥
नानाविधानि रम्याणि पक्वान्नानि फलानि च ।
सुरभिस्तनसंत्यक्तं सुस्वादु सुमनोहरम् ॥ 26 ॥

Accept. O Devī! I am presenting this most delicious and pleasant svastika prepared of sugar and clarified butter to Thee; accept. O Beloved of Acyuta! I am presenting to Thee various beautiful Pakkānnas, ripe delicious fruits and clarified butter out of cow's milk; accept.

मर्त्यामृतं सुगव्यं च गृह्यतामच्युतप्रिये ।
सुस्वादुरससंयुक्तमिक्षुवृक्षसमुद्भवम् ॥ 27 ॥
अग्निपक्वमतिस्वादु गुडं च प्रतिगृह्यताम् ।
यवगोधूमसस्यानां चूर्णरेणुसमुद्भवम् ॥ 28 ॥

O Devī! The sugarcane juice, when heated, yields a syrup which again heated yields very delicious and nice thing called *Gur.* I am presenting this Gur to Thee; accept. O Devī! I am presenting to Thee the sweetments prepared out of the flour of Yava and wheat and Gur and clarified butter; accept.

सुपक्वं गुडगव्याक्तं मिष्ठान्नं देवि गृह्यताम् ।
सस्यचूर्णोद्भवं पक्वं स्वस्तिकादिसमन्वितम् ॥ 29 ॥
मया निवेदितं भक्त्या नैवेद्यं प्रतिगृह्यताम् ।
शीतवायुप्रदं चैव दाहे च सुखदं परम् ॥ 30 ॥

I am presenting with devotion the offering made of Svastika and the flour of other grains; accept. O Kamale! I am presenting to Thee this fan and white cāmara, which blows cool air and is very pleasant when this body gets hot; accept.

कमले गृह्यतां चेदं व्यजनं श्वेतचामरम् ।
तांबूलं च वरं रम्यं कर्पूरादिसुवासितम् ॥ 31 ॥
जिह्वाजाड्यच्छेदकरं तांबूलं प्रतिगृह्यताम् ।
सुवासितं सुशीतं च पिपासानाशकारकम् ॥ 32 ॥

O Devī! I am presenting this betel scented with camphor by which the inertness of the tongue is removed; accept.

जगज्जीवनरूपं च जीवनं देवि गृह्यताम् ।
देवसौंदर्यबीजं च सदाशोभाविवर्धनम् ॥ 33 ॥
कार्पासजं च कृमिजं वसनं देवि गृह्यताम् ।
रत्नस्वर्णविकारं च देहभूषाविवर्धनम् ॥ 34 ॥

O Devī! I am presenting this scented cool water, which will allay the thirst and which is known as the life of this world; accept. O Devī! I am presenting this cloth made of cotton and silk that increases the beauty and splendour of the body. Accept. O Devī! I am presenting to Thee, the ornaments made of gold and jewels which are the source of beauty and loveliness. Accept.

शोभाधारं श्रीकरं च भूषणं देवि गृह्यताम् ।
नानाऋतुषु निर्माणं बहुशोभाश्रयं परम् ॥ 35 ॥
सुरभूपप्रियं शुद्धं माल्यं देवि प्रगृह्यताम् ।
शुद्धिदं शुद्धरूपं च सर्वमंगलमंगलम् ॥ 36 ॥

O Devī! I am presenting to Thee these pure garlands of flowers which blossom in different seasons, which look very beautiful and which give satisfaction to the Devas and to the kings. Accept.

गंधवस्तूद्भवं रम्यं गंधं देवि प्रगृह्यताम् ।
पुण्यतीर्थोदकं चैव विशुद्धं शुद्धिदं सदा ॥ 37 ॥
गृह्यतां कृष्णकान्ते त्वं रम्यमाचमनीयकम् ।
रत्नसारादिनिर्माणं पुष्पचन्दनचर्चितम् ॥ 38 ॥

O Devī! I am presenting to Thee this nice scent, this very holy thing to Thee by which both the body and mind become pure, which is most auspicious and which is prepared of many fragrant herbs and plants; accept. O Beloved of the God Kṛṣṇa! I am presenting this Ācamanīya water to Thee for rinsing the mouth, pure and holy, and brought from holy places of pilgrimages; accept.

वस्त्रभूषणभूषाढ्यं सुतल्पं देवि गृह्यताम् ।
यद्यद्द्रव्यमपूर्वं च पृथिव्यामपि दुर्लभम् ॥ 39 ॥

देवभूषार्हभोग्यं च तद्द्रव्यं देवि गृह्यताम् ।
द्रव्याण्येतानि दत्त्वा च भूतेन देवपुंगवः ॥ 40 ॥

O Devī! I am presenting to Thee, this bed made of excellent gems and jewels and flowers, sandalpaste, clothings and ornaments; accept. O Devī! I am presenting to Thee all those things that are extraordinary, very rare in this earth and fit to be enjoyed by the Devas and worthy of their ornaments; accept.

मूलं जजाप भक्त्या च दशलक्षं विधानतः ।
जपेन दशलक्षेण मंत्रसिद्धिर्बभूव ह ॥ 41 ॥
मंत्रश्च ब्रह्मणा दत्तः कल्पवृक्षश्च सर्वतः ।
लक्ष्मीर्माया कामवाणी ङेन्ता कमलवासिनी ॥ 42 ॥

O Devarṣi! Uttering those mantras, the Devendra offered those articles, with intense devotion according to the rules. He, then, made Japam of the Mūla Mantra (the Radical Seed Mantra) ten lakhs of times. Thus his Mantra revealed the Deity thereof and thus came to a successful issue. The lotus born Brahmā gave this Mantra 'Śrīm, Hrīm Klīm Aim Kamalavāsinyai Svāhā' to the Devendra. This is like a Kalpavṛkṣa (the tree in Indra's garden yielding whatever may be desired).

वैदिको मंत्रराजोऽयं प्रसिद्धः स्वाहयाऽन्वितः ।
कुबेरोऽनेन मंत्रेण परमैश्वर्यमाप्तवान् ॥ 43 ॥
राजराजेश्वरो दक्षः सावर्णिर्मनुरेव च ।
मंगलोऽनेन मंत्रेण सप्तद्वीपेऽवनीपतिः ॥ 44 ॥

This Vaidik mantra is the chief of the mantras. The world 'Svāhā' is at the end of the mantra. By virtue of this Mantra, Kubera got his highest prosperity. By the power of this Mantra, the King-Emperor Dakṣa Sāvarṇi Manu and Maṅgala became the lords of the earth with seven islands.

प्रियव्रतोत्तानपादौ केदारो नृप एव च ।
एते सिद्धाश्च राजेंद्रा मंत्रेणानेन नारद ॥ 45 ॥
सिद्धे मंत्रे महालक्ष्मीः शक्राय दर्शनं ददौ ।
रत्नेंद्रसारनिर्माणविमानस्था वरप्रदा ॥ 46 ॥

Priyavrata, Uttānapāda, and Kedārarāja all these became Siddhas (were fructified with success) and became King-Emperors. O Nārada! When Indra attained success in this Mantra, there appeared before him Mahā Lakṣmī, seated in the celestial car, decked; with excellent gems and jewels.

सप्तद्वीपवतीं पृथ्वीं छादयंती त्विषा च सा ।
श्वेतचंपकवर्णाभा रत्नभूषणभूषिता ॥ 47 ॥
ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकातरा ।
बिभ्रती रत्नमालां च कोटिचन्द्रसमप्रभाम् ॥ 48 ॥

The Great Halo, coming out of Her body made manifest the earth with seven islands. Her colour was white like the white campaka flower and Her whole body was decked with ornaments. Her face was always gracious and cheerful with sweet smiles. She was ever ready to shew Her kindness to the Bhaktas. On Her neck there was a garland of jewels and gems, bright as ten million Moons.

दृष्ट्वा जगत्प्रसूं शांतां तुष्टावैतां पुरंदरः ।
पुलकांचितसर्वांगः साश्रुनेत्रः कृतांजलिः ॥ 49 ॥
ब्रह्मणा च प्रदत्तेन स्तोत्रराजेन संयुतः ।
सर्वाभीष्टप्रदेनैव वैदिकेनैव तत्र च ॥ 50 ॥

O Devarṣi! No sooner did Indra saw that Wrold Mother Mahā Lakṣmī, of a peaceful appearance, than his body was filled with joy and the hairs of the body stood on ends. His eyes were filled with tears; and, with folded palms, he began to recite stotras to Her, the Vaidik stotras, yielding all desires, that was communicated to him by Brahmā.

पुरंदर उवाच

नमः कमलवासिन्यै नारायण्यै नमो नमः ।
कृष्णप्रियायै सततं महालक्ष्म्यै नमो नमः ॥ 51 ॥
पद्मपत्रेक्षणायै च पद्मास्यायै नमो नमः ।
पद्मासनायै पद्मिन्यै वैष्णव्यै च नमो नमः ॥ 52 ॥

Indra said: "O Thou, the Dweller in the lotus! O Nārāyaṇī! O Dear to Kṛṣṇa! O Padmāsane! O Mahā Lakṣmī! Obeisance to Thee! O Padmadalakṣaṇe! O Padmanibhānane! O Padmāsane! O Padme! O Vaiṣṇavī!

सर्वसंपत्स्वरूपिण्यै सर्वाराध्यै नमो नमः ।
हरिभक्तिप्रदात्र्यै च हर्षदात्र्यै नमो नमः ॥ 53 ॥
कृष्णवक्षःस्थितायै च कृष्णेशायै नमो नमः ।
चंद्रशोभास्वरूपायै रत्नपद्मे च शोभने ॥ 54 ॥

Obeisance to Thee! Thou art the wealth of all; Thou art worshipped by all; Thou bestowest to all the bliss and devotion to Śrī Hari. I bow down to Thee. O Devī! Thou always dwellest on the breast of Kṛṣṇa and exercisest Thy powers over Him. Thou art the beauty of the Moon; Thou takest Thy seat on the beautiful Jewel Lotus. Obeisance to Thee!

संपत्त्यधिष्ठातृदेव्यै महादेव्यै नमो नमः ।
नमो वृद्धिस्वरूपायै वृद्धिदायै नमो नमः ॥ 55 ॥

O Devī! Thou art the Presiding Deity of the riches; Thou art the Great Devī; Thou increasest always Thy gifts and Thou art the bestower of increments. So I bow down to Thee.

वैकुण्ठे या महालक्ष्मीर्या लक्ष्मीः क्षीरसागरे ।
स्वर्गलक्ष्मीरिंद्रगेहे राजलक्ष्मीर्नृपालये ॥ 56 ॥
गृहलक्ष्मीश्च गृहिणां गेहे च गृहदेवता ।
सुरभिः सागरे जाता दक्षिणा यज्ञकामिनी ॥ 57 ॥
अदितिर्देवमाता त्वं कमला कमलालया ।
स्वाहा त्वं च हविर्दाने कव्यदाने स्वधा स्मृता ॥ 58 ॥

O Devī! Thou art the Mahā Lakṣmī of Vaikuṇṭha, the Lakṣmī of the Kṣīroda Ocean; Thou art Indra's Heavenly Lakṣmī; Thou art the Rāja Lakṣmī of the Kings; Thou art the Gṛha Lakṣmī of the hoseholders; Thou art the household Deity of them; Thou art the Surabhī, born of the Ocean; Thou art the Dakṣiṇā, the wife of the Sacrifices; Thou art Aditi, the Mother of the Devas; Thou art the Kamalā, always dwelling in the Lotus; Thou art the Svāhā, in the offerings with clarified butter in the sacrificial ceremonies; Thou art the Svadhā Mantra in the Kāvyas (an offering of food to deceased ancestors). So obeisance to Thee!

त्वं हि विष्णुस्वरूपा च सर्वाधारा वसुंधरा ।
शुद्धसत्त्वस्वरूपा त्वं नारायणपरायणा ॥ 59 ॥
क्रोधहिंसावर्जिता च वरदा शारदा शुभा ।
परमार्थप्रदा त्वं च हरिदास्यप्रदा परा ॥ 60 ॥

O Mother! Thou art of the nature of Viṣṇu; Thou art the Earth that supports all; Thou art of pure Śuddha Sattva and Thou art devoted to Nārāyaṇa. Thou art void of anger, jealousy. Rather Thou grantest boons to all. Thou art the auspicious Śāradā; Thou grantest the Highest Reality and the devotional srevice to Hari. Without Thee all the worlds are quite stale, to no purpose like ashes, always dead while existing.

यया विना जगत्सर्वं भस्मीभूतमसारकम् ।
जीवन्मृतं च विश्वं च शश्वत्सर्वं यया विना ॥ 61 ॥
सर्वेषां च परा माता सर्वबांधवरूपिणी ।
धर्मार्थकाममोक्षाणां त्वं च कारणरूपिणी ॥ 62 ॥

Thou art the Chief Mother, the Chief Friend of all; thou art the source of Dharma, Artha, Kāma and Mokṣa! As a mother nourishes her infants with the milk of her breasts, so Thou nourishest all as their mother!

यथा माता स्तनांधानां शिशूनां शैशवे सदा ।
तथा त्वं सर्वदा माता सर्वेषां सर्वरूपतः ॥ 63 ॥
मातृहीनः स्तनांधस्तु स च जीवति दैवतः ।
त्वया हीनो जनः कोऽपि न जीवत्येव निश्चितम् ॥ 64 ॥

A child that sucks the milk might be saved by the Daiva (Fate), when deprived of its mother; but men can never be saved, if they be bereft of Thee! O Mother! Thou art always gracious. Please be gracious unto me.

सुप्रसन्नस्वरूपा त्वं मां प्रसन्ना भवांबिके ।
वैरिग्रस्तं च विषयं देहि मह्यं सनातनी ॥ 65 ॥
अहं यावत्त्वया हीनो बंधुहीनश्च भिक्षुकः ।
सर्वसंपद्विहीनश्च तावदेव हरिप्रिये ॥ 66 ॥

O Eternal One! My possessions are now in the hands of the enemies. Be kind enough to restore my kingdoms to me from my enemies' hands. O Beloved of Hari! Since Thou hast forsaken me, I am wandering abroad, friendless, like a beggar, deprived of all prosperities.

ज्ञानं देहि च धर्मं च सर्वसौभाग्यमीप्सितम् ।
प्रभावं च प्रतापं च सर्वाधिकारमेव च ॥ 67 ॥
जयं पराक्रमं युद्धे परमैश्वर्यमेव च ।
इत्युक्त्वा च महेन्द्रश्च सर्वैः सुरगणैः सह ॥ 68 ॥

O Devī! Give me Jñānam, Dharma, my desired fortune, power, influence and my possessions. O

Nārada Indra and all the other Devas bowed down frequently to Mahā Lakṣmī with their eyes filled with tears.

प्रणनाम साश्रुनेत्रो मूर्ध्ना चैव पुनः पुनः ।
ब्रह्मा च शंकरश्चैव शेषो धर्मश्च केशवः ॥ 69 ॥
सर्वे चक्रुः परीहारं सुरार्थे च पुनः पुनः ।
देवेभ्यश्च वरं दत्त्वा पुष्पमालां मनोहराम् ॥ 70 ॥
केशवाय ददौ लक्ष्मीः सन्तुष्टा सुरसंसदि ।
ययुर्देवाश्च सन्तुष्टाः स्व स्व स्थानं च नारद ॥ 71 ॥

Brahmā, Śaṅkara, Ananta Deva, Dharma and Keśava all asked pardom again and again from Mahā Lakṣmī. Lakṣmī then granted boons to the Devas and before the assembly gladly gave the garland of flowers on the neck of Keśava. The Devas, satisfied, went back to their own places.

देवी ययौ हरेः स्थानं दृष्ट्वा क्षीरोदशायिनः ।
ययुश्चैव स्वगृहं ब्रह्मेशानौ च नारद ॥ 72 ॥
दत्त्वा शुभाशिषं तौ च देवेभ्यः प्रीतिपूर्वकम् ।
इदं स्तोत्रं महापुण्यं त्रिसंध्यं च पठेन्नरः ॥ 73 ॥
कुवेरतुल्यः स भवेद्राजराजेश्वरो महान् ।
पञ्चलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम् ॥ 74 ॥

The Devī, Lakṣmī, too, becoming very glad went to Śrī Hari sleeping in the Kṣīroda Ocean. Brahmā and Maheśvara, both became very glad and, blessing the Devas, went respectively to their own abodes. Whoever recites this holy Stotra three times a day, becomes the King Emperor and gets prosperity and wealth like a God Kubera. Siddhi (success) comes to him who recities this stotra live lakhs of times.

सिद्धस्तोत्रं यदि पठेन्मासमेकं तु संततम् ।
महासुखी च राजेन्द्रो भविष्यति न संशयः ॥ 75 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे
द्विचत्वारिंशोऽध्यायः ॥ 42 ॥

If anybody reads regularly and always this Siddha Stotra for one month, he becomes very happy and he turns out a Rājarājendra.

Here ends the Forty-second Chapter of the Ninth Book on the Dhyānam and Stotra of Mahā Lakṣmī in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣī Veda Vyāsa.

CHAPTER XLIII

On Svāhā

नारद उवाच

नारायण महाभाग देवदेव मम प्रभो ।
रूपेणैव गुणनैव महसा तेजसा त्विषा ॥ 1 ॥
त्वमेव ज्ञानिनां श्रेष्ठः सिद्धानां योगिनां मुने ।
तपस्विनां मुनीनां च परो वेदविदां वरः ॥ 2 ॥
महालक्ष्म्या उपाख्यानं विज्ञातं महदद्भुतम् ।
अन्यत्किंचिदुपाख्यानं निगूढं वद सांप्रतम् ॥ 3 ॥
अतीव गोपनीयं यदुपयुक्तं च सर्वतः ।
अप्रकाश्यं पुराणेषु वेदोक्तं धर्मसंयुतम् ॥ 4 ॥

Nārada said: O Ṛṣi Nārāyaṇa! O Highly Fortunate One! O Lord! Thou art equal to Nārāyaṇa whether in beauty or in qualities, or in fame or in energy or in everything Thou art equal to Nārāyaṇa. Thou art the foremost of the Jñānins; there cannot be found be found a second like Thee as a Siddha Yogī, the ascetics and the Munis. And Thou art the crest of the knowers of the Vedas. I have heard the wonderful anecdote of Mahā Lakṣmī that Thou hast told me. Now tell me any other thing that is unkown, very good in everyway, in accordance with Dharma, in the Vedas, and that which is not as yet written in the Purāṇas.

श्रीनारायण उवाच

नानाप्रकारमाख्यानमप्रकाश्यं पुराणतः ।
श्रुतं कतिविधं गूढमास्ते ब्रह्मन्सुदुर्लभम् ॥ 5 ॥
तेषु यत्सारभूतं च श्रोतुं किं वा त्वमिच्छसि ।
तन्मे ब्रूहि महाभाग पश्चाद्वक्ष्यामि तत्पुनः ॥ 6 ॥

Nārāyaṇa said: There are many wonderful hidden anecdotes that are not published as yet in the Purāṇas. What you have heard is very small in fact. Please mention me what you like to hear, what you think as best amongst them and I will describe that to you.

नारद उवाच

स्वाहा देवी हविर्दाने प्रशस्ता सर्वकर्मसु ।
पितृदाने स्वधा शस्ता दक्षिणा सर्वतो वरा ॥ 7 ॥
एतासां चरितं जन्मफलं प्राधान्यमेव च ।
श्रोतुमिच्छामि त्वद्वक्त्राद्वद वेदविदां वर ॥ 8 ॥

Nārada said: When clarified butter is poured as libations in all the sacrificial ceremonies to the gods, Svāhā is to be uttered everywhere as excellent, and commendable; so Svadhā is to be repeated in the offerings when the oblations are offered to the Pitṛs, te deceased ancestors. Then, again, Dakṣinā (the sacrificial fee) is always to be paid as right and excellent. So, O Knower of the Vedas! I like to hear the account of Svadhā, and Dakṣiṇā and their merits. Please now tell me about them.

सूत उवाच

नारदस्य वचः श्रुत्वा प्रहस्य मुनिसत्तम ।
कथां कथितुमारेभे पुराणोक्तां पुरातनीम् ॥ 9 ॥

Sūta said: Hearing the words of Nārada, Nārāyaṇa Ṛsi smiled and began to speak the very ancient words of the Purāṇas.

श्रीनारायण उवाचं

सृष्टेः प्रथमतो देवाः स्वाहारार्थं ययुः पुरा ।
ब्रह्मलोकं ब्रह्मसभामाजग्मुः सुमनोहराम् ॥ 10 ॥
गत्वा निवेदनं चक्रुराहारहैतुकं मुने ।
ब्रह्मा श्रुत्वा प्रतिज्ञाय निषेवे श्रीहरिं परम् ॥ 11 ॥

Nārāyaṇa said: Before the creation, the Devas assembled in the beautiful Brahmā's Council to decide on their food question. They all brought to the notice of Brahmā the scarcity about their food. Brahmā promised to remove their food difficulties and began to chant hymns to Hari.

नारद उवाच

यज्ञरूपो हि भगवान्कलया च बभूव ह ।
यज्ञे यद्यद्धविर्दानं दत्तं तेभ्यश्च ब्राह्मणैः ॥ 12 ॥

Nārada said: O Lord! Bhagavān Nārāyaṇa Himself incarnated in part as Sacrifice. Are not the Devas satisfied when the Brāhmaṇas pour oblations of ghee to the Devas in those sacrifices?

श्रीनारायण उवाच

हविर्ददति विप्राश्च अन्ये ये क्षत्रियादयः ।
सुरा नैव प्राप्नुवंति तद्दानं मुनिपुङ्गव ॥ 13 ॥
देवा विषण्णास्ते सर्वे तत्सभां च ययुः पुनः ।
गत्वा निवेदनं चक्रुराहाराभावहेतुकम् ॥ 14 ॥

Nārāyaṇa said: O Muni! The Devas, in fact, did not get the offerings of the clarified butters that were poured in with devotion in sacrificial acts by the Brāhmaṇas and Kṣattriyas. So they were very much depressed and went again to the council of Brahmā and informed Him that they could not get any food for themselves.

ब्रह्मा श्रुत्वा तु ध्यानेन श्रीकृष्णं शरणं ययौ ।
पूजां चकार प्रकृतेर्ध्याननैव तदाज्ञया ॥ 15 ॥
प्रकृतेः कलया चैव सर्वशक्तिस्वरूपिणी ।
अतीव सुन्दरी श्यामा रमणीया मनोहरा ॥ 16 ॥
ईषद्धास्यप्रसन्नास्या भक्तानुग्रहकातरा ।
उवाचेति विधेरग्रे पद्मयोने वरं शृणु ॥ 17 ॥
विधिस्तद्वचनं श्रुत्वा संभ्रमात्समुवाच ताम् ।

On hearing this, Brahmā at once meditated and took refuge of Śrī Kṛṣṇa; Kṛṣṇa advised them to worship Mūla Prakṛti. Brahmā then, by the command of Srī Kṛṣṇa, began to meditate on Prakṛti, worship Her and chant hymns to Her, Then from the part of Prakṛti, an all-powerful Devī appeared. She was very beautiful, Śyāmā (of a blue colour) and very lovely. This Devī was Svāhā. She looked always gracious with smile in Her face; it seemed that She was always ready to show favour towards the Bhaktas. She appeared before Brahmā and said: "O Lotus born! Want any boon you desire."

प्रजापतिरुवाच

त्वमग्नेर्दाहिका शक्तिर्भव याऽतीव सुन्दरी ॥ 18 ॥
दग्धुं न शक्तः प्रकृतीर्हुताशश्च त्वया विना ।
त्वन्नामोच्चार्य मंत्रांते यो दास्यति हविर्नरः ॥ 19 ॥
सुरेभ्यस्तत्प्राप्नुवन्ति सुराः सानन्दपूर्वकम् ।

Hearing Her words, the Creator spoke reverentially: "O Devī! Let Thou be the burning power of Fire; without Thee Fire would not be able

to burn anything. At the conclusion of any Mantra, whoever taking Thy name, will pour oblations in the Fire to the Gods, will cause those oblations to go to the Gods and reach them. And then they will be very glad.

अग्नेः संपत्स्वरूपा च श्रींरूपा सा गृहेश्वरी ॥ 20 ॥
देवानां पूजिता शश्वन्नरादीनां भवांबिके ।
ब्रह्मणश्च वचः श्रुत्वा सा विषण्णा बभूव ह ॥ 21 ॥
तमुवाच ततो देवी स्वाभिप्रायं स्वयंभुवम् ।

O Mother! Let Thou be the wealth of Fire, the beauty and housewife of Fire; let Thou be incessantly worshipped in the regions of the Gods and amongst men and other beings." Hearing these words of Brahmā, Svāhā Devī became very sad and expressed Her own intentions: 'I will get Kṛṣṇa as my husband; let me perform Tapasyā as long as it takes. This is my object. All other thinge are false as dreams.

स्वाहोवाच

अहं कृष्णं भजिष्यामि तपसा सुचिरेण च ॥ 22 ॥
ब्रह्मंस्तदन्यं यत्किंचित्स्वप्नवद्भ्रममेव च ।
विधाता जगतस्त्वं च शंभुर्मृत्युञ्जयो विभुः ॥ 23 ॥
बिभर्त्ति शेषो विश्वं च धर्मः साक्षी च धर्मिणाम् ।
सर्वाद्यपूज्यो देवानां गणेषु च गणेश्वरः ॥ 24 ॥

I always meditate with devotion on the lotus-feet of Śrī Kṛṣṇa, serving Which You have become the Creator of this world, Śambhu has become the Conqueror of death, Ananta Deva is supporting this universe, Dharma is the Witness of the virtuous, Gaṇeśa is getting first of all, the first worship.

प्रकृतिः सर्वसंपूज्या यत्प्रसादात्पुराऽभवत् ।
ऋषयो मुनयश्चैव पूजिता यन्निषेवया ॥ 25 ॥
तत्पादपद्मं नियतं भावेन चिंतयाम्यहम् ।
पद्मास्या पाद्ममित्युक्त्वा पद्मनाभानुसारतः ॥ 26 ॥

Prakṛti Devī has become the adorable of all and the Munis and the Ṛṣis respected by all. O Child! Heaving spoken thus to the Lotus-born, Padmā, with Her lotus-face, meditating incessantly on the Lotus-Feet of Śrī Kṛṣṇa, free from any disease, started to perform tapasyā for attaining Him.

जगाम तपसे देवी ध्यात्वा कृष्णं निरामयम् ।
तपस्तेपे वर्षलक्षमेकपादेन पद्मजा ॥ 27 ॥
तदा ददर्श श्रीकृष्णं निर्गुणं प्रकृतेः परम् ।
अतीव कमनीयं च रूपं दृष्ट्वा च रूपिणी ॥ 28 ॥

She, first of all, stood on one leg and practised austerities for one lakh years. Then She saw the Highest Puruṣa Śrī Kṛṣṇa, Who is beyond Prākṛti and Her attributes. The beautiful amorous Svāhā, seeing the Lovely Form of the Lord of Love, fainted.

मूर्च्छां संप्राप कालेन कामेशस्य च कामुकी ।
विज्ञाय तदभिप्रायं सर्वज्ञस्तामुवाच ह ॥ 29 ॥
समुत्थाप्य च तां क्रोडे क्षीणांगीं तपसा चिरम् ।

The omniscient Bhagavān Kṛṣṇa knowing Her intentions, took Her to His lap, reduced very much in body by long continued Tapasyā, and He said:

श्रीभगवानुवाच

वाराहे वै त्वमंशेन मम पत्नी भविष्यसि ॥ 30 ॥
नाम्ना नाग्नजिती कन्या कांते नग्नजितस्य च ।
अधुनाऽग्नेर्दाहिका त्वं भवपत्नी च भामिनी ॥ 31 ॥
मन्त्रांगरूपा पूज्या च मत्प्रसादाद्भविष्यसि ।
वह्निस्त्वां भक्तिभावेन संपूज्य च गृहेश्वरीम् ॥ 32 ॥
रमिष्यति त्वया सार्धं रामया रमणीयया ।

O Devī! Thou shalt be My wife in the next Varāha Kalpa. Then Thou wilt be the daughter of Nagnajit and wilt be known by the name of Nāgnajitī. O Beloved! At present let Thou be the Energy of Fire and be His wife. By My boon Thou wilt be worshipped by all. Fire will make Thee the Lady of His house and take the utmost care of Thee. Thou wilt be able to enjoy easily with Him.

इत्युक्त्वांऽतर्दधे देवो देवीं संभाष्य नारद ॥ 33 ॥
तत्राजगाम संत्रस्तो वह्निर्ब्रह्मनिदेशतः ।
सामवेदोक्तध्यानेन ध्यात्वा तां जगदंबिकाम् ॥ 34 ॥
सम्पूज्य परितुष्ट वा पाणिं जग्राह मंत्रतः ।

O Nārada! Thus saying to Svāhā, Bhagavān disappeared. On the other hand, Fire came in there by the command of Brahmā, with a doubtful mind and began to meditate on Her, the World Mother as per Sāma Veda and worshipped Her then pleased and married Her with mantrams, etc.

तदा दिव्यं वर्षशतं स रेमे रमया सह ॥ 35 ॥
अतीव निर्जने देशे संभोगसुखदे सदा ।
बभूव गर्भस्तस्यां तु हुताशस्य च तेजसा ॥ 36 ॥
तं दधार च सा देवी दिव्यं द्वादशवत्सरम् ।
ततः सुषाव पुत्रांश्च रमणीयान्मनोहरान् ॥ 37 ॥
दक्षिणाग्निगार्हपत्याहवनीयान् क्रमेण च ।

For one hundred divine years they enjoyed each other. In a very solitary place while they were enjoying each other, Svāhā Devī felt pregnant. For full twelve divine years She retained Her pregnancy. Then She delivered gradually there sons Dakṣiṇāgni, Gārhapatyāgnī, and Āhavanīyāgni.

ऋषयो मुनयश्चैव ब्राह्मणाः क्षत्रियादयः ॥ 38 ॥
स्वाहांतं मंत्रमुच्चार्य हविर्दानं च चक्रिरे ।
स्वाहायुक्तं च मंत्रं च या गृह्णाति प्रशस्तकम् ॥ 39 ॥
सर्वसिद्धिर्भवेत्तस्य मन्त्रग्रहणमात्रतः ।
विषहीनो वृथा सर्पो वेदहीनो यथा द्विजः ॥ 40 ॥
पतिसेवाविहीना स्त्री विद्याहीनो यथा पुमान् ।
फलशाखाविहीनश्च यथा वृक्षो हि निंदितः ॥ 41 ॥
स्वाहाहीनस्तथा मन्त्रो न हुतः फलदायकः ।
परितुष्टा द्विजाः सर्वे देवाः संप्रापुराहुतीः ॥ 42 ॥

The Ṛṣis, Munis, Brāhmaṇas, Kṣattriyas poured oblations of clarified butter pronouncing the terminal mantra 'Svāhā.' He who pronounces this excellent terminal Mantra 'Svāhā' gets immediate success in his actions. Then all the mantras without 'Svāhā' the in teend became impotent as snakes become when void of poison, the Brāhmaṇas when they are devoid of the knowlege of the Vedas, the wife when she does not serve her husband, the men when they turn illiterate and the trees, when void of fruits and branches. O Child! The Brāhmaṇas then became satisfied. The Devas began to receive the oblations.

स्वाहांतेनैव मन्त्रेण सफलं सर्वमेव च ।
इत्येवं कथितं सर्वं स्वाहोपाख्यानमुत्तमम् ॥ 43 ॥
सुखदं मोक्षदं सारं किं भूयः श्रोतुमिच्छसि ।

With the 'Svāhā' mantra everything turned out fruitful. Thus I have described to you the ancedote of 'Svāhā.' One who hears this essential anecdote gets his happiness enhanced and the Mokṣa in his hands. What more do you want to hear? Say.

नारद उवाच

स्वाहापूजाविधानं च ध्यानं स्तोत्रं मुनीश्वर ॥ 44 ॥
संपूज्य वह्निस्तुष्टाव येन तद्वद मे प्रभो ।

Nārada said: I like to hear how Fire worshipped Svāhā and recited stotras (hymns of praise) to Her. Kindly tell me the method of worship, the Dhyānam and Stotra.

श्रीनारायण उवाच

ध्यानं च सामवेदोक्तं स्तोत्रपूजाविधानकम् ॥ 45 ॥
वदामि श्रूयतां ब्रह्मन्सावधानो मुनीश्वर ।
सर्वयज्ञारंभकाले शालग्रामे घटेऽथवा ॥ 46 ॥
स्वाहां संपूज्य यत्नेन यज्ञं कुर्यात्फलाप्तये ।
स्वाहा मन्त्रांगयुक्तां च मन्त्रसिद्धिस्वरूपिणीम् ॥ 47 ॥
सिद्धां च सिद्धिदां नृणां कर्मणां फलदां शुभाम् ।

Nārāyaṇa said: O Best of Brāhmaṇas! I now tell you the meditation (Dhyānam) as per Sāma Veda, the method of worship and stotra. Listen attentively. At the commencement of any sacrificial stone or in an earthen jar (ghaṭa), the Devī Svāhā and then commence the ceremony with the expectation of getting the desired fruit. The following is the Dhyānam (meditation) of Svāhā Devī: "O Devī Svāhā! Thou art embodied of the Mantras; Thou art the success of the Mantras; Thou art Thyself a Siddhā: Thou givest success and the the fruits of actions to men Thou dost good to all.

इति ध्यात्वा च मूलेन दत्त्वा पाद्यादिकं नरः ॥ 48 ॥
सर्वसिद्धिं लभेत्स्तुत्वा मूलमन्त्रं मुने शृणु ।
ॐ ह्रीं वह्निजायायै देव्यै स्वाहेत्यनेन च ॥ 49 ॥
यः पूजयेच्च तां भक्त्या सर्वेष्टं संभवेद्ध्रुवम् ।

Thus meditating, one should offer Pādya (water for washing the feet), etc., uttering the basic Mantra; success then comes to him. Now hear about the Radical Seed Mantra. The said mantra (mūla mantra) is this: 'Om Hrīm Śrīm Vahnijāyāyai Devyai Svāhā.' If the Devī be worshipped with this Mantra, all the desires come to a successful issue.

वह्निरुवाच

स्वाहा वह्निप्रिया वह्निजाया संतोषकारिणी ॥ 50 ॥
शक्तिः क्रिया कालदात्री परिपाककरी ध्रुवा ।
गतिः सदा नराणां च दाहिका दहनक्षमा ॥ 51 ॥
संसारसाररूपा च घोरा संसारतारिणी ।
देवजीवनरूपा च देहपोषणकारिणी ॥ 52 ॥

Fire recited the following stotra: "Thou art Svāhā, Thou art the Beloved of Fire, Thou art the wife of Fire; Thou pleasest all' Thou art the Śakti, Thou art the action, Thou art the bestower of Kāla (time); Thou dost digest the food; Thou art the Dhruvā; Thou art the resort of men; Thou art the burning power; Thou canst burnt everything, Thou art the essence of this world; Thou art the deliverer from the terrible world; Thou art the life of the gods and Thou nourishest the Gods."

षोडशैतानि नामानि यः पठेद्भक्तिसंयुतः ।
सर्वसिद्धिर्भवेत्तस्य इह लोके परत्र च ॥ 53 ॥
नांगहीनं भवेत्तस्य सर्वं कर्म सुशोभनम् ।
अपुत्रो लभते पुत्रं भार्याहीनो लभेत्प्रियाम् ॥
रम्भोपमां स्वकांतां च संप्राप्य सुखमाप्नुयात् ॥ 54 ॥

इति श्रीमद्देवीभागवते नवमस्कन्धे नारदनारायणसंवादे स्वाहोपाख्याने त्रिचत्वारिंशोऽध्यायः ॥ 43 ॥

O Nārada! He who reads with devotion these sixteen names, gets success both in this world as well as in the next. None of his works become dificient in any way; rather all the works are performed successfuly and with a successful issue. Reading this stotra, one who has no wife, gets wife. So much so that the man who recites the stotra gets for his wife equal to Rambhā, the heavenly nymph, and passes his time in greatest bliss.

Here ends the Forty-third Chapter of the Ninth Book on the history of Svāhā in Śrīmaddevībhāgavatam, the Mahā Purāṇam, of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLIV

On Svadhā

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि स्वधोपाख्यानमुत्तमम् ।
पितॄणां च तृप्तिकरं श्राद्धान्नफलवर्धनम् ॥ 1 ॥
सृष्टेरादौ पितृगणान्ससर्ज जगतां विधिः ।
चतुरश्च मूर्तिमतस्त्रींश्च तेजःस्वरूपिणीः ॥ 2 ॥

Nāyāyaṇa said: O Nārada! I will tell you now the excellent anecdote of Svadhā, pleasing to the Pitṛs and enhancing the fruits of the Śrāddha ceremony when foods are offered to the Pitṛs. Listen. Before the creation, the Creator created seven Pitṛs. Four out of them are with forms and the other three are of the nature of Teja (light).

Note: Kavyavāhoanalaḥ somo yamaścāryamā tathā, agniśvāttāḥ barhiṣadaḥ somāpā pitṛ devatāḥ. These seven Pitṛs are according to the other Purāṇas.

दृष्ट्वा सप्तपितृगणान् सुखरूपान्मनोहरान् ।
आहारं ससृजे तेषां श्राद्धं तर्पणपूर्वकम् ॥ 3 ॥
स्नानं तर्पणपर्यंतं श्राद्धं तु देवपूजनम् ।
आह्निकं च त्रिसंध्यान्तं विप्राणां च श्रुतौ श्रुतम् ॥ 4 ॥

Seeing the beautiful and lovely forms of the Pitṛs, He made arrangements for their food in the form of Śrāddhas and Tarpaṇas, etc. (funeral ceremony and peace-offerings), etc. (Śrāddha, solemn obsequies performed in honour of the manes of deceased ancestors.) Taking bath, performing Śrāddha ceremony upto Tarpaṇam (peace-offerings), worshipping the Devas and doing Sandhyā thrice a day these are the daily duties of the Brāhmaṇas.

नित्यं न कुर्याद्यो विप्रस्त्रिसंध्यं श्राद्धतर्पणम् ।
बलिं वेदध्वनिं सोऽपि विषहीनो यथोरगः ॥ 5 ॥
देवीसेवाविहीनश्च श्रीहरेरनिवेद्यभुक ।
भस्मांतं सूतकं तस्य न कर्मार्हश्च नारद ॥ 6 ॥

If any Brāhmaṇa does not perform daily the Trisandhyās, Śrāddha, Tarpaṇa, worship and the reciting of the Vedas, he becomes devoid of fire like a snake without any poison. He who does not perform the devotional service of the Devī, who

eats food not offered to Śrī Hari, who remains impure till death is not entitled to do any karma whatsoever.

ब्रह्मा श्राद्धादिकं सृष्ट्वा जगाम पितृहेतवे ।
न प्राप्नुवंति पितरो ददति ब्राह्मणादयः ॥ 7 ॥
सर्वे च जग्मुः क्षुधिताः खिन्नास्तु ब्रह्मणः सभाम् ।
सर्वं निवेदनं चक्रुस्तमेव जगतां विधिम् ॥ 8 ॥

Thus, introducing the Śrāddhas, etc., for the Pitṛs, Brahmā went to His own abode. The Brāhmaṇas went on doing the Śrāddhas for the Ptṛs, but the Pitṛs could not enjoy them and so they remained without food and were not satisfied. They all, being hungry and sad, went to the Council of Brahmā and informed Him everything from beginning to end.

ब्रह्मा च मानसीं कन्यां ससृजे तु मनोहराम् ।
रूपयौवनसंपन्नां शतचंद्रनिभाननाम् ॥ 9 ॥
विद्यावतीं गुणवतीमतिरूपवतीं सतीम् ।
श्वेतचंपकवर्णाभां रत्नभूषणभूषिताम् ॥ 10 ॥

Brahmā then created out of His mind one daughter very beautiful, full of youth and having a face lovely, as if equal to one hundred moons. That women was best in all respects whether in form, beauty, qualities or in learning. Her colour was white like the white Campaka flower and her body was adorned all over with jewel ornaments. This form was very pure, ready to grant boons, auspicious and the part of Prakṛti.

विशुद्धां प्रकृतेरंशां सस्मितां वरदां शुभाम् ।
स्वधाभिधां च सुदतीं लक्ष्मीलक्षणसंयुताम् ॥ 11 ॥
शतपद्मपदन्यस्तपादपद्मं च बिभ्रतीम् ।
पत्नीं पितृणां पद्मास्यां पद्मजां पद्मलोचनाम् ॥ 12 ॥

Her face was beaming with smiles; her teeth were very beautiful and her body shewed signs, of Lakṣmī (*i.e.*, of wealth and prosperity) Her name was Svadhā. Her lotus-feet were situated on one hundred lotuses. She was the wife of the Pitṛs. Her face resembled that of a lotus and Her eyes looked like water lilies. She was born of the lotus born Brahmā.

पितृभ्यश्च ददौ ब्रह्मा तुष्टेभ्यस्तुष्टिरूपिणीम् ।
ब्राह्मणानां चोपदेशं चकार गोपनीयकम् ॥ 13 ॥
स्वधांतं मंत्रमुच्चार्य पितृभ्यो देयमित्यपि ।
क्रमेण तेन विप्राश्च पित्रे दानं ददुः पुरा ॥ 14 ॥

The Grand-father Brahmā made over that daughter of the nature of Tuṣṭi (Contentment) to the hands of the Pitṛs and they were satisfied. Brahmā advised the Brāhmaṇas privately that whenever they would offer any thing to the Pitṛs, they should offer duly with the mantra Svadhā pronounced at the end. Since then the Brāhmaṇas are offering everything to the Pitṛs, with the Mantra Svadhā uttered in the end.

स्वाहा शस्ता देवदाने पितृदाने स्वधा स्मृता ।
सर्वत्र दक्षिणा शस्ता हतं यज्ञमदक्षिणम् ॥ 15 ॥
पितरो देवता विप्रा मुनयो मनवस्तथा ।
पूजां चक्रुः स्वधां शांतां तुष्टुवुः परमादरात् ॥ 16 ॥

Svāhā is laudable, when offerings are presented to the Gods and Svadhā is commendable when offerings are made to the Pitṛs. But in both the cases, Dakṣiṇā is essential. Without Dakṣiṇā (sacrificial fee), all secrifices are useless and worthless. The Pitṛs, Devatās, Brāhmaṇas, the Munis, the Manus worshipped the peaceful Svadhā and chanted hymns to Her with great love.

देवादयश्च संतुष्टाः परिपूर्णमनोरथाः ।
विप्रादयश्च पितरः स्वधादेवी वरेण च ॥ 17 ॥
इत्येवं कथितं सर्वं स्वधोपाख्यानमेव च ।
सर्वेषां च तुष्टिकरं किं भूयः श्रोतुमिच्छसि ॥ 18 ॥

The Devas, Pitṛs, Brāhmaṇas, all were pleased and felt their ends achieved when they got the boon from Svadhā Devī. Thus I have told you everything about Svadhā. It is pleasing to all. What more do you want to hear? Say. I will answer all your questions,

श्रीनारद उवाच

स्वधापूजाविधानं च ध्यानं स्तोत्रं महामुने ।
श्रोतुमिच्छामि यत्नेन वद वेदविदां वर ॥ 19 ॥

Nārada said: O Thou, the Best of the knowers of the Vedas! O Muni Sattama! I want now to hear

the method of worship, the meditation and the hymns of Svadhā Devī. Kindly tell me all about this.

नारायण उवाच

ध्यानं च स्तवनं ब्रह्मन्वेदोक्तं सर्वमंगलम् ।
सर्वं जानासि च कथं ज्ञातुमिच्छसि वृद्धये ॥ 20 ॥
शरत्कृष्णत्रयोदश्यां मघायां श्राद्धवासरे ।
स्वधां संपूज्य यत्नेन ततः श्राद्धं समाचरेत् ॥ 21 ॥

Nārāyaṇa said: You know everything about the all auspicious Dhyāna, Stotra, as stated in the Vedas; then why do you ask me again? However I will speak out this for the enhancement of knowledge. On the thirteenth day of the Dark Fortnight in autumn when the Maghā asterism is with the Moon and on the Śrāddha day.

स्वधां नाभ्यर्च्य यो विप्रः कुर्यादहंमतिः ।
न भवेत्फलभाक्सत्यं श्राद्धस्य तर्पणस्य च ॥ 22 ॥
ब्रह्मणो मानसीं कन्यां शश्वत्सुस्थिरयौवनाम् ।
पूज्या वै पितृदेवानां श्राद्धानां फलदां भजे ॥ 23 ॥

One should worship with care Svadhā Devī; then one should perform Śrāddha. If, out of vanity, a Brāhmin performs Śrāddha without first worshipping Svadhā Devī then he will never get the fruits of Tarpaṇam or Śrāddha. 'O Devī Svadhe! Thou art the mind-born daughter of Brahmā, always young and worshipped by the Pitṛs. Thou bestowest the fruits of Śraddha.

इति ध्यात्वा शिलायां वा ह्यथवा मंगले घटे ।
दद्यात्पाद्यादिकं तस्यै मूलेनेति श्रुतौ श्रुतम् ॥ 24 ॥
ॐ ह्रीं श्रीं क्लीं स्वधादेव्यैस्वाहेति च महामुने ।
समुच्चार्य च संपूज्य स्तुत्वा तां प्रणमेद्द्विजः ॥ 25 ॥

So I meditate on Thee. Thus meditating, the Brāhmin is to pronounce the motto (mūla mantra) and offer the Pādyam, etc., on the Śālagrāma stone or on the auspicious earthen jar. This is the ruling of the Vedas. The motto is 'Om Hrīm, Śrīm, Klīm, Svadhā Devyai Svāhā.' She should be worshipped with this Mantra. After reciting hymns to the Devī, one is to bow down to the Svadhā Devī.

स्तोत्रं शृणु मुनिश्रेष्ठ ब्रह्मपुत्र विशारद ।
सर्ववांछाप्रदं नृणां ब्रह्मणा यत्कृतं पुरा ॥ 26 ॥

O Son of Brahmā! O Best of Munis! O Skilled in hearing! I now describe the stotra which Brahmā composed at the beginning for the bestowal of the desired fruits to manking. Listen.

श्रीनारायण उवाच

स्वधोच्चारणमात्रेण तीर्थस्नायी भवेन्नरः ।
मुच्यते सर्वपापेभ्यो वाजपेयफलं लभेत् ॥ 27 ॥

Nārāyaṇa said: The instant the Mantra Svadhā is pronounced, men get at once the fruits of bathing in the holy places of pilgrimages. No trace of sin exists in him at that time; rather the religious merits of performing the Vājapeya sacrifice accrue to him.

स्वधा स्वधा स्वधेत्येवं यदि वारत्रयं स्मरेत् ।
श्राद्धस्य फलमाप्नोति बलेश्च तर्पणस्य च ॥ 28 ॥
श्राद्धकाले स्वधास्तोत्रं यः शृणोति समाहितः ।
स लभेच्छ्राद्धसंभूतं फलमेव न संशयः ॥ 29 ॥

'Svadhā,' 'Svadhā,' 'Svadhā,' thrice this word if one calls to mind, one gets the fruits of Śrāddha, Tarpaṇam, and Bali (offering sacrifices). So much so, if one hears with devotion during the Śrāddha time the recitation of the hymn of Svadhā, one gets, no doubt, the fruit of Śrāddha.

स्वधा स्वधा स्वधेत्येवं त्रिसंध्यः यः पठेन्नरः ।
प्रियां विनीतां स लभेत्साध्वीं पुत्रगुणान्विताम् ॥ 30 ॥
पितॄणां प्राणतुल्या त्वं द्विजजीवनरूपिणी ।
श्राद्धाधिष्ठातृदेवी च श्राद्धादीनां फलप्रदा ॥ 31 ॥

If one recites the Svadhā mantra thrice every time in the morning, midday and evening) every day, one gets an obedient, chaste wife begetting sons. The following is the hymn (Stotra) to Svadhā wife begetting sons. The following is hymn (Stotra) to Svadhā: 'O Devī Svadhe! Thou art dear to the Pitṛs as their vital breaths and thou art the lives of the Brāhmaṇas. Thou art the Presiding Deity the of Śrāddha ceremonies and bestowest the fruits thereof.

नित्यात्वं सत्यरूपाऽसि पुण्यरूपाऽसि सुव्रते ।
आविर्भावतिरोभावौ सृष्टौ च प्रलये तव ॥ 32 ॥
ॐ स्वस्तिश्च नमः स्वाहा स्वधा त्वं दक्षिणा तथा ।
निरूपिताश्चतुर्वेदैः प्रशस्ताः कर्मिणां पुनः ॥ 33 ॥

O Thou of good vows! Thou art eternal, true, and of the nature of religious merits. Thou appearest in creation and disappearest in dissolution. And this appearing and disappearing go on for ever. Thou art Svasti, Thou art Namaskāra (salutation); Thou art Svadhā. Thou art Dakṣiṇā, Thou art the various woks as designated in the Vedas.

कर्मपूर्त्यर्थमेवैता ईश्वरेण विनिर्मिताः ।
इत्येवमुक्त्वा स ब्रह्मा ब्रह्मलोके स्वसंसदि ॥ 34 ॥
तस्थौ च सहसा सद्यः स्वधा साऽविर्बभूव ह ।
तदा पितृभ्यः प्रददौ तामेव कमलाननाम् ॥ 35 ॥
तां संप्राप्य ययुस्ते च पितरश्च प्रहर्षिताः ।
स्वधास्तोत्रमिदं पुण्यं यः शृणोति समाहितः ॥
स स्नातः सर्वतीर्थेषु वांछितं फलमाप्नुयात् ॥ 36 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नारदनारायणसंवादे स्वधोपाख्याने चतुश्चत्वारिंशोऽध्यायः ॥ 44 ॥

These the Lord of the world has Created for the success of actions.' No sooner Brahmā, seated in His assembly in the Brahma Loka, reciting this stotra remained silent, then Śavdhā Devī appeared there all at once. When Brahmā handed over the lotus-faced Svadhā Devī over to the hands of the Pitṛs, and they gladly took Her to their own abodes. He who hears with devotion and attention this stotra of Svadhā, gets all sorts of rich fruits that are desired and the fruits of bathing in all the Tīrthas.

Here ends the Forty-fourth Chapter of the Ninth Book on the story of Svadhā Devī in the discourse between Nārada and Nārāyaṇa in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLV

On Dakṣiṇā

श्रीनारायण उवाच

उक्तं स्वाहास्वधाख्यानं प्रशस्तं मधुरं परम् ।
वक्ष्यामि दक्षिणाख्यानं सावधानो निशामय ॥ 1 ॥
गोपी सुशीला गोलोके पुराऽऽसीत्प्रेयसी हरेः ।
राधा प्रधाना सध्रीची धन्या मान्या मनोहरा ॥ 2 ॥
अतीव सुंदरी रामा सुभगा सुदती सती ।
विद्यावती गुणवती चातिरूपवती सती ॥ 3 ॥

Nārāyaṇa said: The excellent, most sweet stories of Svāhā and Svadhā are told; now I will tell you the story of Dakṣiṇā; hear attentively. In early days, in the region of Goloka, there was a good-natured Gopī named Suśīlā, beautiful, Rādhā's companion and very dear to Śrī Hari. She was fortunate, respected, beautiful, lovely prosperous, with good teeth, learned, well qualified and of exquisitely handsome form.

कलावती कोमलांगी कांता कमललोचना ।
सुश्रोणी सुस्तनी श्यामा न्यग्रोधपरिमंडिता ॥ 4 ॥

Her whole body was tender and lovely like Kalāvatī (one versed in 64 arts; moon) She was beautiful and her eyes were like water lilies. Her hips were good and spacious; Her breasts were full; she was Śyāmā (a kind of women having colour like melted gold; body being hot in cold and cool in summer; of youthful beauty); as well She was of the Nyagrodha class of women (an excellent woman. Stanau Sukaṭhinau Yasyā Nitambeca Viśālatā. Madhye Krīṇābhavedyā Sānyagrodha parimaṇḍalā).

ईषद्धास्यप्रसन्नास्या रत्नालंकारभूषिता ।
श्वेतचंपकवर्णाभा बिंबोष्ठी मृगलोचना ॥ 5 ॥

Always a smile sweetened Her face; and that looked always gracious. Her whole body was covered with jewel ornaments. Her colour was white like the white campakas. Her lips were red like the Bimba fruits; Her eyes were like those of a deer.

कामशास्त्रेषु निपुणा कामिनी हंसगामिनी ।
भावानुरक्ता भावज्ञा कृष्णस्य प्रियभामिनी ॥ 6 ॥

Suśilā was very clever in amorous sciences. Her gait was like a swan. She was specially versed in what is called Premā Bhakti (love towards God). So She was the dearest lady of Śrī Kṛṣṇa. And She was of intense emotional feelings.

रसज्ञा रसिका रासे रासेशस्य रसोत्सुका ।
उवासादक्षिणे क्रोडे राधायाः पुरतः पुरा ॥ 7 ॥
संबभूवानप्रमुखी भयेन मधुसूदनः ।
दृष्ट्वा राधां च पुरतो गोपीनां प्रवरोत्तमाम् ॥ 8 ॥

She knows all the sentiments of love; she was witty humorous, and ardent for the love of Śrī Kṛṣṇa, the Lord of the Rāsa circle. She sat by the left side of Śrī Kṛṣṇa in the presence of Rādhā. Śrī Kṛṣṇa, then cast His glance on Rādhā, the Chief of the Gopīs and hung down His head through fear.

कामिनीं रक्तवदनां रक्तपंकजलोचनाम् ।
कोपेन कंपितागीं च कोपेन स्फुरिताधराम् ॥ 9 ॥
वेगेन तां तु गच्छंतीं विज्ञाय तदनन्तरम् ।
विरोधभीतो भगवानंतर्धानं चकार सः ॥ 10 ॥
पलायंतं च कांतं च शांतं सत्त्वं सुविग्रहम् ।
विलोक्य कंपिता गोप्यः सुशीलाद्यास्ततो भिया ॥ 11 ॥

Rādhā's face turned red; the two eyes looked like red lilies; all Her bodies began to quiver out of anger and Her lips began to shake. Seing that state of Radhā, Bhagvān Śrī Kṛṣna dissappeared, fearing that a quarrel might ensue. Suśīlā and other Gopīs seeing that the peaceful Kṛṣṇa of Sattvā Guṇa and of lovely form had dis appeared, began to tremble with fear.

विलोक्य लंपटं तत्र गोपीनां लक्षकोटयः ।
पुटांजलियुता भीता भक्तिनम्रात्मकंधराः ॥ 12 ॥
रक्ष रक्षेत्युक्तवंत्यो देवीमिति पुनः पुनः ।
ययुर्भयेन शरणं तस्याश्चरणपंकजे ॥ 13 ॥

Then one lakh Koṭi Gopīs seeing Kṛṣṇa absent and Rādhā angry, became very much afraid and bowing their heads down with devotion and with folded palms began to say fequently. 'Rādhe! Protect us, protect us' and they took shelter at Her feet.

त्रिलक्षकोटयो गोपाः सुदामादय एव च ।
ययुर्भयेन शरणं तत्पादाब्जे च नारद ॥ 14 ॥
पलायंतं च कांतं च विज्ञाय परमेश्वरी ।
पलायंतीं सहचरीं सुशीलां च शशाप सा ॥ 15 ॥

O Nārada! Three lākh Gopas also including Sudāmā and other took shelter at the lotus feet of Śrī Rādhā out of fear. Seeing, then, Kṛṣṇa absent and Her companion Suśīlā running away, Rādhā cursed her thus:

अद्यप्रभृति गोलोकं सा चेदायाति गोपिका ।
सद्यो गमनमात्रेण भस्मसाच्च भविष्यति ॥ 16 ॥
इत्येवमुक्त्वा तत्रैव देवदेवेश्वरी रुषा ।
रासेश्वरी रासमध्ये रासेशमाजुहाव ह ॥ 17 ॥

'If Suśīlā' comes again to this Goloka, she will be reduced to ashes.' Thus cursing Her companion Suśīlā out of anger, Rādhā, the Darling of the Deva of the Devas, and the Lady of the Rāsa circle went to the Rāsa circle and called on Kṛṣṇa, the Lord of the same.

नालोक्य परतः कृष्णं राधा विरहकातरा ।
युगकोटिसमं मेने क्षणभेदेन सुव्रता ॥ 18 ॥
हे कृष्ण प्राणनाथेशागच्छ प्राणाधिकप्रिय ।
प्राणाधिष्ठातृदेवेश प्राणा यांति त्वया विना ॥ 19 ॥

Not being able to find out Śrī Kṛṣṇa, a minute appeared a yuga to Her and she began to say: O Lord of Prāṇas! O Dearer than My life! O Presiding Deity of my life! O Kṛṣṇa! My life seems to depart from Thy absence! Come quickly and shew Thyself to me.

स्त्रीगर्वः पतिसौभाग्याद्वर्धते च दिने दिने ।
सुखं च विपुलं यस्मात्तं सेवेद्धर्मतः सदा ॥ 20 ॥
पतिर्बंधुः कुलस्त्रीणामधिदेवः सदा गतिः ।
परसंपत्स्वरूपश्च मूर्तिमान्भोगदः सदा ॥ 21 ॥
धर्मदः सुखदः शश्वत्प्रीतिदः शांतिदः सदा ।

O Lord! It is through the favour of one's husband that the pride of women gets increased day by day. Women's safeguards of happiness are their husbands. Therefore women, who are helpless creatures, ought always to serve their husbands according to Dharma. The husband is the wife's friend, presiding deity and the sole refuge and the chief wealth. It is through husbands that women derive their pleasures, enjoyments. Dharma, happiness, peace and contentment.

सम्मानैर्दीप्यमानश्च मानदो मानखंडनः ॥ 22 ॥
सारात्सारतरः स्वामी बंधूनां बंधुवर्धनः ।
न च भर्तुः समो बंधुर्बंधोर्बंधुषु दृश्यते ॥ 23 ॥

If husbands are respected, wives are respected and if husbands are dishonoured, women are dishonoured too. The husband is the highest thing to a woman. He is the highest friend. There is no better friend than him.

भरणादेव भर्ता च पालनात्पतिरुच्यते ।
शरीरेशाच्च स स्वामी कामदः कांत उच्यते ॥ 24 ॥
बंधुश्च सुखवृद्ध्या च प्रीतिदानात्प्रियः स्मृतः ।
ऐश्वर्यदानादीशश्च प्राणेशात्प्राणनायकः ॥ 25 ॥
रतिदानाच्च रमणः प्रियो नास्ति प्रियात्परः ।
पुत्रस्तु स्वामिनः शुक्राज्जायते तेन स प्रियः ॥ 26 ॥

The husband is called Bhartā because he supports his wife; he is called Pati, because he preserves her; he is called Svāmī, because he is the master of her body; he is called Kānta because he bestows the desired things to her; he is called Bandhu, because he increases her happiness; he is called Priya, because he gives pleasure to her; he is called Īśa, because he bestows prosperity on her; he is called Prāṇeśvara, because he is the lord of her Prāṇa; and he is called Ramaṇa, because he gives enjoyment to her. There is no other thing dearer than husband. The son is born of the husband; hence the son is so dear.

शतपुत्रात्परः स्वामी कुलजानां प्रियः सदा ।
असत्कुलप्रसूता या कांतं विज्ञातुमक्षमा ॥ 27 ॥
स्नानं च सर्वतीर्थेषु सर्वयज्ञेषु दक्षिणा ।
प्रादक्षिण्यं पृथिव्याश्च सर्वाणि च तपांसि च ॥ 28 ॥
सर्वाण्येव व्रतादीनि महादानानि यानि च ।
उपोषणानि पुण्यानि यानि यानि श्रुतानि च ॥ 29 ॥
गुरुसेवा विप्रसेवा वेदसंवादिकं च यत् ।
स्वामिनः पादसेवायाः कलां नार्हन्ति षोडशीम् ॥ 30 ॥

The husband is dearer to a family woman than one hundred sons. Those who are born in impure families, cannot know what substance a husband is made up of. Taking baths in all the Tīrthas, giving Dakṣiṇās in all the Yajñas (sacrifice), circumambulating round the whole earth, performing all austerities, observing all vows, making all great gifts, holy fastings, all that are dictated in the Śāstras, serving the Guru, the Brāhmaṇas and the Devas all cannot compare to even one sixteenth part with serving faithfully the feet of the husband. The husband is the highest; higher than the Spiritual Teacher (Guru), higher than the Brāhmaṇas, higher than all the Devas.

गुरुविप्रेन्द्रदेवेषु सर्वेभ्यश्च पतिर्गुरुः ।
विद्यादाता यथा पुंसां कुलजानां तथा प्रियः ॥ 31 ॥

As to man, the Spiritual Teacher who imparts the Spiritual Knowledge is the Best and Supreme, so to the women their husband are the best of all.

गोपीनां लक्षकोटीनां गोपानां च तथैव च ।
ब्रह्मांडानामसंख्यानां तत्रस्थानां तथैव च ॥ 32 ॥
विश्वादिगोलकांतानामीश्वरो यत्प्रसादतः ।
अहं न जाने तं कांतं स्त्रीस्वभावो दुरत्ययः ॥ 33 ॥

Oh! I am not able to realise the glory of my Dearest, by Whose favour I am the Sole Ruler of one lakh Koṭi Gopīs, one lakh Koṭi Gopas, innumerable Brahmāṇḍas, and all the things thereof, and all the lokas (regions) from Bhu (earth) to Goloka. Oh! The womanly nature is insurmountable."

इत्युक्त्वा राधिका कृष्णं तत्र दध्यौ स्वभक्तितः ।
रुरोद प्रेम्णा सा राधा नाथनाथेति चाब्रवीत् ॥ 34 ॥
दर्शनं देहि रमण दीना विरहदुःखिता ।
अथ सा दक्षिणा देवी ध्वस्ता गोलोकतो मुने ॥ 35 ॥

Thus saying, Rādhikā began to meditate with devotion on Śrī Kṛṣṇa, Tears began to flow incessantly from Her eyes. She exclaimed "O Lord! O Lord! O Ramaṇa! Shew Thyself to me. I am very much weak and distressed from Thy bereavement."

सुचिरं च तपस्तप्त्वा विवेश कमलातनौ ।
अथ देवादयः सर्वे यज्ञं कृत्वा सुदुष्करम् ॥ 36 ॥
नालभंस्ते फलं तेषां विषण्णाः प्रययुर्विधिम् ।
विधिर्निवेदनं श्रुत्वा देवादीनां जगत्पतिम् ॥ 37 ॥

Now the Dakṣiṇā Devī, driven out from Goloka, practised Tapasyā for a long time when She entered into the body of Kamalā. The Devas, on the other

hand, performed a very difficult Yajña; but they could not derive any fruit therefrom. So they went to Brahmā, becoming very sad.

दध्यौ च सुचिरं भक्त्या प्रत्यादेशमवाप: स: ।
नारायणश्च भगवान्महालक्ष्म्याश्च देहत: ॥ 38 ॥
विनिष्कृष्य मर्त्यलक्ष्मीं ब्रह्मणे दक्षिणां ददौ ।
ब्रह्मा ददौ तां यज्ञाय पूरणार्थं च कर्मणाम् ॥ 39 ॥
यज्ञ: संपूज्य विधिवत्तां तुष्टाव तदा मुदा ।

Hearing them, Brahmā meditated on Viṣṇu for a long time with devotion. At last Viṣṇu gave Him a reply. Viṣṇu got out of the body of Mahā Lakṣmī a Martya Lakṣmī (Lakṣmī of the earth) and gave Her Dakṣiṇā to Brahmā. Then with a view to yield to the Devas the fruits of their Karmas, Brahmā made over to the Yajña Deva (the Deva presiding the sacrifice) the Devī Dakṣiṇā, offered by Nārāyaṇa, Yajña Deva, then, worshipped Her duly and recited hymns to Her with great joy.

तप्तकांचनवर्णाभां चन्द्रकोटिसमप्रभाम् ॥ 40 ॥
अतीव कमनीयां च सुन्दरीं सुमनोहराम् ।
कमलास्यां कोमलांगीं कमलायतलोचनाम् ॥ 41 ॥
कमलासनपूज्यां च कमलांगसमुद्भवाम् ।
वह्निशुद्धांशुकाधानां बिंबोष्ठीं सुदतीं सतीम् ॥ 42 ॥
बिभ्रतीं कबरीभारं मालतीमाल्यसंयुतम् ।
ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम् ॥ 43 ॥
सुवेषाढ्यां च सुस्नातां मुनिमानसमोहिनीम् ।
कस्तूरीबिंदुभि: सार्धं सुगन्धिचन्दनेन्दुभि: ॥ 44 ॥
सिंदूरबिंदुनाल्पेनाप्यलकाध: स्थलोज्ज्वलाम् ।
सुप्रशस्तनितंबाढ्यां बृहच्छ्रोणिपयोधराम् ॥ 45 ॥

Her colour was like melted gold; her lustre equalled koṭi Moons; very lovely, beautiful, fascinating; face resembling water lilies, of a gentle body; with eyes like Padma Palāsa, born of the body of Lakṣmī, worshipped by Brahmā, wearing celestial silken garments, her lips resembling like Bimba fruits, chaste, handsome; her braid of hair surrounded by Mālatī garlands; with a sweet smiling face, ornamented with jewel ornaments, well dressed, bathed, enchanting the minds of the Munis, below the hair of her forehead the dot of musk and Sindūra scented with sandalpaste, of spacious hips, with full breasts, smitten by the arrows of Kāma Deva (the God of Love). Such was the Dakṣiṇā Devī.

कामदेवाधाररूपां कामबाणप्रपीडिताम् ।
तां दृष्ट्वा रमणीयां च यज्ञो मूर्च्छामवाप ह ॥ 46 ॥
पत्नीं तामेव जग्राह विधिबोधितपूर्वकम् ।
दिव्यं वर्षशतं चैव तां गृहीत्वा तु निर्जने ॥ 47 ॥
यज्ञो रेमे मुदा युक्तो रामेशो रमया सह ।
गर्भं दधार सा देवी दिव्यं द्वादशवर्षकम् ॥ 48 ॥

Seeing Her, the Yajña Deva fainted. At last he married her according to due rites and ceremonies. Taking her to a solitary place, he enjoyed her for full divine one hundred years with great joy like Lakṣmī Nārāyaṇa. Gradually then Dakṣiṇā became pregnant. She remained so for twelve divine years.

तत: सुषाव पुत्रं च फलं वै सर्वकर्मणाम् ।
परिपूर्णे कर्मणि च तत्पुत्र: फलदायक: ॥ 49 ॥
यज्ञो दक्षिणया सार्धं पुत्रेण च फलेन च ।
कर्मिणां फलदाता चेत्येवं वेदविदो विदु: ॥ 50 ॥

Then she duly delivered a nice son as the fruit of Karma. When any Karma becomes complete, this son delivers the fruits of that Karma. Yajña Deva with His wife Dakṣiṇā and the above named Karmaphala, the bestower of the fruits of actions, gives the desired fruits to all their sacrificial acts and Karmas.

यज्ञश्च दक्षिणां प्राप्य पुत्रं च फलदायकम् ।
फलं ददौ च सर्वेभ्य: कर्मिणां चैव नारद ॥ 51 ॥
तदा देवादयस्तुष्टा: परिपूर्णमनोरथा: ।
स्वस्थाने ते ययु: सर्वे धर्मवक्त्रादिदं श्रुतम् ॥ 52 ॥

So the Paṇḍits, the knowers of the Vedas, say. Really he, henceforth, began to give fruits to all the persons of their acts, with his wife Dakṣiṇā and son, the bestower of the fruits of the actions. The Devas were all satisfied at this and went away respectively to their own abodes.

कृत्वा कर्म च कर्ता च तूर्णं दद्याच्च दक्षिणाम् ।
तत्क्षणं फलमाप्नोति वेदैरुक्तमिदं मुने ॥ 53 ॥
कर्मी कर्मणि पूर्णे च तत्क्षणे यदि दक्षिणम् ।
न दद्याद्ब्राह्मणेभ्यश्च दैवेनाज्ञानतोऽथवा ॥ 54 ॥

Therefore, the man who performs Karmas, generally known as Karma Kartās, should pay the Dakṣiṇā (the Sacrificial fee) and so he completes at once his actions. It is stated in the Vedas, that no sooner the Karma Kartā pays the Dakṣiṇā, than he obtains the fruits of his Karmas at once.

मुहूर्ते समतीते तु द्विगुणा सा भवेद्ध्रुवम् ।
एकरात्रे व्यतीते तु सा त्रिकोटिगुणा च सा ॥ 55 ॥
त्रिरात्रे तच्छतगुणा सप्ताहे द्विगुणा ततः ।
मासे लक्षगुणा प्रोक्ता ब्राह्मणानां च वर्धते ॥ 56 ॥

In case the Karma Kartā, after he has completed his acts, does not pay either through bad luck or through ignorance, any Dakṣiṇā to the Brāhmaṇas, its amount is doubled if a Muhūrta, passes away and if one night elapses, its amount is increased, to one hundred times. If three nights pass away, and the Dakṣiṇā not paid, the amount last brought forward, is increased again to hundred times; if a week passes, the last amount is doubled, and if one month passes away, the Dakṣiṇā is multiplied to one lakh times.

संवत्सरे व्यतीते तु सा त्रिकोटिगुणा भवेत् ।
कर्म तद्यजमानानां सर्वं वै निष्फलं भवेत् ॥ 57 ॥
स च ब्रह्मस्वहारी च न कर्मार्होऽशुचिर्नरः ।
दरिद्रो व्याधियुक्तश्च तेन पापेन पातकी ॥ 58 ॥

If one year passes away, that is increased to ten millions of times and the Karma, also, bears no fruits. Such a Karma Kartā is known as taking away unfairly a Brāhmaṇa's property and is regarded as impure. He has no right to any further actions. For that sin, he becomes a pauper and diseased. Lakṣmī Devī goes away from his house, leaves him, cursing him severely.

तद्गृहाद्याति लक्ष्मीश्च शापं दत्त्वा सुदारुणम् ।
पितरो नैव गृह्णन्ति तद्दत्तं श्राद्धतर्पणम् ॥ 59 ॥
एवं सुराश्च तत्पूजां तद्दत्तामग्निराहुतिम् ।
दत्तं न दीयते दानं गृहीता नैव याचते ॥ 60 ॥

So much so that the Pitṛs do not accept the Śrāddha, Tarpaṇam offered by that wretched fellow. So the Devas do not accept his worship, nor the Fire accepts the oblations poured by him. If the person that performs sacrifices does not pay the sacrificial fee that he resolves to pay and he who accepts the offer does not demand the sum, both of them go to hell.

उभौ तौ नरके यातश्छिन्नरज्जौ यथा घटः ।
नार्पयेद्यजमानश्चेद्याचितश्चापि दक्षिणाम् ॥ 61 ॥
भवेद्ब्रह्मस्वापहारी कुम्भीपाकं व्रजेद्ध्रुवम् ।
वर्षलक्षं वसेत्तत्र यमदूतेन ताडितः ॥ 62 ॥

But if the performer of the sacrifices does not pay when the priests demand the fee, then the Yajamāna (the performer of the sacrifices) only falls down to hell as the jar, severed from the rope, falls down. The Yajamāna (pupil) is denominated as a Brahmasvāpahārī (one who robs a Brāhmaṇa's property); he goes ultimately to the Kumbhīpāka hell.

ततो भवेत्स चांडालो व्याधियुक्तो दरिद्रकः ।
पातयेत्पुरुषान्सप्त पूर्वांश्च सप्त जन्मतः ॥ 63 ॥
इत्येवं कथितं विप्र किं भूयः श्रोतुमिच्छसि ।

There he remains for one lakh years punished and threatened by Yama's messengers. He is then reborn as a Cāṇḍāla, poor and diseased. So much so that his seven generations above and his seven generations below go to hell. O Nārada! Thus I have narrated to you the story of Dakṣiṇā. What more do you want to hear? Say.

नारद उवाच

यत्कर्म दक्षिणाहीनं को भुंक्ते तत्फलं मुने ॥ 65 ॥
सदक्षिणे कर्मणि च फलमेव प्रवर्तते ।
अदक्षिणं च यत्कर्म तद्भुंक्ते च बलिर्मुने ॥ 66 ॥

Nārada said: O Best of Munis! Who bears the fruits of that Karma where no Dakṣiṇā is paid. Describe the method of worship that was offered to Dakṣiṇā by Yajña Deva. Nārāyaṇa said: Where do you find the fruit of any sacrifice without Dakṣinā? (*i.e.* nowhere.) That Karma only gets frutis where Dakṣiṇās are paid. And the fruits of the acts void of any Dakṣinā, Bali who lives in the Pātāla only enjoys; and no one else.

बलये तत्प्रदत्तं च वामनेन पुरा मुने ।
अश्रोत्रियः श्राद्धद्रव्यमश्रद्धादानमेव च ॥ 67 ॥
वृषलीपतिविप्राणां पूजा द्रव्यादिकं च यत् ।
असद्द्विजैः कृतं यज्ञमशुचेः पूजनं च यत् ॥ 68 ॥
गुरावभक्तस्य कर्म बलिर्भुक्ते न संशयः ।

For, in olden times, it was ordained by Bāmana Deva that those fruits would go to the king Bali. All those pertain to Śrāddha not sanctioned by the Vedas, the charities made without any regard or faith, the worship offered by a Brāhmin who is the husband of a Vṛṣala (an unmarried girl twelve years in whom menstruation has commenced), the fruits of sacrifices done by an impure Brāhmaṇa (a Brāhmaṇa who fails in his duties), the worship offered by impure persons, and the acts of a man devoid of any devotion to his Guru, all these are reserved for the king Bali. He enjoys the fruits of all these.

दक्षिणायाश्च यद्ध्यानं स्तोत्रं पूजाविधिक्रमम् ॥ 69 ॥
तत्सर्वं कण्वशाखोक्तं प्रवक्ष्यामि निशामय ।
पुरा संप्राप्य तां यज्ञः कर्मदक्षां च दक्षिणाम् ॥ 70 ॥
मुमोहास्याः स्वरूपेण तुष्टाव कामकातरः ।

O Child! I am now telling you the Dhyāna, Stotra, and the method of worship as per Kaṇva Śākhā of Dakṣiṇā Devī. Hear. When Yajña Deva, in ancient times got Dakṣiṇā skilful in action, he was very much fascinated by her appearance and being lovestricken, began to praise her: "O Beautiful One! You were before the chief of the Gopīs in Goloka. You were like Rādhā; you were Her companion; and you were loved by Śrī Rādhā, the beloved of Śrī Kṛṣṇa.

यज्ञ उवाच

पुरा गोलोकगोपी त्वं गोपीनां प्रवरा वरा ॥ 71 ॥
राधासमा तत्सखी च श्रीकृष्णप्रेयसी प्रिया ।
कार्त्तिकीपूर्णिमायां तु रासे राधा महोत्सवे ॥ 72 ॥
आविर्भूता दक्षिणांसाल्लक्ष्म्याश्च तेन दक्षिणा ।
पुरा त्वं च सुशीलाख्या ख्याता शीलेन शोभने ॥ 73 ॥
लक्ष्मीदक्षांसभागात्त्वं राधाशापाच्च दक्षिणा ।
गोलोकात्त्वं परिभ्रष्टा मम भाग्यादुपस्थिता ॥ 74 ॥

In the Rāsa circle, on the Full Moon night in the month of Kārtik, in the great festival of Rādhā, you appeared from the right shoulder of Lakṣmī; hence you were named Dakṣiṇā. O Beautiful One! You were of good nature before; hence your name was Suśilā. Next you turned due to Rādhā's curse, into Dakṣiṇā. It is to my great good luck that you were dislodged from Goloka and have come here.

कृपां कुरु महाभागे मामेव स्वामिनं कुरु ।
कर्मिणां कर्मणां देवि त्वमेव फलदा सदा ॥ 75 ॥
त्वया विना च सर्वेषां सर्वं कर्म च निष्फलम् ।
त्वया विना तथा कर्म कर्मिणां च न शोभते ॥ 76 ॥

O highly fortunate One! Now have mercy on me and accept me as your husband. O Devī! You give to all the doers of actions, the fruits of their works. Without you, their karmas bear no fruit. So much so, if you be not present in their actions the works never shine forth in brilliant glory.

ब्रह्मविष्णुमहेशाश्च दिक्पालादय एव च ।
कर्मणश्च फल दातुं न शक्ताश्च त्वया विना ॥ 77 ॥
कर्मरूपी स्वयं ब्रह्मा फलरूपी महेश्वरः ।
यज्ञरूपो विष्णुरहं त्वमेषां साररूपिणी ॥ 78 ॥
फलदातृ परं ब्रह्म निर्गुणा प्रकृतिः परा ।
स्वयं कृष्णश्च भगवान्स च शक्तस्त्वया सह ॥ 79 ॥
त्वमेव शक्तिः कांते मे शश्वज्जन्मनि जन्मनि ।
सर्वकर्मणि शक्तोऽहं त्वया सह वरानने ॥ 80 ॥

Without Thee, neither Brahmā, nor Viṣṇu nor Maheśa nor the Regents of the quarters, the ten Dikpālas, can award the fruits of actions. Brahmā is the incarnate of Karma. Maheśvara is the incarnate of the fruits of Karmas; and I Viṣṇu myself is the incarnate of Yajñas. But Thou art the Essence of all. Thou art the Parā Prakṛti, without any attributes, the Para Brahma incarnate, the bestower of the fruits of actions. Bhagavān Śrī Kṛṣṇa cannot award the fruits of actions without Thee.

इत्युक्त्वा च पुरस्तस्थौ यज्ञाधिष्ठातृदेवता ।
तुष्टा बभूव सा देवी भेजे तं कमलाकला ॥ 81 ॥
इदं च दक्षिणास्तोत्रं यज्ञकाले च यः पठेत् ।
फलं च सर्वयज्ञानां प्राप्नोति नात्र संशयः ॥ 82 ॥

O Beloved! In every birth let Thou be my Śakti. O Thou with excellent face! Without Thee, I am unable to finish well any Karma. O Nārada! Thus praising Dakṣinā Devī, Yajña Deva stood before Her. She, born from the shoulder of Lakṣmī, became pleased with His Stotra and accepted Him for Her bridegroom. If anybody recites this Dakṣiṇā stotra during sacrifice, he gets all the results thereof.

राजसूये वाजपेये गोमेधनरमेधके ।
अश्वमेधे लांगले च विष्णुयज्ञे यशस्करे ॥ 83 ॥
धनदे भूमिदे पूर्ते फलदे गजमेधके ।
लोहयज्ञे स्वर्णयज्ञे रत्नयज्ञेऽथ ताम्रके ॥ 84 ॥
शिवयज्ञे रुद्रयज्ञे शक्रयज्ञे च बंधुके ।
वृष्टौ वरुणयागे च कंडके वैरिमर्दने ॥ 85 ॥
शुचियज्ञे धर्मयज्ञेऽध्वरे च पापमोचने ।
ब्रह्माणी कर्मयोगे च योनियागे च भद्रके ॥ 86 ॥

If anybody recites this stotra in the Rājasūya sacrifice, Vājapaya, Gomedha (cow sacrifice) Naramedha (man sacrifice), Aśvamedha (horse sacrifice), Lāṅgala Sacrifice, Viṣṇu Yajña tending to increase one's fame, in the act of giving over wealth or pieces of lands, digging tanks or wells or giving fruits, in Gaja medha (elephant sacrifice), in Loha Yajña (iron sacrifice), Svarṇa Yajña (gold sacrifice), Ratna Yajña (making over jewels in sacrifice), Tāmra Yajña (copper), Śiva Yajña, Rudra Yajña, Śakra Yajña, Bandhuka Yajña, Varuṇa Yajña (for rains), Kaṇḍaka Yajña, for crushing the enemies, Śucī Yajña, Dharma Yajña, Pāpa mocana Yajña, Brahmāṇī Karma Yajña, the auspicious Prakṛti Yāga, sacrifices, his work is achieved then without any hitch or obstacle. There is no doubt in this.

एतेषां च समारंभे इदं स्तोत्रं च यः पठेत् ।
निर्विघ्नेन च तत्कर्म सर्वं भवति निश्चितम् ॥ 87 ॥
इदं स्तोत्रं च कथितं ध्यानं पूजाविधिं शृणु ।
शालग्रामे घंटे वापि दक्षिणां पूजयेत्सुधीः ॥ 88 ॥

The stotra, thus, is mentioned now; hear about the Dhyānam and the method of worship. First of all, one should worship in the Śālagrāma stone, or in an earthen jar (ghaṭa) Dakṣinā Devī. The Dhyānam runs thus:

लक्ष्मीदक्षांससंभूतां दक्षिणां कमलाकलाम् ।
सर्वकर्मसु दक्षां च फलदां सर्वकर्मणाम् ॥ 89 ॥
विष्णोः शक्तिस्वरूपां च पूजितां वंदितां शुभाम् ।
शुद्धिदां शुद्धिरूपां च सुशीलां शुभदां भजे ॥ 90 ॥

"O Dakṣinā! Thou art sprung from the right shoulder of Lakṣmī; Thou art a part of Kamalā; Thou art clever (Dakṣa) in all the actions and Thou bestowest the fruits of all the actions. Thou art the Śakti of Viṣṇu, Thou art revered, worshipped. Thou bestowest all that is auspicious; Thou art purity; Thou bestowest purity, Thou art good natured.

ध्यात्वाऽनेनैव वरदां मूलेन पूजयेत्सुधीः ।
दत्त्वा पाद्यादिकं देव्यै वेदोक्तेनैव नारद ॥ 91 ॥
ॐ श्रीं क्लीं ह्रीं दक्षिणायै स्वाहेति च विचक्षणः ।
पूजयेद्विधिवद्भक्त्या दक्षिणां सर्वपूजिताम् ॥ 92 ॥

So I meditate on Thee" Thus meditating, the intelligent one should worship Dakṣiṇā with the principal mantra. Then with the Vedic Mantras, pādyas, etc. (offerings of various sorts) are to be offered. Now the mantra as stated in the Vedas, runs thus: 'Om Śrīm, Klīm, Hṛīm, Dākṣiṇāyai Svāhā.' With this mantra, all the offerings, such as pādyas, arghyas, Svāhā. With this mantra, all the offerings, such as pādyas, arghyas, etc., are to be given, and one should worship, as per rules, Dakṣiṇā Devī with devotion.

इत्येवं कथितं ब्रह्मन्दक्षिणाख्यानमेव च ।
सुखदं प्रीतिदं चैव फलदं सर्वकर्मणाम् ॥ 93 ॥
इदं च दक्षिणाख्यानं यः शृणोति समाहितः ।
अंगहीनं च तत्कर्म न भवेद्भारते भुवि ॥ 94 ॥

O Nārada! Thus I have stated to you the anecdote of Dakṣiṇā. Happiness, pleasure, and the fruits of all karmas are obtained by this. Being engaged in sacrificial acts, in this Bhāratavarṣa, if one hears attentively this Dhyānam of Dakṣiṇā, his sacrifice becomes defectless.

अपुत्रो लभते पुत्रं निश्चितं च गुणान्वितम् ।
भार्याहीनो लभेद्भार्यां सुशीलां सुंदरीं पराम् ॥ 95 ॥

वरारोहां पुत्रवतीं विनीतां प्रियवादिनीम् ।
पतिव्रतां च शुद्धां च कुलजां च वधूं वराम् ॥ 96 ॥
विद्याहीनो लभेद्विद्यां धनहीनो लभेद्धनम् ।
भूमिहीनो लभेद्भूमिं प्रजाहीनो लभेत्प्रजाम् ॥ 97 ॥
संकटे बंधुविच्छेदे विपत्तौ बंधने तथा ।
मासमेकमिदं श्रुत्वा मुच्यते नात्र संशयः ॥ 98 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे नारदनारायणसंवादे पंचचत्वारिंशोऽध्यायः ॥ 45 ॥

So much so that the man who has got no sons gets undoubtedly good and qualified sons; if he has no wife, he gets a best wife, good nature, beautiful, of slender waist, capable to give many sons, sweet speaking, humble, chaste, pure, and Kulīna; if he be void of learning, he gets learing; if he be poor he gets wealth; if he be without any land, he gets land and if he has no attendants, he gets attendants. If a man hears for one month this stotra iof Dakṣiṇā Devī, he gets over all difficulties and dangers, bereavements from frinds, troubles imprisonments, and all other calamities.

Here ends the Forty-fifth Chapter of the Ninth Book on the anecdote of Dakṣiṇā in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLVI

On Ṣaṣṭhī Devī

नारद उवाच

अनेकानां च देवीनां श्रुतमाख्यानमुत्तमम् ।
अन्यासां चरितं ब्रह्मन्वद् वेदविदां वर ॥ 1 ॥

Nārada said: O Thou, the foremost of the Knowers of the Vedas! I have heard from you the anecdotes of many Devīs. Now I want to hear the lives of other Devīs also. Kindly describe.

श्रीनारायण उवाच

सर्वासां चरितं विप्र देवेषु च पृथक्पृथक् ।
पूर्वोक्तानां च देवीनां तासां श्रोतुमिहेच्छसि ॥ 2 ॥

Nārāyaṇa said: O Best of the Brāhmaṇas! The lives and glorious deeds of all the Devīs are described separately. Now say, which lives you want to hear.

नारद उवाच

षष्ठी मंगलचंडी च मनसा प्रकृतेः कला ।
उत्पत्तिमासां चरितं श्रोतुमिच्छामि तत्त्वतः ॥ 3 ॥

Nārada said: O Lord! Ṣaṣṭhī, Maṅgala Caṇḍī, and Manasā, are the parts of Prakṛti. Now I want to hear the lives of them.

श्रीनारायण उवाच

षष्ठांशा प्रकृतेर्या च सा च षष्ठी प्रकीर्तिता ।
बालकानामधिष्ठात्री विष्णुमाया च बालदा ॥ 4 ॥
मातृकासु च विख्याता देवसेनाभिधा च या ।
प्राणधिकप्रिया साध्वी स्कंदभार्या च सुव्रता ॥ 5 ॥

Nārāyaṇa said: O Child! The sixth part of Prakṛti is named as Ṣaṣṭhī. The Devī Ṣaṣṭhī is the Presiding Deity of infants and children; She is the Māyā of Viṣṇu and She bestows sons to all. She is one of the sixteen Mātṛkās. She is known by the name of Devasenā. She performs Vratas (vows); She is the chaste and dearest wife of Skanda.

आयुःप्रदा च बालानां धात्री रक्षणकारिणी ।
सततं शिशुपार्श्वस्था योगेन सिद्धयोगिनी ॥ 6 ॥

She decides on the longevity of children and is always engaged in their preservation. So much so, that this Siddha Yoginī always keeps the children on her side.

तस्याः पूजाविधिं ब्रह्मन्नितिहासमिदं शृणु ।
यच्छ्रुतं धर्मवक्त्रेण सुखदं पुत्रदं परम् ॥ 7 ॥
राजा प्रियव्रतश्चासीत्स्वायंभुवमनोः सुतः ।
योगीन्द्रो नोद्वहद्भार्यां तपस्यासु रतः सदा ॥ 8 ॥

O Best of Brāhmaṇas! I will now talk about the method of worshipping this Devī and the history about Her bestowing children that I heard from Dharma Deva. Hear. Svāyambhuva Manu had one son Priyavrata. He was a great Yogīndra and remained in practising austerities. So he was not inclined to have any wife.

ब्रह्माज्ञया च यत्नेन कृतदारो बभूव ह ।
सुचिरं कृतदारश्च न लेभे तनयं मुने ॥ 9 ॥

पुत्रेष्टियज्ञं तं चापि कारयामास कश्यपः ।
मालिन्यै तस्य कांतायै मुनिर्यज्ञचरुं ददौ ॥ 10 ॥

At last by the effort and request of Brahmā, he got himself married. But many days passed, and he could not see the face of a son. Then Maharṣi Kaśyapa became his priest in the Putreṣṭi Sacrifice (to get a son); and when the sacrifice was over, he gave the sacrificial offering called caru to his wife Mālinī.

भुक्त्वा च तं चरुं तस्याः सद्यो गर्भो बभूव ह ।
दधार तं च सा देवी देवं द्वादशवत्सरम् ॥ 11 ॥
ततः सुषाव सा ब्रह्मन्कुमारं कनकप्रभम् ।
सर्वावयवसम्पन्नं मृतमुत्तारलोचनम् ॥ 12 ॥

On eating the caru, the queen Mālinī become pregnant. For twelve Deva years she held the womb. After twelve years she delivered a full developed son, of a golden colour; but the son was lifeless and his two eyeballs were upset.

तं दृष्ट्वा रुरुदुः सर्वा नार्यश्च बांधवस्त्रियः ।
मूर्च्छामवाप तन्माता पुत्रशोकेन भूयसा ॥ 13 ॥
श्मशानं च ययौ राजा गृहीत्वा बालकं मुने ।
रुरोद तत्र कांतारे पुत्रं कृत्वा स्ववक्षसि ॥ 14 ॥

At this, the friends wives became very sorry and began to weep. The mother of the child became so very sorrowful that she became senseless. O Muni! The King himself took the son on his breast and went to the burning ground.

नोत्सृजद्बालकं राजा प्राणांस्त्यक्तुं समुद्यतः ।
ज्ञानयोगं विसस्मार पुत्रशोकात्सुदारुणात् ॥ 15 ॥
एतस्मिन्नन्तरे तत्र विमानं च ददर्श सः ।
शुद्धस्फटिकसंकाशं मणिराजविनिर्मितम् ॥ 16 ॥

There with his child on his breast he began to cry aloud. Rather he got himself ready to quit his own life than leave the son from away his breast. At this time he saw in the space overhead an aerial car, white as crystal, made of excellent jewels, coming towards him.

तेजसा ज्वलितं शश्वच्छोभितं क्षौमवाससा ।
नानाचित्रविचित्राढ्यं पुष्पमालाविराजितम् ॥ 17 ॥
ददर्श तत्र देवीं च कमनीयां मनोहराम् ।
श्वेतचंपकवर्णाभां शश्वत्सुस्थिरयौवनाम् ॥ 18 ॥

The car was shining with its own lustre, encircled with woven silken cloth, which added to its beauty. Innumerable garlands of variegated colours gave it a very nice and charming appearance.

ईषद्धास्यप्रसन्नास्यां रत्नभूषणभूषिताम् ।
कृपामयीं योगसिद्धां भक्तानुग्रहकातराम् ॥ 19 ॥
दृष्ट्वा तां पुरतो राजा तुष्टाव परमादरात् ।
चकार पूजनं तस्या विहाय बालकं भुवि ॥ 20 ॥

On that car was seated a Siddha Yoginī, very beautiful, of a lovely appearance of a colour like that of white campakas, always youthful, smiling, adorned with jewel ornametnts, ever gracious to show favour to the devotees. On seeing Her, the King Priyavrata placed the child from his breast on the ground and began to worship Her and chant hymns to Her with great love and devotion.

पप्रच्छ राजा तां तुष्टां ग्रीष्मसूर्यसमप्रभाम् ।
तेजसा ज्वलितां शांतां कांतां स्कंदस्य नारद ॥ 21 ॥

राजोवाच

का त्वं सुशोभने कान्ते कस्य कान्तासि सुव्रते ।
कस्य कन्या वरारोहे धन्या मान्या च योषिताम् ॥ 22 ॥

And he then asked that peaceful lady, the wife of Skanda, Who was shinning like a summer sun: "O Beautiful! Who art Thou? Whose wife art Thou and whose daughter art Thou? From Thy appearance it seems that Thou art fortunate and respected amongst the female sex."

नृपेन्द्रस्य वचः श्रुत्वा जगन्मंगलचण्डिका ।
उवाच देवसेना सा देवानां रणकारिणी ॥ 23 ॥
देवानां दैत्यग्रस्तानां पुरा सेना बभूव सा ।
जयं ददौ सा तेभ्यश्च देवसेना च तेन सा ॥ 24 ॥

O Nārada! In ancient times, when the Daityas dispossessed the Devas of their positions, this Lady was elected as a general and got victory for the Devas; hence She was named Devasenā. Hearing the words of the King Priyavrata, Devasenā, who fought for the Devas and was all good to the whole world, said:

श्रीदेवसेनोवाच

ब्रह्मणो मानसी कन्या देवसेनाहमीश्वरी ।
सृष्ट्वा मां मनसा धाता ददौ स्कंदाय भूमिप ॥ 25 ॥
मातृकासु च विख्याता स्कंदभार्या च सुव्रता ।
विश्वे षष्ठीति विख्याता षष्ठांशा प्रकृतेः परा ॥ 26 ॥

"O King! I am the mind-born daughter of Brahmā. My name is Devasenā. The Creator before created Me out of His mind and made Me over to the hands of Skanda. Amongst the Mātṛkās, I am known as Ṣaṣṭhī, the wife of Skanda. I am the sixth part of Prakṛti; hence I am named Ṣaṣṭhī.

अपुत्राय पुत्रदाऽहं प्रियदात्री प्रियाय च ।
धनदाऽहं दरिद्रेभ्यः कर्मिभ्यश्च स्वकर्मदा ॥ 27 ॥

I give to those who have no sons, wives to those who have no wives, wealth to the poor, and I give works to those who are workers (karmīs.)

सुखं दुःखं भयं शोको हर्षो मंगलमेव च ।
सम्पत्तिश्च विपत्तिश्च सर्वं भवति कर्मणा ॥ 28 ॥
कर्मणा बहुपुत्रश्च वंशहीनः स्वकर्मणा ।
कर्मणा मृतपुत्रश्च कर्मणा चिरजीवनः ॥ 29 ॥

Happiness, pain, fear, sorrow, joy, good, and wealth and adversity all are the fruits of Karmas. As the result of one's Karmas, people get lots of sons and it is due to the result of one's Karma again that people are denuded of all the issues of their family. As the result of Karma, the people get dead sons; and as the result of Karma the people get long lives.

कर्मणा गुणवांश्चैव कर्मणा चांगहीनकः ।
कर्मणा बहुभार्यश्च भार्याहीनश्च कर्मणा ॥ 30 ॥
कर्मणा रूपवान्धर्मी रोगी शश्वत्स्वकर्मणा ।
कर्मणा च भवेद्व्याधि कर्मणाऽऽरोग्यमेव च ॥ 31 ॥

All enjoy the fruits of their Karmas, whether they be well qualified, or deformed or whether they have many wives, or whether they have no wife, whether they be beautiful, religious, diseased, it is all through Karmas. Disease comes out of their Karmas.

तस्मात्कर्मपरं राजन्सर्वेभ्यश्च श्रुतौ श्रुतम् ।
इत्येवमुक्त्वा सा देवी गृहीत्वा बालकं मुने ॥ 32 ॥
महाज्ञानेन सा देवी जीवयामास लालया ।
राजा ददर्श तं बालं सस्मितं कनकप्रभम् ॥ 33 ॥

Again they get cured by their Karmas. So, O King! It is stated in the Vedas that Karma is the most powerful of all." Thus saying, Devasenā took the dead child on her lap; and, by the wisdom, early made the child alive. The King saw, the child, of a golden colour got back his life and began to smile.

देवसेना च पश्यंतं नृपमापृच्छ्य सा तदा ।
गृहीत्वा बालकं देवी गगनं गन्तुमुद्यता ॥ 34 ॥
पुनस्तुष्टाव तां राजा शुष्ककण्ठोष्ठतालुकः ।
नृपस्तोत्रेण सा देवी परितुष्टा बभूव ह ॥ 35 ॥
उवाच तं नृपं ब्रह्मन् वेदोक्तं कर्म निर्मितम् ।

Thus bidding goodbye to the King, Devasenā took the child and became ready to depart, At this the King's palate and throat got dry and he began again to chant hymns to Her. The Devī Ṣaṣṭhi became pleased at the stotra made by the King. The Devī then addressed the King and said:

देव्युवाच

त्रिषु लोकेषु त्वं राजा स्वायंभुवमनोः सुतः ॥ 36 ॥
मम पूजां च सर्वत्र कारयित्वा स्वयं कुरु ।
तदा दास्यामि पुत्रं ते कुलपद्मं मनोहरम् ॥ 37 ॥

"O King! All that is stated in the Vedas, is made up of Karmas. You are the son of Svāyambhuva Manu, and the Lord of the three worlds. You better promulgate My worship in the three worlds and you yourself worship Me. Then I will give you your beautiful son, the lotus of your family.

सुव्रतं नाम विख्यातं गुणवंतं सुपंडितम् ।
जातिस्मरं च योगींद्रं नारायणकलात्मकम् ॥ 38 ॥
शतक्रतुकरं श्रेष्ठं क्षत्रियाणां च वन्दितम् ।
मत्तमातंगलक्षाणां धृतवंतं बलं शुभम् ॥ 39 ॥
धनिनं गुणिनं शुद्धं विदुषां प्रियमेव च ।
योगिनां ज्ञानिनां चैव सिद्धिरूपं तपस्विनाम् ॥ 40 ॥
यशस्विनं च लोकेषु दातारं सर्वसम्पदाम् ।

Your son, born in part of Nārāyaṇa, will be famous by the name of Suvrata. He will be well-qualified, a great literary man, able to remember his conditions in his former lives, the best of Yogīs,

performer of one hundred Yajñas, the best of all, bowed down by the Kṣattriyas, strong as one lakh powerful elephants, wealthy, fortunate, pure, favourite of literary persons, learned and bestower of the fruits of the ascetics, renowned and bestower of wealth and prosperity to the three worlds."

इत्येवमुक्त्वा सा देवी तस्मै तं बालकं ददौ ॥ 41 ॥
राजा चकार स्वीकारं पूजार्थं च प्रियव्रतः ।
जगाम देवी स्वर्गं च दत्त्वा तस्मै शुभं वरम् ॥ 42 ॥

Thus saying Devasenā gave the the child to the king. When the king promised that he would promulgate Her worship, the Devī granted him boons and went up to the Heavens.

आजगाम सहामात्यः स्वगृहं हृष्टमानसः ।
आगत्य कथयामास वृत्तांतं पुत्रहेतुकम् ॥ 43 ॥
श्रुत्वा बभूवुः संतुष्टा वरा नार्यश्च नारद ।
मंगलं कारयामास सर्वत्र पुत्रहेतुकम् ॥ 44 ॥

The king, too, becoming very glad and surrounded by his ministers, returned to his own abode and informed all about the son. The ladies of the house, become highly delighted when they heard everything. On the occasion of the son's getting back his life, the king performed everywhere auspicious ceremonies.

देवीं च पूजयामास ब्राह्मणेभ्यो धनं ददौ ।
राजा च प्रतिमासेषु शुक्लाषष्ठ्यां महोत्सवम् ॥ 45 ॥
षष्ठ्या देव्याश्च यत्नेन कारयामास सर्वतः ।
बालानां सूतिकागारे षष्ठाहे यत्नपूर्वकम् ॥ 46 ॥

The worship of Ṣaṣṭhī Devī commenced. Wealth was bestowed to the Brāhmins, Since, then, on every sixth day of the bright fortnight in every month, great festivals in honour of Ṣaṣṭhī Devī began to be celebrated.

तत्पूजां कारयामास चैकविंशतिवासरे ।
बालानां शुभकार्ये च शुभान्नप्राशने तथा ॥ 47 ॥
सर्वत्र वर्धयामास स्वयमेव चकार ह ।
ध्यानं पूजाविधानं च स्तोत्रं मत्तो निशामय ॥ 48 ॥
यच्छ्रुतं धर्मवक्त्रेण कौथुमोक्तं च सुव्रतः ।

Since then, throughout the kingdom, on every sixth day after the birth of a child in the lying-in chamber, Ṣaṣṭhī Devī began to be worshipped. On the twenty-first day, the auspicious moment, at the ceremoney of giving rice to a child for the first time, when sixth months old, and on all other auspicious ceremonies of the children, Ṣaṣṭhī Devī's worship was made extant and the king himself performed those worships with great care and according to due rules. Now I will tell you about the Dhyānam and method of worship and stotra as I heard from Dharma Deva, and as stated in Kauthuma Śākhā. Hear. He has said:

शालग्रामे घटे वाऽथ वटमूलेऽथवा मुने ॥ 49 ॥
भित्त्यां पुत्तलिकां कृत्वा पूजयेद्वा विचक्षणः ।
षष्ठांशां प्रकृतेः शुद्धां प्रतिष्ठाप्य च सुप्रभाम् ॥ 50 ॥

In a Śālagrāma stone, in a jar, on the root of a Vaṭa tree, or drawing the figure on the floor of the rooms, or making an image of Ṣaṣṭhī Devī, the sixth part of Prakṛti and installing it, one should worship the Devī.

सुपुत्रदां च शुभदां दयारूपां जगत्प्रसूम् ।
श्वेतचंपकवर्णाभां रत्नभूषणभूषिताम् ॥ 51 ॥
पवित्ररूपां परमां देवसेनां परां भजे ।
इति ध्यात्वा स्वशिरसि पुष्प दत्त्वा विचक्षणः ॥ 52 ॥

The Dhyānam is this: O Devasenā! Thou art the bestower of good sons, the giver of good luck; Thou art mercy and kindness and the progenitor of the world; Thy colour is bright like that of the white Campaka flowers. Thou art decked with jewel ornaments. Thou art pure, and the highest and best Devī. Obiesance to Thee I meditate on Thee." Thus meditating, the worshipper should place flower on his own head.

पुनर्ध्यात्वा च मूलेन पूजयेत्सुव्रतां सतीम् ।
पाद्यार्घ्याचमनीयैश्च गंधपुष्पं प्रदीपकैः ॥ 53 ॥
नैवेद्यैर्विविधैश्चापि फलेन शोभनेन च ।
ॐ ह्रीं षष्ठीदेव्यै स्वाहेति विधिपूर्वकम् ॥ 54 ॥

Then again meditating and uttering the principal mantra one is to offer the Pādya (water for washing feet), Arghya, Ācamanīya, scents, flowers, dhūp, lights, offerings of food and best roots and fruits

and one should worship thus the with various things Ṣaṣṭhī Devī 'Om Hrīm Ṣaṣṭhī Devyai Svāhā' is the principal Mantra of Ṣaṣṭhī Devī.

अष्टाक्षरं महामन्त्रं यथाशक्ति जपेन्नरः ।
ततः स्तुत्वा च प्रणमेद्भक्तियुक्तः समाहितः ॥ 55 ॥
स्तोत्रं च समावेदोक्तं वरं पुत्रफलप्रदम् ।
अष्टाक्षरं महामन्त्रं लक्षधा यो जपेत्ततः ॥ 56 ॥

This great Mantra of eight letters a man should repeat as his strength allows. After the Japam, the worshipper should chant hymns with devotion and undivided attention and then bow down. The Stotra (hymn) of Ṣaṣṭhī Devī as per Sāma Veda is very beautiful and son-bestowing.

सुपुत्रं स लभेन्नूनमित्याह कमलोद्भवः ।
स्तोत्रं शृणु मुनिश्रेष्ठ सर्वकामशुभावहम् ॥ 57 ॥

The lotus-born Brahmā has said: If one repeats (make Japam) this eight lettered mantra one lakh of times, one gets certainly a good son. O Best of Munis; Now I am going to say the auspicious stotra of Ṣaṣṭhī Devī as composed by Priyavrata, Hear.

वांछाप्रदं च सर्वेषां गूढं नारद ।
नमो देव्यै महादेव्यै सिद्ध्यै शांत्यै नमो नमः ॥ 58 ॥
शुभायै देवसेनायै षष्ठ्यै देव्यै नमो नमः ।
वरदायै पुत्रदायै धनदायै नमो नमः ॥ 59 ॥

One's desires are fulfilled when one reads this very secret stotra. Thus the King Priyavrata said: "O Devī, Devasenā! I bow down to Thee. O Great Devī! Obeisance to Thee! Thou art the bestower of Siddhis; Thou art peaceful; obeisance to Thee! Thou art the bestower of good; Thou art Devasenā; Thou art Ṣaṣṭhī Devī, I bow down to Thee! Thou grantest boons to persons; Thou bestowest sons and wealth to men.

सुखदायै मोक्षदायै षष्ठ्यै देव्यै नमो नमः ।
सृष्ट्यै षष्ठांशरूपायै सिद्धायै च नमो नमः ॥ 60 ॥
मायायै सिद्धयोगिन्यै षष्ठीदेव्यै नमो नमः ।
सारायै सारदायै च परादेव्यै नमो नमः ॥ 61 ॥

So obeisance to Thee! Thou givest happiness and mokṣa; Thou art Ṣaṣṭhī Devī; I bow down to Thee. Thou thyself art Siddha; so I bow down to Thee. O Ṣaṣṭhī Devī! Thou art the sixth part of this creation; Thou art Siddha Yoginī, so I bow down to Thee. Thou art the essence, Thou art Śāradā; Thou art the Highest Devī.

बालाधिष्ठातृदेव्यै च षष्ठीदेव्यै नमो नमः ।
कल्याणदायै कल्याण्यै फलदायै च कर्मणाम् ॥ 62 ॥
प्रत्यक्षायै स्वभक्तानां षष्ठ्यै देव्यै नमो नमः ।
पूज्यायै स्कंदकांतायै सर्वेषां सर्वकर्मसु ॥ 63 ॥

So I bow down again and again to Thee. Thou art the Presiding Deity Ṣaṣṭhī Devī of the children; I bow down to Thee. Thou grantest good; Thou Thyself art good and Thou bestowest the fruits of all Karmas. O Thou O Ṣaṣṭhī Devī! Thou shewest thy from to thy devotees; I bow down to Thee! Thou art Śuddha Sattva and respected by all the persons in all their actions.

देवरक्षणकारिण्यै षष्ठीदेव्यै नमो नमः ।
शुद्धसत्त्वस्वरूपायै वन्दितायै नृणां सदा ॥ 64 ॥
हिंसाक्रोधवर्जितायै षष्ठीदेव्यै नमो नमः ।
धनं देहि प्रियां देहि पुत्रं देहि सुरेश्वरि ॥ 65 ॥

Thou art the wife of Skanda. All worship Thee. O Ṣaṣṭhī Devī! Thou hadst saved the Devas. So obeisance to Thee O Ṣaṣṭhī Devī! Thou hast no envy no anger; so obeisance to Thee. O Sureśvarī! Give me wealth, give me dear things, give me sons. Give me respect from all persons; give me victory; slay my enemies.

मानं देहि जयं देहि द्विषो जहि महेश्वरि ।
धर्मं देहि यशो देहि षष्ठीदेव्यै नमो नमः ॥ 66 ॥
देही भूमिं प्रजां देहि विद्यां देहि सुपूजिते ।
कल्याणं च जयं देहि षष्ठीदेव्यै नमो नमः ॥ 67 ॥

O Maheśvarī! Give me Dharma; give me name and fame; I bow down again again to Ṣaṣṭhī Devī. O Ṣaṣṭhī Devī! worshipped reverentially by all! Give me lands, give me subjects, give me learning; have welfare for me; I bow down again and again to Ṣaṣṭhī Devī, O Nārada!

इति देवीं च संस्तूय लेभे पुत्रं प्रियव्रतः ।
यशस्विनं च राजेन्द्रः षष्ठीदेव्याः प्रसादतः ॥ 68 ॥
षष्ठीस्तोत्रमिदं ब्रह्मन् यः शृणोति तु वत्सरम् ।
अपुत्रो लभते पुत्रं परं सुचिरजीवितम् ॥ 69 ॥

Thus praising the Devī, Priyavrata got a son, renowned and ruling over a great kingdom through the favour of Ṣaṣṭhī Devī. If any man that has no son, hears this sotra of Ṣaṣṭhī Devī for one year with undivided attention, he gets easily an excellent son, having a long life.

वर्षमेकं च यो भक्त्या संपूज्येदं शृणोति च ।
सर्वपापाद्विनिर्मुक्तो महावन्ध्या प्रसूयते ॥ 70 ॥
वीरं पुत्रं च गुणिनं विद्यावंतं यशस्विनम् ।
सुचिरायुष्यवंतं च सूते देवीप्रसादतः ॥ 71 ॥

If one worships for one year with devotion this Devasenā and hears this stotra, even he most barren woman becomes freed from all her sins and gets a son. Through the grace of Ṣaṣṭhī Devī, that son becomes hero, well qualified, literate, renowned and long-lived.

काकवंध्या च या नारी मृतवत्सा च या भवेत् ।
वर्षं श्रुत्वा लभेत्पुत्रं षष्ठीदेवीप्रसादतः ॥ 72 ॥
रोगयुक्ते च बाले च पिता माता शृणोति चेत् ।
मासेन मुच्यते बालः षष्ठीदेवीप्रसादतः ॥ 73 ॥
इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे षष्ठ्युपाख्याने षट्चत्वारिंशोऽध्यायः ॥ 46 ॥

If any woman who bears only a single child or delivers dead children hears with devotion for one year this stotra, she gets easily, through the Devī's grace, a good son. If the father and mother both hear with devotion, this story during the period of their child's illness, then the child becomes cured by the Grace of the Devī.

Here ends the Forty-sixth Chapter of the Ninth Book on the anecdote of Ṣaṣṭhī Devī in the Mahā Purāṇam Śrīmaddevībhāgvatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLVII

On Manasā

श्रीनारायण उवाच

कथितं षष्ठ्युपाख्यानं ब्रह्मपुत्रं यथागमम् ।
देवी मंगलचंडी च तदाख्यानं निशामय ॥ 1 ॥
तस्याः पूजादिकं सर्वं धर्मवक्त्रेण यच्छ्रुतम् ।
श्रुतिसंमतमेवेष्टं सर्वेषां विदुषामपि ॥ 2 ॥
दक्षा या वर्तते चंडी कल्याणेषु च मंगला ।

Nārāyaṇa said: O Nārada! I have now narrated the anecdote of Ṣaṣṭhī as stated in the Vedas. Now hear the anecdote of Maṅgala Caṇḍī, approved of by the Vedas and respected by the literary persons. The Caṇḍī, that is very skilled in all auspicious works and who is the most auspicious of all good things, is Maṅgala Caṇḍīkā.

मंगलेषु च या दक्षा सा च मंगलचंडिका ॥ 3 ॥
पूज्या या वर्तते चंडी मंगलोऽपि महीसुतः ।

Or the Caṇḍī who is an object of worship of Maṅgala (Mars), the son of earth and the bestower of desires is Maṅgala Caṇḍīkā.

मंगलाभीष्टदेवी या सा वै मंगलचंडिका ॥ 4 ॥
मंगलो मनुवंश्यश्च सप्तद्वीपधरापतिः ।
तस्य पूज्याऽभीष्टदेवी तेन मंगलचंडिका ॥ 5 ॥

Or the Caṇḍī who is an object of worship of Maṅgala of the family of Manu who was the ruler of the whole world composed of seven islands and the bestower of all desires is Maṅgala Caṇḍī.

मूर्तिभेदेन सा दुर्गा मूलप्रकृतिरीश्वरी ।
कृपारूपाऽतिप्रत्यक्षा योषितामिष्टदेवता ॥ 6 ॥
प्रथमे पूजिता सा च शंकरेण परात्परा ।
त्रिपुरस्य वधे घोरे विष्णुना प्रेरितेन च ॥ 7 ॥

Or it may be that the Mūla Prakṛti, the Governess, the Ever Gracious Durgā assumed the form of Maṅgala Caṇḍī and has become the Iṣṭa Devatā of women. When there was the fight with Tripurāsura, this Maṅgala Caṇḍī, higher than the highest was first worshipped by Mahādeva, stimulated by Viṣṇu, on a critical moment.

ब्रह्मन्ब्रह्मोपदेशेन दुर्गतेन च संकटे ।
आकाशात्पतिते याने दैत्येन पातिते रुषा ॥ 8 ॥
ब्रह्मविष्णुपदिष्टश्च दुर्गां तुष्टाव शंकरः ।
सा च मंगलचंडी या बभूव रूपभेदतः ॥ 9 ॥

O Brāhmin! While the fighting was going on, a Daitya threw out of anger one car on Mahādeva

and as that car was about to fall on Him, Brahmā and Viṣṇu gave a good advice when Mahādeva began to praise Durgā Devī at once.

उवाच पुरतः शंभोर्भयं नास्तीति ते प्रभो ।
भगवान्वृषरूपश्च सर्वेशस्ते भविष्यति ॥ 10 ॥
शुद्धशक्तिस्वरूपाऽहं भविष्यामि न संशयः ।
मायात्मना च हरिणा सहायेन वृषध्वज ॥ 11 ॥
जहि दैत्यं स्वशत्रुं च सुराणां पदघातकम् ।

Durgā Devī that time assuming the form of Maṅgala Caṇḍī appeared and said "no fear no fear, Bhagavān Viṣṇu will be Thy Carrier buffalo. I will be also Thy Śakti in the action and Hari, full of Māyā, will also help Thee. Thou better slayest the enemy that dispossessed the Devas."

इत्युक्त्वांतर्हिता देवी शंभोः शक्तिर्बभूव सा ॥ 12 ॥
विष्णुदत्तेन शस्त्रेण जघान तमुमापतिः ।

O Child! Thus saying, the Devī Maṅgala Caṇḍī disappeared and She became the Śakti of Mahādeva. Then with the help of the weapon given by Viṣṇu, the Lord of Umā killed the Asura.

मुनींद्र पतिते दैत्ये सर्वे देवा महर्षयः ॥ 13 ॥
तुष्टुवुः शंकरं देवं भक्तिनम्रात्मकंधराः ।
सद्यः शिरसि शंभोश्च पुष्पवृष्टिर्बभूव ह ॥ 14 ॥
ब्रह्मा विष्णुश्च संतुष्टो ददौ तस्मै शुभाशिषम् ।
ब्रह्मविष्णूपदिष्टश्च सुस्नातः शंकरस्तथा ॥ 15 ॥

When the Daitya fell, the Devas and Ṛṣis began to chant hymns to Mahādeva with devotion and with their heads bent low. From the sky, a shower of flowers fell instantaneously on Mahādeva's head. Brahmā and Viṣṇu became glad and gave their best wishes to Him. Then ordered by Brahmā and Viṣṇu, Śaṅkara bathed joyously.

पूजयामास तां भक्त्या देवीं मंगलचंडिकाम् ।
पाद्यार्घ्याचमनीयैश्च वस्त्रैश्च विविधैरपि ॥ 16 ॥
पुष्पचन्दननैवेद्यैर्भक्त्या नानाविधैर्मुने ।
छागैर्मेषैश्च महिषैर्गवयैः पक्षिभिस्तथा ॥ 17 ॥
वस्त्रालंकारमाल्यैश्च पायसैः पिष्टकैरपि ।
मधुभिश्च सुधाभिश्च फलैर्नानाविधैरपि ॥ 18 ॥

Then He began to worship with devotion the Devī Maṅgala Caṇḍī with pādya, Arghya, Ācamanīya and various clothings. Flowers, sandal paste, various goats, sheep, buffaloes, bisons birds, garments ornaments, garlands, Pāyasa (a proparation of rice, ghee, mild and sugar), Piṣṭaka, honey, wine, and various fruits were offered in the worship.

संगीतैर्नर्तकैर्वाद्यैरुत्सवैर्नामकीर्तनैः ।
ध्यात्वा माध्यंदिनोक्तेन ध्यानेन भक्तिपूर्वकम् ॥ 19 ॥
ददौ द्रव्याणि मूलेन मंत्रेणैव च नारद ।
ॐ ह्रीं क्लीं सर्वपूज्ये देवि मंगलचण्डिके ॥ 20 ॥

Dancing, music, with instruments and the chanting of Her name and other festivals commenced. Reciting the Dhyāna as in Mādhyandina, Mahādeva offered everything, pronouncing the principal Radical Mantra. 'Om Hrīm Śrīm Klīm Sarvapūjye Devī Maṅgala Caṇḍike Hum Phaṭ Svāhā' is the twenty-one lettered Mantra of Maṅgala Caṇḍī. During worship, the Kalpa Vṛkṣa, the tree yielding all desires, must be worshipped.

हुं हुं फट् स्वाहाप्येकविंशाक्षरो मनुः ।
पूज्यः कल्पतरुश्चैव भक्तानां सर्वकामदः ॥ 21 ॥
दशलक्षजपेनैव मंत्रसिद्धिर्भवेद्ध्रुवम् ।
ध्यानं च श्रूयतां ब्रह्मन्वेदोक्तं सर्वसंमतम् ॥ 22 ॥

O Nārada! By repeating the Mantra ten lakhs of times, the Mantra Siddhi (success in realising the Deity inherent in the Mantra) comes. Now I am saying about the Dhyānam of Maṅgala Caṇḍī as stated in the Vedas and as approved by all. Listen.

देवीं षोडशवर्षीयां शश्वत्सुस्थिरयौवनम् ।
बिम्बोष्ठीं सुदतीं शुद्धां शरत्पद्मनिभाननाम् ॥ 23 ॥
श्वेतचम्पकवर्णाभां सुनीलोत्पललोचनाम् ।
जगद्धात्रीं च दात्रीं च सर्वेभ्यः सर्वसंपदाम् ॥ 24 ॥

"O Devī Maṅgala Caṇḍike! Thou art sixteen years old; Thou art ever youthful; Thy lips are like Bimba fruits, Thou art of good teeth and pure. Thy face looks like autumnal lotus; Thy colour is like white campakas; Thy eyes resemble blue lilies; Thou art the Preserver of the world and thou bestowest all sorts of prosperity.

संसारसागरे घोरे ज्योतीरूपां सदा भजे ।
देव्याश्च ध्यानमित्येवं स्तवनं श्रूयतां मुने ॥ 25 ॥

Thou art the Light in this dark ocean of the world. So I meditate on Thee." This is the Dhyānam. Now hear the stotra, which Mahādeva recited before Her.

महादेव उवाच

रक्ष रक्ष जगन्मातर्देवि मंगलचण्डिके ।
हारिके विपदां राशेर्हर्षमंगलकारिके ॥ 26 ॥
हर्षमंगलदक्षे च हर्षमंगलदायिके ।
शुभे मंगलदक्षे च शुभे मंगलचण्डिके ॥ 27 ॥

Mahādeva said: "Protect me, Protect me. O Mother! O Devī Maṅgala Caṇḍike! Thou, the Destroyer of difficulties! Thou givest joy and good. Thou art clever in giving delight and fortune. Thou the bestower of all bliss and prosperity! Thou, the auspicious, Thou art Maṅgala Caṇḍikā.

मंगले मंगलार्हे च सर्वमङ्गलमङ्गले ।
सतां मङ्गलदे सर्वेषां मंगलालये ॥ 28 ॥
पूज्ये मंगलवारे च मंगलाभीष्टदेवते ।
पूजये मंगलभूपस्य मनुवंशस्य संततम् ॥ 29 ॥

Thou art Maṅgalā, worthy of all good, Thou art the auspicious of all auspicious; Thou bestowest good to the good persons. Thou art worthy to be worshipped on Tuesday (the Maṅgala day); Thou art the Deity, desired by all. The King Maṅgala, born of Manu family always worships Thee.

मंगलाधिष्ठातृदेवि मंगलानां च मंगले ।
संसारमंगलाधारे मोक्षमंगलदायिनि ॥ 30 ॥
सारे च मङ्गलाधारे पारे च सर्वकर्मणाम् ।
प्रतिमङ्गलवारे च पूज्ये शुभसुखप्रदे ॥ 31 ॥
स्तोत्रेणानेन शंभुश्च स्तुत्वा मङ्गलचंडिकाम् ।
प्रतिमङ्गलवारे च पूजां दत्त्वा गतः शिवः ॥ 32 ॥

Thou, the presiding Devī of Maṅgala; Thou art the repository of all the good that are in this world. Thou, the Bestower of the auspicious Mokṣa. Thou, the best of all; Thou, the respository of all good; Thou makest one cross all the Karmas; the people worship Thee on every Tuesday; Thou bestowest abundance of Bliss to all."

प्रथमे पूजिता देवी शिवेन सर्वमङ्गला ।
द्वितीये पूजिता सा च मङ्गलेन ग्रहेण च ॥ 33 ॥
तृतीये पूजिता भद्रा मङ्गलेन नृपेण च ।
चतुर्थे मङ्गले वारे सुन्दरीभिः प्रपूजिता ॥ 34 ॥

Thus praising Maṅgala Caṇḍikā with this stotra, and worshipping on every Tuesday, Śambhu departed. The Devī Sarva Maṅgalā was first worshipped by Mahādeva.

पंचमे मङ्गलाकांक्षिनरैर्मंगलचंडिका ।
पूजिता प्रतिविश्वेषु विश्वेशपूजिता सदा ॥ 35 ॥
ततः सर्वत्र संपूज्या बभूव परमेश्वरी ।
देवैश्च मूर्तिभिश्चैव मानवैर्मनुभिर्मुने ॥ 36 ॥

Next she was worshipped by the planet Mars; then by the King Maṅgala; then on every Tuesday by the ladies of every household. Fifthly she was worshipped by all men, desirous of their welfare. So in every universe Maṅgala Caṇḍikā, first worshipped by Mahādeva, came to be worshipped by all. Next she came to be worshipped everywhere, by the Devas, Munis, Mānavas, Manus.

देव्याश्च मङ्गलस्तोत्रं यः शृणोति समाहितः ।
तन्मङ्गलं भवेत्तस्य न भवेत्तदमङ्गलम् ।
वर्धते पुत्रपौत्रैश्च मङ्गलं च दिने दिने ॥ 37 ॥

O Muni! He who hears with undivided attention this stotra of the Devī Maṅgala Caṇḍikā, finds no evils anywhere. Rather all good comes to him. Day after day he gets ons and grandsons and so his prosperity gets increased, yea, verily increased!

श्रीनारायण उवाच

उक्तं द्वयोरुपाख्यानं ब्रह्मपुत्र यथागमम् ।
श्रूयतां मनसाख्यानं यच्छ्रुतं धर्मवक्त्रतः ॥ 38 ॥

Nārāyaṇa said: O Nārada! Thus I narrated to you the stories of Ṣaṣṭhi and Maṅgala Caṇḍikā, according to the Vedas. Now hear the story of Manasā that I heard from the mouth of Dharama Deva.

सा च कन्या भगवती कश्यपस्य च मानसी ।
तेनैव मनसा देवी मनसा या च दीव्यति ॥ 39 ॥
मनसा ध्यायते या च परमात्मानमीश्वरम् ।
तेन सा मनसादेवी तेन योगेन दीव्यति ॥ 40 ॥

Manasā is the mind-born daughter of Maharṣi Kaśyapa; hence she is named Manasā; or it may be She who plays with the mind is Manasā. Or it may be She who meditates on God with her mind and gets rapture in Her meditation of God is named Manasā.

आत्मारामा च सा देवी वैष्णवी सिद्धयोगिनी ।
त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः ॥ 41 ॥
जरत्कारुशरीरं च दृष्ट्वा यत्क्षीणमीश्वरः ।
गोपीपतिर्नाम चक्रे जरत्कारुरिति प्रभुः ॥ 42 ॥

She finds pleasure in Her Own Self, the great devotee of Viṣṇu, a Siddha Yoginī. For three Yugas She worshipped Śrī Kṛṣṇa and then She became a Siddha Yoginī. Śrī Kṛṣṇa, the Lord of the Gopīs, seeing the body of Manasā lean and thin due to austerities, or seeing her worn out like the Muni Jarat Kāru called her by the name of Jarat Kāru.

वांछितं च ददौ तस्यै कृपया च कृपानिधिः ।
पूजां च कारयामास चकार च स्वयं प्रभुः ॥ 43 ॥
स्वर्गे च नागलोके च पृथिव्यां ब्रह्मलोकतः ।
भृशं जगत्सु गौरी सा सुन्दरी च मनोहरा ॥ 44 ॥

Hence Her name has come also to be Jarat Kāru. Kṛṣṇa, the Ocean of Mercy, gave her out of kindness, Her desired boon; She worshipped Him and Śrī Kṛṣṇa also worshipped Her. Devī Manasā is known in the Heavens, in the abode of the Nāgas (serpents), in earth, in Brahmaloka, in all the worlds as of very fair colour, beautiful and charming.

जगद्गौरीति विख्याता तेन सा पूजिता सती ।
शिवशिष्या च सा देवी तेन शैवी प्रकीर्तिता ॥ 45 ॥
विष्णुभक्तातीव शश्वद्वैष्णवी तेन कीर्तिता ।

She is named Jagad Gaurī as she is of a very fair colour in the world. Her other name is Śaivī and she is the disciple of Śiva. She is named Vaiṣṇavī as she is greatly devoted to Viṣṇu.

नागानां प्राणरक्षित्री यज्ञे पारीक्षितस्य च ॥ 46 ॥
नागेश्वरीति विख्याता सा नागभगिनीति च ।
विषं संहर्तुमीशा या तेन विषहरी स्मृता ॥ 47 ॥
सिद्धियोगं हरात्प्राप तेन सा सिद्धयोगिनी ।
महाज्ञानं च योगं च मृतसंजीवनीं पराम् ॥ 48 ॥

. She saved the Nāgas in the Snake Sacrifice performed by Parīkṣit, she is named Nageśvarī and Nāga Bhaginī and She is capable to destory the effects of poison. She is called Viṣahari. She got the Siddha yoga from Mahādeva; hence She is named Siddha Yoginī; She got from Him the great knowledege, so she is called Mahā Jñānayutā, and as she got Mṛtasañjīvanī (making alive the dead) she is known by the name of Mṛtasañjīvanī.

महाज्ञानुयुतां तां च प्रवदंति मनीषिणः ।
आस्तीकस्य मुनींद्रस्य माता साऽपि तपस्विनी ॥ 49 ॥
आस्तीकमाता विज्ञाता जगत्यां सुप्रतिष्ठिता ।
प्रिया मुनेर्जरत्कारोर्मुनींद्रस्य महात्मनः ॥ 50 ॥
योगिनी विश्वपूज्यस्य जरत्कारुप्रिया ततः ।
जरत्कारुर्जगद्गौरी मनसा सिद्धयोगिनी ॥ 51 ॥
वैष्णवी नागभगिनी शैवी नागेश्वरी तथा ।
जरत्कारुप्रियास्तीकमाता विषहरेति च ॥ 52 ॥
महाज्ञानयुता चैव सा देवी विश्वपूजिता ।

As the great ascetic is the mother of the great Muni Āstīka, she is known in the world as Āstīka mātā. As She is hte dear wife of the great high-souled Yogī Muni Jarat Kāru, worshipped by all, she is called as Jarat Kārupriya. Jaratkāru, Jagadgaurī, Manasā, Siddha Yoginī, Vaiṣṇavī, Nāga Bhaginī, Śaivi, Nāgeśvarī, Jaratkārupriyā, Āstikamātā, Viṣaharī, and Mahā Jñānayutā these are the twelve names of Manasā, worshipped everywhere in the Universe.

द्वादशैतानि नामानि पूजाकाले तु यः पठेत् ॥ 53 ॥
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च ।
नागभीते च शयने नागग्रस्ते च मंदिरे ॥ 54 ॥
नागशोभे महादुर्गे नागवेष्टितविग्रहे ।
इदं स्तोत्रं पठित्वा तु मुच्यते नात्र संशयः ॥ 55 ॥
नित्यं पठेद्यस्तं दृष्ट्वा नागवर्गः पलायते ।

He who recites these twelve names while worshipping Manasā Devī, he or any of his family has no fear of snakes. If there be any fear of snakes in one's bed, if the house be infested with snakes, or if one goes to a place difficult for fear of snakes or if one's body be encircled with snakes, all the

fears are dispelled, if one reads this stotra of Manasā. There is no doubt in this. The snakes run away out of fear from the sight of him who daily recites Manasā stotra.

दशलक्षजपेनैव स्तोत्रसिद्धिर्भवेन्नृणाम् ॥ 56 ॥
स्तोत्रसिद्धिर्भवेद्यस्य स विषं भोक्तुमीश्वरः ।
नागैश्च भूषणं कृत्वा स भवेन्नागवाहनः ॥ 57 ॥
नागासनो नागतल्पो महासिद्धो भवेन्नरः ।
अंते च विष्णुना सार्धं क्रीडत्येव दिवानिशम् ॥ 58 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कंधे नारदनारायणसंवादं सप्तचत्वारिंशोऽध्यायः ॥ 47 ॥

Ten lakhs of times repeating the Manasā mantra give one man success in the stotra. He can easily drink poison who attains success in this stotra. The snakes become his ornaments; they carry him even on their backs. He who is a great Siddha can sit on a seat of snakes and can sleep on a bed of snakes. In the end he sports day and night with Viṣṇu.

Here ends the Forty-seventh Chapter of the Ninth Book on Manasā's story in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vāysa.

CHAPTER XLVIII

On Manasā

श्रीनारायण उवाच

मत्तः पूजाविधानं च श्रूयतां मुनिपुंगव ।
ध्यानं च सामवेदोक्तं प्रोक्तं देवीविधानकम् ॥ 1 ॥
श्वेतचंपकवर्णाभां रत्नभूषणभूषिताम् ।
वह्निशुद्धांशुकाधानां नागयज्ञोपवीतिनीम् ॥ 2 ॥
महाज्ञानयुतां तां च प्रवरज्ञानिनां वराम् ।
सिद्धाधिष्ठातृदेवीं च सिद्धां सिद्धिप्रदां भजे ॥ 3 ॥

Nārāyaṇa said: O Nārada! I will now speak of the Dhyānam and the method of worship of Śrī Devī Manasā, as stated in the Sāma Veda. Hear. 'I meditate on the Devī Manasā, Whose colour is fair like that of the white campaka flower, whose body is decked all over with jewel ornaments, whose clothing is purified by fire, whose sacred thread is the Nāgas (serpent), who is full of wisdom, who is the foremost of great Jñānins, who is the Presiding deity of the Siddhas, Who Herself is a Siddha and who bestows Siddis to all.'

इति ध्यात्वा च तां देवी मूलेनैव प्रपूजयेत् ।
नैवेद्यैर्विविधैर्धूपैः पुष्पगंधानुलेपनैः ॥ 4 ॥
मूलमंत्रैश्च वेदोक्तैर्भक्तानां वांछितप्रदः ।
मुने कल्पतरुर्नाम सुसिद्धो द्वादशाक्षरः ॥ 5 ॥

O Muni! Thus meditating on Her, one should present Her flowers, scents, ornaments, offerings of food and various other articles, pronouncing the principal Seed Mantra. O Nārada! The twelve lettered Siddha Mantra, to be mentioned below, yields to the Bhaktas their desires like the Kalpa Tree.

ॐ ह्रीं श्रीं क्लीं ऐं मनसा देव्यै स्वाहेति कीर्तितः ।
पञ्चलक्षजपेनैव मन्त्रसिद्धिर्भवेन्नृणाम् ॥ 6 ॥
मन्त्रसिद्धिर्भवेद्यस्य स सिद्धो जगतीतले ।
सुधासमं विषं तस्य धन्वंतरिसमो भवेत् ॥ 7 ॥

Now the Radical mantra as stated in the Vedas is 'Om Hrīm Śrīm Klīm Aim Manasā Devyai Svāhā'. Repetition of this, five lakhs of times, yields success to one who repeats. He who attains success in this mantra gets unbounded name and fame in this world. Poison becomes nectar to him and fame in this world. Poison becomes nectar to him and he himself becomes famous like Dhanvantarī.

ब्रह्मन्स्नात्वा तु संक्रांत्यां गूढशालासु यत्नतः ।
आवाह्य देवीमीशानां पूजयेद्योऽतिभक्तितः ॥ 8 ॥
पञ्चम्यां मनसां ध्यायन् देव्यै दद्याच्च यो बलिम् ।
धनवान्पुत्रवांश्चैव कीर्तिमान्स भवेद्ध्रुवम् ॥ 9 ॥

O Nārada! If anybody bathes on any Saṅkrānti day (when the sun enters from one sign to another) and going to a private room (hidden room), invokes the Devī Manasā Īśānā and worships Her with devotion, or makes sacrifices of animals before the Devī on the fifth day of the fortnight, he becomes certainly wealthy, endowed with sons and name and fame.

पूजाविधानं कथितं तदाख्यानं निशामय ।
कथयामि महाभाग यच्छ्रुतं धर्मवक्त्रतः ॥ 10 ॥
पुरा नागभयाक्रांता बभूवुर्मानवा भुवि ।
गतास्ते शरणं सर्वे कश्यपं मुनिपुंगवम् ॥ 11 ॥

Thus I have described to you the method of worship of Manasā Devī. Now hear the anecdote of the Devī as I heard from Dharma. In olden days, men became greatly of the Devī as I heard from Dharma. In olden days, men become greatly terrified on earth from snakes and took refuge of Kaśyapa, the supreme amongst the Munis. The Maharṣi Kaśyapa became very afraid.

मंत्रांश्च ससृजे भीतः कश्यपो ब्रह्मणान्वितः ।
वेदबीजानुसारेण चोपदेशेन ब्रह्मणः ॥ 12 ॥
मन्त्राधिष्ठातृदेवीं तां मनसा ससृजे तदा ।
तपसा मनसा तेन बभूव मनसा च सा ॥ 13 ॥

He then with Brahmā, and by His command composed a mantra following the principal motto of the Vedas. While composing this mantra, he intensely thought of the Devī, the Presiding Deity of that Mantra, through the power of his Tapasyā and through the mental power, the Devī Manasā appeared and was named so, as She was produced from the sheer influence of mind.

कुमारी सा च संभूता जगाम शंकरालयम् ।
भक्त्या संपूज्य कैलासे तुष्टाव चंद्रशेखरम् ॥ 14 ॥
दिव्यवर्षसहस्रं तं सिषेवे च मुनेः सुता ।
आशुतोषो महेशश्च तां च तुष्टो बभूव ह ॥ 15 ॥

On being born, the girl went to the abode of Śaṅkara in Kailāśa and began to worship Him and chant hymns to Him with devotion. For one thousand Divine years, the daughter of Kaśyapa served Mahādeva when He became pleased.

महाज्ञानं ददौ तस्यै पाठयामास साम च ।
कृष्णमंत्रं कल्पतरुं ददावष्टाक्षरं मुने ॥ 16 ॥

He gave her the Great Knowledge, made Her recite the Sāma Veda and bestowed to her the eight-lettered Kṛṣṇa mantra which is like the Kalpa Tree.

लक्ष्मीमायाकामबीजं ङेन्तं कृष्णपदं ततः ।
त्रैलोक्यमङ्गलं नाम कवचं पूजनक्रमम् ॥ 17 ॥
पुरश्चर्याक्रमं चापि वेदोक्तं सर्वसंमतम् ।
प्राप्य मृत्युंजयान्मंत्रं सा सती च मुनेः सुता ॥ 18 ॥
जगाम तपसे साध्वी पुष्करं शंकराज्ञया ।
त्रियुगं च तपस्तप्त्वा कृष्णस्य परमात्मनः ॥ 19 ॥
सिद्धा बभूव सा देवी ददर्श पुरतः प्रभुम् ।

'Śrīm, Hrīm Klīm Kṛṣṇāya Namaḥ, was the eight-lettered Mantra. She got from Him the Kavaca (amulet) auspicious to the three worlds, the method of worship and all the rules of Puraṣcaraṇa (repetition of the name of a diety attended with burnt offerings, oblations, etc.) and went by His command to perform in Puṣkara very hard austerities. There she worshipped Kṛṣṇa for the three Yugas. Śrī Kṛṣṇa then appeared before Her.

दृष्ट्वा कृशांगीं बालां कृपया च कृपानिधिः ॥ 20 ॥
पूजां च कारयामास चकार च स्वयं हरिः ।
वरं च प्रददौ तस्यै पूजिता त्वं भवे भव ॥ 21 ॥
वरं दत्त्वा च कल्याण्यै ततश्चांतर्दधे हरिः ।

On seeing Kṛṣṇa, immediately the girl, worn out by austerities, worshipped Him, and she was also worshipped by Śrī Kṛṣṇa. Kṛṣṇa granted her the boon 'Let you be worshipped throughout the world' and departed.

प्रथमे पूजिता सा च कृष्णेन परमात्मना ॥ 22 ॥
द्वितीये शङ्करेणैव कश्यपेन सुरेण च ।
मुनिना मनुना चैव नागेन मानवादिभिः ॥ 23 ॥
बभूव पूजिता सा च त्रिषु लोकेषु सुव्रता ।
जरत्कारुमुनींद्राय कश्यपस्तां ददौ पुरा ॥ 24 ॥

O Nārada! She was thus first worshipped by the Supreme Spirit. the Deva Kṛṣṇa; secondly by Śaṅkara; thirdly by the Maharṣi Kaśyapa and the Devas.

अयाचितो मुनिश्रेष्ठो जग्राह ब्राह्मणाज्ञया ।
कृत्वोद्वाहोमहायोगी विश्रांतस्तपसा चिरम् ॥ 25 ॥
सुष्वाप देव्या जघने वटमूले च पुष्करे ।
निद्रां जगाम स मुनिः स्मृत्वा निद्रेशमीश्वरम् ॥ 26 ॥

Then she was woshipped by the Munis, Manus, Nāgas, and men; and She become widely renowned in the three worlds. Kaśyapa gave Her over to the hands of Jaratāru Muni. At the request of the

Brāhmin Kaśyapa, the Muni Jarat Kāru married Her. After the marriage, one day, being tired with his long work of Tapasyā, Jarat Kāru laid his head on the hip and loins of his married wife and fell fast asleep.

जगामास्तं दिनकरः सायंकाल उपस्थिते ।
संचिंत्य मनसा साध्वी मनसा सा पतिव्रता ॥ 27 ॥
धर्मलोपभयेनैव चकारालोचनं सती ।
अकृत्वा पश्चिमां संध्यां नित्यां चैव द्विजन्मनाम् ॥ 28 ॥
ब्रह्महत्यादिकं पापं लभिष्यति पतिर्मम ।
नोपतिष्ठति यः पूर्वां नोपास्ते यस्तु पश्चिमाम् ॥ 29 ॥
स सर्वत्राशुचिर्नित्यं ब्रह्महत्यादिकं लभेत् ।
वेदोक्तमिति संचिंत्य बोधयामास सुंदरी ॥ 30 ॥
स च बुद्धो मुनिश्रेष्ठस्तां चुकोप भृशं मुने ।

Gradually the evening came in. The sun set. Then Manasā thought 'If my husband fails to perform the Sandhyā, the daily duty of the Brāhmaṇas, he would be involved in the sin of Brahmahatyā. It is definitely stated in the Śāstras, that if any Brāhmaṇa does not perform his Sandhyā in the morning and in the evening, he becomes wholly impure and the sins Brahmahattyā and other crimes come down on his head.' Arguning thus, these thoughts in her mind, as commanded by the Vedas, at last she awakened her husband, who then got up from his sleep.

मुनिरुवाच

कथं मे सुखिनः साध्वि निद्राभंगः कृतस्त्वया ॥ 31 ॥
व्यर्थं व्रतादिकं तस्या या भर्तुश्चापकारिणी ।
तपश्चानशनं चैव व्रतं दानादिकं च यत् ॥ 32 ॥
भर्तुरप्रियकारिण्याः सर्वं भवति निष्फलम् ।
यया प्रियः पूजितश्च श्रीकृष्णः पूजितस्तया ॥ 33 ॥
पतिव्रताव्रतार्थं च पतिरूपो हरिः स्वयम् ।
सर्वदानं सर्वयज्ञः सर्वतीर्थनिषेवणम् ॥ 34 ॥

The Muni Jarat Kāru said: O Chaste One! I was sleeping happily. Why have you thus interrupted my sleep? All his vows turn out useless who injures her husband. Her tapas, fastings, gifts, and other meritorious works all come to vain who do things unpleasant to her husband. If she worships her husband, she is said to have worshipped Śrī Kṛṣṇa.

सर्वव्रतं तपः सर्वमुपवासादिकं च यत् ।
सर्वधर्मश्च सत्यं च सर्वदेवप्रपूजनम् ॥ 35 ॥
तत्सर्वं स्वामिसेवायाः कलां नार्हति षोडशीम् ।

For the sake of fulfilling the vows of the chaste women, Hari himself becomes their husbands. All sorts of charities, gifts, all sacrifices, fastings, practising all the virtues, keeping to truth, worshipping all the Devas, nothing can turn out equal to even one-sixteenth part of serving one's husband.

पुण्ये च भारते वर्षे पतिसेवां करोति या ॥ 36 ॥
वैकुंठे स्वामिना सार्धं सा याति ब्रह्मणः पदम् ।
विप्रियं कुरुते भर्तुर्विप्रियं वदति प्रियम् ॥ 37 ॥
असत्कुले प्रसूता हि तत्फलं श्रूयतां सति ।
कुम्भीपाकं व्रजेत्सा च यावच्चंद्रदिवाकरौ ॥ 38 ॥
ततो भवति चांडाली पतिपुत्रविवर्जिता ।

She ultimately goes with her husband to the region of Vaikuṇṭha, who serves her husband in this holy land Bhārata. She comes certainly of a bad family who does unpleasant acts to her husband or who uses unpleasant words to her husband. She goes to the Kumbhīpāka hell as long as the Sun and Moon last and then she becomes born as a Cāṇḍālī, without husband and son."

इत्युक्त्वा च मुनिश्रेष्ठो बभूव स्फुरिताधरः ॥ 39 ॥
चकंपे तेन सा साध्वी भयेनोवाच तं पतिम् ।

Speaking thus, Jarat Kāru, the best of the Munis, became angry and his lips began to tremble. Seeing this, the best Manasā, shivering with fear, addressed her husband:

साध्व्युवाच

संध्यालोपभयेनैव निद्राभंगः कृतस्तव ॥ 40 ॥
कुरु शांतिं महाभाग दुष्टाया मम सुव्रत ।
श्रृंगाराहारनिद्राणां यश्च भंगं करोति हि ॥ 41 ॥

I have broken your sleep and awakened you, fearing you might miss your time of Sandhyā. I have committed an offence. Punish me as you think.

स व्रजेत्कालसूत्रं वै यावच्चंद्रदिवाकरौ ।
इत्युक्त्वा मनसा देवी स्वामिनश्चरणांबुजे ॥ 42 ॥

पपात भक्त्या भीता सा रुरोद च पुनः पुनः ।
कुपितं च मुनिं दृष्ट्वा श्रीसूर्यं शप्तुमुद्यतम् ॥ 43 ॥
तत्राजगाम भगवान्संध्यया सह नारद ।

"I know that a man goes to the Kālasūtra hell as long as the Sun and Moon last in this world, who throws an obstacle when any man eats, sleeps or enjoys with the opposite sex." O Nārada! Thus saying, the Devī Manasā fell down at the feet of her husband and cried again and again. On the other hand, knowing the Muni angry, and ready to curse her, the Sun came there with Sandhyā Devī.

तत्रागत्य मुनिं सम्यगुवाच भास्करः स्वयम् ॥ 44 ॥
विनयेन च भीतश्च तया सह यथोचितम् ।

And He humbly spoke to him with fear: "O Bhagavan! Seeing Me going to set, and fearing that you may miss Dharma, your chaste wife has awakened you.

भास्कर उवाच

सूर्यास्तसमयं दृष्ट्वा साध्वी धर्मभयेन च ॥ 45 ॥
बोधयामास त्वां विप्र शरणं त्वामहं गतः ।
क्षमस्व भगवन्ब्रह्मन्मां शप्तुं नोचितं मुने ॥ 46 ॥
ब्राह्मणानां च हृदयं नवनीतसमं सदा ।
तेषां क्षणार्धं क्रोधश्च ततो भस्म भवेज्जगत् ॥ 47 ॥
पुनः स्त्रष्टुं द्विजः शक्तो न तेजस्वी द्विजात्परः ।

O Brāhmin! Now I am also under your refuge; forgive me. O Bhagavan! You should not curse Me. The more so, a Brāhmaṇa's heart is as tender as the fresh butter. The anger of a Brāhmaṇa lasts only half the twinkling of an eye (Kṣaṇa). When a Brāhmaṇa becomes angry, he can burn all this world and can make a new creation.

ब्राह्मणो ब्रह्मणो वंशः प्रज्वलन्ब्रह्मतेजसा ॥ 48 ॥
श्रीकृष्णं भावयेन्नित्यं ब्रह्मज्योतिः सनातनम् ।

So who can possess an influence like a Brāhmaṇa. A Brāhmin is a part of Brahmā; he is shining day and night with the Tejas of Brahma. A Brāhmaṇa meditates always on the Eternal Light of Brahma." O Nārada! Hearing the words of the Sun, the Brāhmin became satisfied and blessed Him. The Sun also went to His own place, thus blessed duly.

सूर्यस्य वचनं श्रुत्वा द्विजस्तुष्टो बभूव ह ॥ 49 ॥
सूर्यो जगाम स्वस्थानं गृहीत्वा ब्राह्मणाशिषम् ।
तत्याज मनसां विप्रः प्रतिज्ञापालनाय च ॥ 50 ॥
रुदतीं शोकसंयुक्तां हृदयेन विदूयता ।
सा सस्मार गुरुं शंभुमिष्टदेवं विधिं हरिम् ॥ 51 ॥
कश्यपं जन्मदातारं विपत्तौ भयकर्शिता ।

To keep his promise the Brāhmin Jaratkāru quitted Manasā. She becomes very sorry and began to cry aloud with pain and anguish. Being very much distressed by the then danger, she remembered Her Iṣṭa Deva, Mahādeva, Brahmā, Hari and Her father Maharṣi Kaśyapa.

तत्राजगाम गोपीशो भगवाञ्छंभुरेव च ॥ 52 ॥
विधिश्च कश्यपश्चैव मनसा परिचिंतितः ।
दृष्ट्वा विप्रोऽभीष्टदेवं निर्गुणं प्रकृतेः परम् ॥ 53 ॥
तुष्टाव परया भक्त्या प्रणनाम मुहुर्मुहुः ।

On the very instant when Manasā remembered, Śrī Kṛṣṇa, the Lord of the Gopīs, Mahādeva, Brahmā and Maharṣi Kaśyapa appeared there. Then seeing his own desired Deity Śrī Kṛṣṇa, superior to Prakṛti, beyond the attributes, Jaratkāru began to praise Him and bowed down to Him repeatedly.

नमश्चकार शंभुं च ब्रह्माणं कश्यपं तथा ॥ 54 ॥
कथमागमनं देवा इति प्रश्नं चकार सः ।
ब्रह्मा तद्वचनं श्रुत्वा सहसा समयोचितम् ॥ 55 ॥
प्रत्युवाच नमस्कृत्य हृषीकेशपदांबुजम् ।
यदि त्यक्ता धर्मपत्नी धर्मिष्ठा मनसा सती ॥ 56 ॥
कुरुष्वास्यां सुतोत्पत्तिं स्वधर्मपालनाय वै ।

Then bowing down to Mahādeva, Brahmā and Kaśyapa, he enquired why they had come there. Brahmā, then, instanly bowed down at the lotus feet of Hṛṣīkeśa and spoke in befitting words at that time if the Brāhmin Jaratkāru leaves at all his legal wife, devoted to her own Dharma, he should first of all have a son born of her to fulfil his Dharma.

जायायां च सुतोत्पत्तिं कृत्वा पश्चात्त्यजेन्मुने ॥ 57 ॥
अकृत्वा तु सुतोत्पत्तिं विरागी यस्त्यजेत्प्रियाम् ।
स्त्रवते तस्य पुण्यं च चालन्या च यथा जलम् ॥ 58 ॥
ब्रह्मणो वचनं श्रुत्वा जरत्कारुर्मुनीश्वरः ।
चकार नाभिसंस्पर्शं योगेन मंत्रपूर्वकम् ॥ 59 ॥
मनसाया मुनिश्रेष्ठो मुनिश्रेष्ठ उवाच ताम् ।

O Muni! Any man can quit his wife, after he has impregnated her and got a son. But if without having a son, he leaves his wife, then all his merits are losts as all water leaks out of a siever or a strainer. O Nārada! Hearing thus the words of Brahmā, the Muni Jaratkāru by his Yogic power recited a Mantra and touching the navel of Manasā spoke to her:

जरुत्कारुरुवाच

गर्भेणानेन मनसे तव पुत्रो भविष्यति ॥ 60 ॥
जितेन्द्रियाणां प्रवरो धार्मिको ब्राह्मणाग्रणीः ।
तेजस्वी च तपस्वी च यशस्वी च गुणान्वितः ॥ 61 ॥
वरो वेदविदां चैव ज्ञानिनां योगिनां तथा ।

"O Manasā! A son will be born in your womb self-controlled, religious, and best of the Brāhmaṇas. That son will be fiery, energetic, renowned, well-qualified, the foremost of the Knowers of the Vedas, a great Jñānin and the best of the Yogīs.

स च पुत्रो विष्णुसक्तो धार्मिकः कुलमुद्धरेत् ॥ 62 ॥
नृत्यन्ति पितरः सर्वे जन्ममात्रेण वै मुदा ।
पतिव्रता सुशीला या सा प्रिया प्रियवादिनी ॥ 63 ॥
धर्मिष्ठा पुत्रमाता च कुलस्त्री कुलपालिका ।
हरिभक्तिप्रदो बंधुर्न चाभीष्टसुखप्रदः ॥ 64 ॥

That son is a true son, indeed, who uplifts his family who is religious and devoted to Hari. At his birth all the Pitṛs dance with great joy. And the wife is a true wife who is devoted to her husband, good-natured and sweet-speaking and she is religious, she is the mother of sons, she is the woman of the family and she is the preserver of the family. He is true friend, indeed, the giver of one's desired fruits, who imparts devotion to Hari.

यो बंधुश्चेत्स च पिता हरिवर्त्मप्रदर्शकः ।
सा गर्भधारिणी या च गर्भावासविमोचनी ॥ 65 ॥
दयारूपा च भगिनी यमभीतिविमोचनी ।
विष्णुमंत्रप्रदाता च स गुरुर्विष्णुभक्तिदः ॥ 66 ॥

That father is true father who shows the way to devotion to Hari. And She is the True Mother, through whom this entering into wombs ceases for ever, yea, for ever! That sister is the true kind sister from whom the fear of Death vanishes. That Guru is the Guru who gives the Viṣṇu Mantra and the true devotion to Viṣṇu.

गुरुश्च ज्ञानदो यो हि यज्ज्ञानं कृष्णभावनम् ।
आब्रह्मस्तंबपर्यन्तं यतो विश्वं चराचरम् ॥ 67 ॥
आविर्भूतं तिरोभूतं किं वा ज्ञानं तदन्यतः ।
वेदजं यज्ञजं यद्यत्तत्सारं हरिसेवनम् ॥ 68 ॥

That Guru is the real bestower of knowledge who gives the Jñānam by which Śrī Kṛṣṇa is meditated in whom this whole universe, moving and non-monving from the Brahmā down to a blade of grass, is appearing and disappearing. There is no doubt in this. What knowledge can be superior to that of Śrī Kṛṣṇa. The knowledge derived from the Vedas, or from the sacrifices or from any other source is not superior to the service to Śrī Kṛṣṇa.

तत्त्वानां सारभूतं च हरेरन्यद्विडंबनम् ।
दत्तं ज्ञानं मया तुभ्यं स स्वामी ज्ञानदो हि यः ॥ 69 ॥
ज्ञानात्प्रमुच्यते बन्धात्स रिपुर्यो हि बन्धदः ।
विष्णुभक्तियुतं ज्ञानं नो ददाति हि यो गुरुः ॥ 70 ॥

The devotion and knowledge of Śrī Hari is the Essence of all knowledge; all else is vain and mockery. It is through this Real Knowledge; that this bondage from this world is severed. But the Guru who does not impart this devotion and knowledge of Śrī Hari is not the real Guru; rather he is an enemy that leads one to bondage.

स रिपुः शिष्यघाती च यतो बंधान्न मोचयेत् ।
जननीं गर्भजक्लेशाद्यमयातनया तथा ॥ 71 ॥
न मोचयेद्यः स कथं गुरुस्तातो हि बांधवः ।
परमानन्दरूपं च कृष्णमार्गमनश्वरम् ॥ 72 ॥

Verily he kills his disciple when he does not free him. He can never be called a Guru, father or friend who does not free his disciple from the pains in the various wombs and from the pains of death. Verily he can never be called a friend who does not show the way to the Undecaying Śrī Kṛṣṇa, the Source of the Highest Bliss.

न दर्शयेद्यः सततं कीदृशो बांधवो नृणाम् ।
भज साध्वि परं ब्रह्माच्युतं कृष्णं च निर्गुणम् ॥ 73 ॥
निर्मूलं च भवेत्पुंसां कर्म वै तस्य सेवया ।
मया छलेन त्वं त्यक्ता क्षमस्वैतन्मम प्रिये ॥ 74 ॥
क्षमायुतानां साध्वीनां सत्त्वात्क्रोधो न विद्यते ।
पुष्करं तपसे यामि गच्छ देवि यथासुखम् ॥ 75 ॥

So, O Chaste One! You better worship that Undecaying Para Brahma Śrī Kṛṣṇa, Who is beyond the attributes. O Beloved! I have left you out of a pretenec; please excuse me for this. The chaste women are always forgiving; never they become angry because they are born of Sattvaguṇas.

Now I go to Puṣkara for Tapasyā; you better go wherever you like.

श्रीकृष्णचरणांभोजे निःस्पृहाणां मनोरथाः ।
जरत्कारुवचः श्रुत्वा मनसा शोककातरा ॥ 76 ॥
साश्रुनेत्रा च विनयादुवाच प्राणवल्लभम् ।

Those who have no desire have their minds always attached to the lotus feet of Śrī Kṛṣṇa. O Nārada! Hearing the words of Jaratkāru, the Devī Manasā became very much distressed and bewildered with great sorrow. Tears began to flow from her eyes. She then humbly spoke to her dearest husband:

मनसोवाच

दोषो नास्त्येव मे त्यक्तुं निद्राभंगने ते प्रभो ॥ 77 ॥
यत्र स्मरामि त्वां नित्यं तत्र मामागमिष्यसि ।
बन्धुभेदः क्लेशतमः पुत्रभेदस्ततः परम् ॥ 78 ॥
प्राणेशभेदः प्राणानां विच्छेदात्सर्वतः परः ।
पतिः पतिव्रतानां तु शतपुत्राधिकं प्रियः ॥ 79 ॥

"O Lord! I have not committed any such offence, as you leave me altogether when I have thus broken your sleep. However kindly show Thyself to me when I will recollect you. The breavement of one's friend is painful; more than that is the breavement of a son. Again one's husband is dearer than one hundred sons; so the breavement of one's husband is the heaviest of all.

सर्वस्मात्तु प्रियः स्त्रीणां प्रियस्तेनोच्यते बुधैः ।
पुत्रे यथैकपुत्राणां वैष्णवानां यथा हरौ ॥ 80 ॥
नेत्रे यथैकनेत्राणां तृषितानां यथा जले ।
क्षुधितानां यथाऽन्ने च कामुकानां च मैथुने ॥ 81 ॥
यथा परस्वे चोराणां यथा जारे कुयोषिताम् ।
विदुषां च यथा शास्त्रे वाणिज्ये वणिजां यथा ॥ 82 ॥
तथा शश्वन्मनः कान्ते साध्वीनां योषितां प्रभौ ।

To woman, the husband is the most beloved of all earthly things; hence he is called Priya, *i.e.*, dear. As the heart of one who has only one son is attached to that son, as the heart of a Vaiṣṇava is attached to Śrī Hari; as the mind of one-eyed man to his one eye, as the mind of the thirsty is attached to water, as the mind of the hungry is attached to food, as the mind of the passionate is attached to lust, as the mind of a thief is attached to the properties of others, as the mind of alewd man to his prostitute, as the mind of the learned is attached to the Śāstras, as the mind of a trader is attached to his trade, so the minds of chaste women are attached to their husband.

इत्युक्त्वा मनसा देवी पपात स्वामिनः पदे ॥ 83 ॥
क्षणं चकार क्रोडे तां कृपया च कृपानिधिः ।
नेत्रोदकेन मनसां स्नापयामास तां मुनिः ॥ 84 ॥
साश्रुनेत्रा मुनेः क्रोडं सिषेच भेदकातरा ।
तदा ज्ञानेन तौ द्वौ च विशोकौ संबभूवतुः ॥ 85 ॥

Thus saying, Manasā fell down at the feet of her husband. Jaratkāru, the ocean of mercy, then, took her for a moment on his lap and drenched her body with tears from his eyes. The Devī Manasā, too, distressed at the breavement of her husband also drenched the lap of the Muni with tears from her eyes.

स्मारं स्मारं पदांभोजं कृष्णस्य परमात्मनः ।
जगाम तपसे विप्रः स्वकांतां संप्रबोध्य च ॥ 86 ॥
जगाम मनसा शंभोः कैलासं मंदिरं गुरोः ।
पार्वती बोधयामास मनसां शोककर्शिताम् ॥ 87 ॥
शिवश्चातीव ज्ञानेन शिवेन च शिवालयः ।

Some time after, the true knowledge arose in them and they both became free from fear. Jaratkāru then enlightened his wife and asked her to meditate on the lotus feet of Śrī Kṛṣṇa the

Supreme Spirit repeatedly; thus saying he went away for his Tapasyā. Manasā, distressed with sorrow, went to his Iṣṭa Deva Mahādeva on Kailāśa. The auspicious Śiva and Pārvatī both consoled her with knowledge and advise.

सुप्रशस्ते दिने साध्वी सुषुवे मङ्गलक्षणे ॥ ८८ ॥
नारायणांशं पुत्रं तं योगिनां ज्ञानिनां गुरुम् ।
गर्भस्थितो महाज्ञानं श्रुत्वा शंकरवक्त्रतः ॥ ८९ ॥
संबभूव च योगींद्रो योगिनां ज्ञानिनां गुरुः ।
जातकं कारयामास वाचयामास मङ्गलम् ॥ ९० ॥

Some days after, on an auspicious day and on an auspicious moment she gave birth to a son born in part of Nārāyaṇa, and as the Guru of the Yogīs and as the Preceptor of the Jñānins. When the child was in mother's womb, he heard the highest knowledge from the mouth of Mahādeva; therefore he was born as a Yogīndra and the Spiritual Teacher of the Jñānins. On his birth, Bhagavān Śaṅkara performed his natal ceremonies and performed various auspicious ceremonies.

वेदांश्च पाठयामास शिवाय च शिवः शिशोः ।
मणिरत्नकिरीटांश्च ब्राह्मणेभ्यो ददौ शिवः ॥ ९१ ॥
पार्वती च गवां लक्षं रत्नानि विविधानि च ।
शंभुश्च चतुरो वेदान्वेदांगानितरांस्तथा ॥ ९२ ॥

The Brāhmaṇas chanted the Vedas for the welfare of the child; various wealth and jewels and Kirīṭas and invaluable gems were distributed by Śaṅkara to the Brāhmaṇas; and Pārvatī gave one lakh cows and various jewels to others. After some days, Mahādeva taught him the four Vedas with their Aṅgas (six limbs) and gave him, at last, the Mṛtyuñjaya Mantra.

बालकं पाठयामास ज्ञानं मृत्युञ्जयं परम् ।
भक्तिरस्त्यधिका कान्तेऽभीष्टदेवे गुरौ तथा ॥ ९३ ॥

As in Manasā's mind there reigned the devotion to her husband, the devotion to her Iṣṭa Deva and Guru, the child's name was kept Āstika.

यस्यास्तेन च तत्पुत्रो बभूवास्तीक एव च ।
जगाम तपसे विष्णोः पुष्करं शंकराज्ञया ॥ ९४ ॥
संप्राप्य च महामन्त्रं ततश्च परमात्मनः ।

Āstika then got the Mahā Mantra from Śaṅkara and by his command went to Puṣkara to worship Viṣṇu, the Supreme Spirit.

दिव्यं वर्षत्रिलक्षं च तपस्तप्त्वा तपोधनः ॥ ९५ ॥
आजगाम महायोगी नमस्कर्तुं शिवं प्रभुम् ।
शंकरं च नमस्कृत्य स्थित्वा तत्रैव बालकः ॥ ९६ ॥
सा चाजगाम मनसा कश्यपस्याश्रमं पितुः ।

There he practised tapasyā for three lakh divine years. And then he returned to Kailāśa, to bow down to the great Yogī and the Lord Śaṅkara. Then, bowing down to Śaṅkara, he remained there for some time when Manasā with her son Āstika went to the hermitage of Kāśyapa, his father.

तां सपुत्रां सुतां दृष्ट्वा मुदं प्राप प्रजापतिः ॥ ९७ ॥
शतलक्षं च रत्नानां ब्राह्मणेभ्यो ददौ मुने ।
ब्राह्मणान्भोजयामास सोऽसंख्यान् श्रेयसे शिशोः ॥ ९८ ॥
अदितिश्च दितिश्चान्या मुदं प्राप परन्तप ।
सा सपुत्रा च सुचिरं तस्थौ तातालये तदा ॥ ९९ ॥

Seeing Manasā with son, the Maharṣi's gladness knew no bounds. He fed innumerable Brāhmaṇas for the welfare of the child, and distributed lakhs and lakhs of jewels. The joy of Aditi and Diti (the wives of Kaśyapa) knew no bounds; Manasā remained there for a long, long time with his son.

तदीयं पुनराख्यानं वक्ष्यामि तन्निशामय ।
अथाभिमन्युतनये ब्रह्मशापः परीक्षिते ॥ १०० ॥
बभूव सहसा ब्रह्मन् दैवदोषेण कर्मणा ।
सप्ताहे समतीते तु तक्षकस्त्वां च धक्ष्यति ॥ १०१ ॥
शशाप शृङ्गी तत्रैव कौशिक्याश्च जलेन वै ।
राजा श्रुत्वा तत्प्रवृत्तिं निर्वातस्थानमागतः ॥ १०२ ॥
तत्र तस्थौ च सप्ताहं देहरक्षणतत्परः ।
सप्ताहे समताते तु गच्छतं तक्षकं पथि ॥ १०३ ॥

O Child! Hear now an anecdote on this. One day due to a bad Karma, a Brāhmaṇa cursed the king Parīkṣit, the son of Abhimanyu; one Ṛṣi's son named Śṛṅgī, sipping the water of the river Kauśikī cursed thus: 'When a week expires, the snake Takṣaka will bite you, and you will be burnt with the poison of that snake Takṣaka.' Hearing this, the King Parikṣit, to preserve his life, went to a

place, solitary where wind even can have no access and he lived there.

धन्वंतरिर्नृपं भोक्तुं ददर्श गामुकः पथि ।
तयोर्बभूव संवादः सुप्रीतिश्च परस्परम् ॥ 104 ॥
धन्वंतरिर्मणिं प्राप तक्षकः स्वेच्छया ददौ ।
स ययौ तं गृहीत्वा तु संतुष्टो हृष्टमानसः ॥ 105 ॥

When the week was over, Dhanvantari saw, while he was going on the road, the snake Takṣaka who was also going to bite the king. A conversation and a great friendship arose between them; Takṣaka gave him voluntarily a gem; and Dhanvantarī, getting it, became pleased and went back gladly to his house.

तक्षको भक्षयामास नृपं तं मञ्चके स्थितम् ।
राजा जगाम तरसा देहं त्यक्त्वा परत्र च ॥ 106 ॥
संस्कारं कारयामास पितुर्वै जनमेजयः ।
राजा चकार यज्ञं च सर्पसत्रं ततो मुने ॥ 107 ॥

The king Parīkṣit was lying on his bed-stead when Takṣaka bit the king. The king died soon and went to the next world. The king Janamejaya then performed the funeral obsequies of his father and commenced afterwards the Sarpa Yajña (a sacrifice where the sankes are the victims).

प्राणांस्तत्याज सर्पाणां समूहो ब्रह्मतेजसा ।
स तक्षको वै भीतस्तु महेन्द्रं शरणं ययौ ॥ 108 ॥
सेंद्रं च तक्षकं हंतुं विप्रवर्गः समुद्यतः ।
अथ देवाश्च सेंद्राश्च संजग्मुर्मनसांतिकम् ॥ 109 ॥

In that sacrifice, innnmerable snakes gave up their lives by the Brahma Teja (the fire of the Brāhmins). At this, Takṣaka became terrified and took refuge of Indra. The Brāhmins, then, in a body, became, ready to burn Takṣaka along with Indra, when, Indra and the other Devas went to Manasā.

तां तुष्टाव महेन्द्रश्च भयकातरविह्वलः ।
तत आस्तीक आगत्य यज्ञं च मातुराज्ञया ॥ 110 ॥
महेंद्रतक्षकप्राणान्ययाचे भूमिपं परम् ।
ददौ वरं नृपश्रेष्ठः कृपया ब्राह्मणाज्ञया ॥ 111 ॥
यज्ञं समाप्य विप्रेभ्यो दक्षिणां च ददौ मुदा ।
विप्राश्च मुनयो देवा गत्वा च मनसांतिकम् ॥ 112 ॥

Mahendra, bewildered with fear, began to chant hymns to Manasā. Manasā called his own son Āstika who then went to the sacrifical assembly of the king Janamejaya and begged that the lives of Indra and Takṣaka be spared. The king, then, at the command of the Brāhmaṇas, granted their lives. The king, then, completed his sacrifice and gladly gave the Dakṣiṇās to the Brāhmins. The Brāhmaṇas, Munis, and Devas collected and went to Manasā and worshipped Her separately and chanted hymns to Her.

मनसां पूजयामासुस्तुष्टुवुश्च पृथक् पृथक् ।
शक्रः संभृतसंभारो भक्तियुक्तः सदा शुचिः ॥ 113 ॥
मनसां पूजयामास तुष्टाव परमादरात् ।
नत्वा षोडशोपचारं बलिं च तत्प्रियं तदा ॥ 114 ॥
प्रददौ परितुष्टश्च ब्रह्मविष्णुशिवाज्ञया ।
संपूज्य मनसां देवीं प्रययुः स्वालयं च ते ॥ 115 ॥
इत्येवं कथितं सर्वं किं भूयः श्रोतुमिच्छसि ।

Indra went there with the various articles and He worshipped Manasā with devotion and with great love and care; and He chanted hymns to Her. Then bowing down before Her, and under the instructions of Brahmā, Viṣṇu and Maheśa, offered her sixteen articles, sacrifices and various other good and pleasant things. O Nārada! Thus worshipping Her, they all went to their respective places. Thus I have told you the anecdote of Manasā. What more do you want to hear. Say.

नारद उवाच

केन स्तोत्रेण तुष्टाव महेंद्रो मनसां सतीम् ॥ 116 ॥
पूजाविधिक्रमं तस्याः श्रोतुमिच्छामि तत्त्वतः ।

Nārada said: O Lord! How did Indra prasie Her and what was the method of His worshipping Her; I want to hear all this.

श्रीनारायण उवाच

सुस्नातः शुचिराचांतो धृत्वा धौते च वाससी ॥ 117 ॥
रत्नसिंहासने देवीं वासयामास भक्तितः ।
स्वर्गंगाया जलेनैव रत्नकुंभस्थितेन च ॥ 118 ॥
स्नापयामास मनसां महेन्द्रो वेदमंत्रतः ।
वासवी वासयामास वह्निशुद्धे मनोहरे ॥ 119 ॥

Nārāyaṇa said: Indra first took his bath; and, performing Ācamana and becoming pure, He put on a fresh and clean clothing and placed Manasā Devī on a jewel throne. Then reciting the Vedic mantras he made Her perform Har bath by the water of the Mandākinī the celestial river Ganges, poured from a jewel jar and then He made Her put on the beautiful clothing, uninflammable by fire.

सर्वाङ्गे चंदनं कृत्वा पादार्घ्यं भक्तिसंयुतः ।
गणेशं च दिनेशं च वह्निं विष्णुं शिवं शिवाम् ॥ 120 ॥
संपूज्यादौ देवषट्कं पूजयामास तां सतीम् ।
ॐ ह्रीं श्रीं मनसादेव्यै स्वाहेत्येवं च मंत्रतः ॥ 121 ॥

Then He caused sandalpaste to be applied to Her body all over with devotion and offered water for washing Her feet and Arghya, an offering of grass and flowers and rice, etc., as a token of preliminary worship. First of all the six Devatās Gaṇeśa, Sun, Fire, Viṣṇu, Śiva, and Śivā were worshipped. Then with the ten lettered mantra 'Om Hrīm Śrīm Manasā Devyai Svāhā' offered all the offerings to Her.

दशाक्षरेण मूलेन ददौ सर्वं यथोचितम् ।
दत्त्वा षोडशोपचारान्दुर्लभान्देवनायकः ॥ 122 ॥
पूजयामास भक्त्या च विष्णुना प्रेरितो मुदा ।
वाद्यं नानाप्रकारं च वादयामास तत्र वै ॥ 123 ॥
बभूव पुष्पवृष्टिश्च नभसो मनसोपरि ।

Stimulated by the God Viṣṇu, Indra worshipped with great joy the Devī with sixteen articles so very rare to any other person. Drums and instruments were sounded. From the celestial heavens, a shower of flowers was thrown on the head of Manasā.

देवप्रियाज्ञया तत्र ब्रह्मविष्णुशिवाज्ञया ॥ 124 ॥
तुष्टाव साश्रुनेत्रैश्च पुलकांकितविग्रहः ।

Then, at the advice of Brahmā, Viṣṇu and Maheśa, the Devas and the Brāhmaṇas, Indra, with tears in his eyes, began to chant hymns to Manasā, when his whole body was thrilled with joy and hairs stood on thier ends.

पुरंदर उवाच

देवि त्वां स्तोतुमिच्छामि साध्वीनां प्रवरां वराम् ॥ 125 ॥
परात्परां च परमां न हि स्तोतुं क्षमोऽधुना ।
स्तोत्राणां लक्षणं वेदे स्वभावाख्यानतत्परम् ॥ 126 ॥
न क्षमः प्रकृते वक्तुं गुणानां गणनां तव ।
शुद्धसत्त्वस्वरूपा त्वं कोपहिंसादिवर्जिता ॥ 127 ॥
न च शक्तो मुनिस्तेन त्यक्तुं याच्ञा कृता यतः ।

Indra said: O Devī Manase! Thou standest the highest amongst the chaste women. Therefore I want to chant hymns to Thee. Thou art higher than the highest. Thus art most supreme. What can I now praise Thee? Chanting hymns is characterised by the description of one's nature; so it is said in the Vedas. But, O Prakṛti! I am unable to ascert ain and describe Thy qualities. Thou art of the nature of Śuddha Sattva (higher than the pure sattva unmixed with any other Guṇas); Thou art free from anger and malice. The Muni Jaratkāru could not forsake Thee; therefore it was that he prayed for Thy separation before.

त्वं मया पूजिता साध्वी जननी मे यथाऽदितिः ॥ 128 ॥
दयारूपा च भगिनी क्षमारूपा यथा प्रसूः ।
त्वया मे रक्षिताः प्राणाः पुत्रदाराः सुरेश्वरि ॥ 129 ॥

O Chaste One! I have now worshipped Thee. Thou art an object of worship as my mother Aditi is. Thou art my sister full of mercy; Thou art the mother full of forgiveness. O Sureśvarī! It is through Thee that my wife, sons and my life are saved.

अहं करोमि त्वत्पूजां प्रीतिश्च वर्धतां सदा ।
नित्या यद्यपि पूज्या त्वं सर्वत्र जगदंबिके ॥ 130 ॥
तथापि तव पूजां च वर्धयामि सुरेश्वरि ।
ये त्वामाषाढसंक्रांत्यां पूजयिष्यंति भक्तितः ॥ 131 ॥
पंचम्यां मनसाख्यायां मासान्ते वा दिने दिने ।
पुत्रपौत्रादयस्तेषां वर्धन्ते च धनानि वै ॥ 132 ॥
यशस्विनः कीर्तिमंतो विद्यावन्तो गुणान्विताः ।

I am worshipping Thee. Let Thy love be increased. O World-Mother! Thou art eternal; though Thy worship is extant everywhere in the universe, yet I worship Thee to have it extended and further. O Mother! Those who worship Thee with devotion on the Saṅkrānti day of the month

of Āṣāḍha, or on the Nāga Pañcamī day, or on the Saṅkrānti day of every month or on every day, they get their sons and grandsons, wealth and grains increased and become themselves famous, well gratified, learnred and renowned.

ये त्वां न पूजयिष्यंति निंदंत्यज्ञानतो जनाः ॥ 133 ॥
लक्ष्मीहीना भविष्यन्ति तेषां नागभयं सदा ।
त्वं स्वयं सर्वलक्ष्मीश्च वैकुंठे कमलालया ॥ 134 ॥

If anybody do not worship Thee out of ignorance, rather if he censures Thee, he will be bereft of Lakṣmī and he will be always afraid of snakes. Thou art the Gṛha Lakṣmī of all the householders and the Rāja Lakṣmī of Vaikuṇṭha.

नारायणांशो भगवाञ्जरत्कारुर्मुनीश्वरः ।
तपसा तेजसा त्वां च मनसा ससृजे पिता ॥ 135 ॥
अस्माकं रक्षणायैव तेन त्वं मनसाभिधा ।

Bhagavān Jarat Kāru, the great Muni, born in part of Nārāyaṇa, is Thy husband. Father Kāśyapa has created Thee mentally by his power of Tapas and fire to preserve us; Thou art his mental creation hence thy name is Manasā.

मनसादेवि शक्त्या त्वं स्वात्मना सिद्धयोगिनी ॥ 136 ॥
तेन त्वं मनसादेवी पूजिता वंदिता भव ।
ये भक्त्या मनसां देवाः पूजयन्त्यनिशं भृशम् ॥ 137 ॥
तेन त्वां मनसां देवीं प्रवदंति मनीषिणः ।
सत्यस्वरूपा देवि त्वं शश्वत्सत्यनिषेवणात् ॥ 138 ॥

Thou Thyself hast become Siddhā Yoginī in this world by thy mental power hence thou art widely known as Manasā Devī in this world and worshipped by all. The Devas always worship Thee mentally with devotion; hence the Paṇḍits call Thee by the name of Manasā. O Devī! Thou always servest Truth, hence Thou art of the nature of Truth. He certainly gets Thee who always thinks of Thee verily as of the nature of truth."

यो हि त्वां भवयेन्नित्यं स त्वां प्राप्नोति तत्परः ।
इन्द्रश्च मनसां स्तुत्वा गृहीत्वा भगिनीवरम् ॥ 139 ॥
प्रजगाम स्वभवनं भूषया सपरिच्छदम् ।
पुत्रेण सार्धं सा देवी चिरं तस्थौ पितुर्गृहेः ॥ 140 ॥

O Nārada! Thus praising his sister Manasā and receiving from her the desired boon, Indra went back, dressed in his own proper dress, to his own abode. The Devī Manasā, then, honoured and worshipped everywhere, and thus worshipped by her brother, long lived in Her father's house, with Her son.

भ्रातृभिः पूजिता शश्वन्मान्या वंद्या च सर्वतः ।
गोलोकात्सुरभिर्ब्रह्मन् तत्रागत्य सुपूजिताम् ॥ 141 ॥
तां स्नापयित्वा क्षीरेण पूजयामास सादरम् ।
ज्ञानं च कथयामास गोप्यं सर्वं सुदुर्लभम् ॥ 142 ॥

Ond day Surabhi (the heavenly cow) came from the Goloka and bathed Manasā with milk and worshipped Her with great devotion and revealed to Her all the Tattva Jñānas, to be kept very secret. (This is now made the current story wherever any Liṅgam suddenly becomes visible.)

तथा देवैः पूजिता सा स्वर्लोकं च पुनर्ययौ ।
इन्द्रस्तोत्रं पुण्यबीजं मनसां पूजयेत्पठेत् ॥ 143 ॥
तस्य नागभयं नास्ति तस्य वंशोद्भवस्य च ।
विषं भवेत्सुधातुल्यं सिद्धस्तोत्रो यदा भवेत् ॥ 144 ॥

O Nārada! Thus worshipped by the Devas and Surabhi, the Devī Manasā went to the Heavenly regions. O Muni! One gets no fear from snakes who recites this holy Stotra composed by Indra and worships Manasā; his family descendants are freed from the fear due to snakes. If anybody becomes Siddha in this Stotra, poison becomes nectar to him.

पंचलक्षजपेनैव सिद्धस्तोत्री भवेन्नरः ।
सर्पशायीं भवेत्सोऽपि निश्चितं सर्पवाहनः ॥ 145 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धेऽ-
ष्टचत्वारिंशोऽध्यायः ॥ 48 ॥

Reciting the stotra five lakhs of times makes a man Siddha in this Stotra. So much so that he can sleep on a bed of snakes and he can ride on snakes.

Here ends the Forty-eighth Chapter of the Ninth Book on the anecdote of Manasā in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XLIX

On Surabhi

नारद उवाच

का वा सा सुरभिर्देवी गोलोकादागता च या ।
तजन्मचरितं ब्रह्मञ्छ्रोतुमिच्छामि यत्नतः ॥ 1 ॥

Nārada said: O Bhagavan! Who was that Surabhi, who came down from te region of Goloka. I want to hear Her life. Kindly describe.

श्रीनारायण उवाच

गवामधिष्ठातृदेवी गवामाद्या गवां प्रसूः ।
गवां प्रधाना सुरभिर्गोलोके सा समुद्भवा ॥ 2 ॥
सर्वादिसृष्टेश्चरितं कथयामि निशामय ।
बभूव येन तज्जन्म पुरा वृन्दावने वने ॥ 3 ॥

Nārāyaṇa spoke: O Devarṣi! The Devī Surabhi sprang in the Goloka. She was the first in the creation of cows; and, from Her, all the other cows have come. She is the Presiding Deity of the cows. I will now speak Her history from the very beginning. Hear. Before, She appeared in the holy Vṛndāvana.

एकदा राधिकानाथो राधया सह कौतुकी ।
गोपांगनापरिवृतो पुण्यं वृन्दावनं ययौ ॥ 4 ॥
सहसा तत्र रहसि विजहार स कौतुकात् ।
बभूव क्षीरपानेच्छा तस्य स्वेच्छामयस्य च ॥ 5 ॥

One day the Lord of Rādhā, surrounded by the Gopīs, was going gladly with Rādhā to the Holy Vṛndāvana. There he began to enjoy in a solitary place with great pleasure. He is All Will and suddenly a desire arose in His mind that He would drink milk.

ससृजे सुरभिं देवीं लीलया वामपार्श्वतः ।
वत्सयुक्तां दुग्धीवतीं वत्सो नाम मनोरथः ॥ 6 ॥
दृष्ट्वा सवत्सां श्रीदामा नवभाण्डे दुदोह च ।
क्षीरं सुधातिरिक्तं च जन्ममृत्युजराहरम् ॥ 7 ॥

Then He created easily the Devī Surabhi, full of milk, with Her calf, from His own left side. The calf of Surabhi is nothing else but Her wish personified. Seeing Surabhi, Śrīdāmā milked Her in a new earthen jar. The milk is more sweet than even the nectar and it prevents births and death!

तदुत्थं च पयः स्वादु पपौ गोपीपतिः स्वयम् ।
सरो बभूव पयसां भाण्डविस्त्रंसनेन च ॥ 8 ॥
दीर्घं च विस्तृतं चैव परितः शतयोजनम् ।
गोलोकेऽयं प्रसिद्धश्च योऽपि क्षीरसरोवरः ॥ 9 ॥

The Lord of the Gopīs drank the milk. What milk dropped out of the jar, created a big tank! The tank measured one hundred Yojanas in length and in breadth and is known in Goloka by the name of Kṣīrasāgara.

गोपिकानां च राधायाः क्रीडावापी बभूव सा ।
रत्नेंद्ररचिता पूर्णं भूता चापीश्वरेच्छया ॥ 10 ॥
बभूव कामधेनूनां सहसा लक्षकोटयः ।
यावंतस्तत्र गोपाश्च सुरभ्या लोमकूपतः ॥ 11 ॥

The Gopikās and Rādhā play therein. At the will of Śrī Kṛṣṇa, Whose Nature is All Will, that tank become full of excellent gems and jewels. Then, from every pore of Surabhi, there appeared suddenly one lakh koṭi Kāmadhenus (cows who yield according to one's desires). So much so that every Gopa who used to live there in Goloka had one Kāmadhenu and each house had one such.

तासां पुत्राश्च बहवः संबभूवुरसंख्यकाः ।
कथिता च गवां सृष्टिस्तया च पूरितं जगत् ॥ 12 ॥
पूजां चकार भगवान् सुरभ्याश्च पुरा मुने ।
ततो बभूव तत्पूजा त्रिषु लोकेषु दुर्लभा ॥ 13 ॥

Their calves again became so many that no limit can be put to them. Thus, by degrees, the whole universe was filled with cows. This is the origion of the Cow Creation. O Nārada! Surabhi was first worshipped by Bhagavān Śrī Kṛṣṇa.Therefore She is so much honoured everywhere.

दीपान्विताऽपरदिने श्रीकृष्णस्याज्ञया हरेः ।
बभूव सुरभिः पूज्या धर्मवक्त्रादिदं श्रुतम् ॥ 14 ॥
ध्यानं स्तोत्रं मूलमंत्रं यद्यत्पूजाविधिक्रमम् ।
वेदोक्तं च महाभाग निबोध कथयामि ते ॥ 15 ॥

On the day next the Devālī night (new moon in the month of October), Surabhi was worshipped

by the command of Śrī Kṛṣṇa. This is heard from the mouth of Dharma Deva. O Child! Now hear the Dhyānam, Stotra, and the method of worship of Surabhi as mentioned in the Vedas. I will now speak on this. 'Om Surabhyai namaḥ,' is the principal six-lettered mantra of Surabhi.

ॐ सुरभ्यै नम इति मंत्रस्तस्याः षडक्षरः ।
सिद्धो लक्षजपेनैव भक्तानां कल्पपादपः ॥ 16 ॥
ध्यानं यजुर्वेदगीतं तस्याः पूजा च सर्वतः ।
ऋद्धिदा वृद्धिदा चैव मुक्तिदा सर्वकामदा ॥ 17 ॥

If anybody repeats this mantra one lakh times, he becomes Siddha in this mantra. This is like Kalpa Vṛkṣa (a tree yielding all desires) to the devotees. The Dhyānam of Surabhi is mentioned in the Yajur Vedas. Success, prosperity, increase and freedom come as the result of worshipping Surabhi.

लक्ष्मीस्वरूपां परमां राधासहचरीं पराम् ।
गवामधिष्ठातृदेवीं गवामाद्यां गवां प्रसूम् ॥ 18 ॥
पवित्ररूपां पूतां च भक्तानां सर्वकामदाम् ।
यया पूतं सर्वविश्वं तां देवीं सुरभिं भजे ॥ 19 ॥
घटे वा धेनुशिरसि बंधस्तंभे गवामपि ।
शालग्रामे जलाग्नौ वा सुरभिं पूजयेद्द्विजः ॥ 20 ॥

The Dhyānam runs as follows: "O Devī Surabhi! Thou art Lakṣmī, Thou art best, Thou art Rādhā; Thou art the chief companion of Śrī Rādhā, Thou art the first and the source of the cow creation, Thou art holy and Thou sanctifiest the persons; Thou fulfillest the desires of the devotees and Thou purifiest the whole universe. Therefore I meditate on Thee."

दीपान्वितापरदिने पूर्वाह्णे भक्तिसंयुतः ।
यः पूजयेच्च सुरभिं स च पूज्यो भवेद्भुवि ॥ 21 ॥
एकदा त्रिषु लोकेषु वराहे विष्णुमायया ।
क्षीरं जहार सुरभिश्चिंतिताश्च सुरादयः ॥ 22 ॥

Reciting this Dhyānam, the Brāhmaṇas worship the Devī Surabhi in jars, on the heads of cows, or on the pegs where cows are fastened or on Śālagrāma stone or in water or in fire. O Muni! He who worships with devotion on the next day morning after Divālī night, becomes also worshipped in this world. Once a day in the Vārāhakalpa Surabhi did not yield milk, by the influence of Viṣṇu Māyā.

ने गत्वा ब्रह्मलोके च ब्रह्माणं तुष्टुवुस्तदा ।
तदाज्ञया च सुरभिं तुष्टाव पाकशासनः ॥ 23 ॥

The Devas became very anxious. Then they went to the Brahmaloka and began to praise Brahmā. At His advice, Indra began to chant hymns (Stotra) to Surabhi:

पुरन्दर उवाच

नमो देव्यै महादेव्यै सुरभ्यै च नमो नमः ।
गवां बीजस्वरूपायै नमस्ते जगदंबिके ॥ 24 ॥
नमो राधाप्रियायै च पद्मांशायै नमो नमः ।
नमः कृष्णप्रियायै च गवां मात्रे नमो नमः ॥ 25 ॥

The Devenda said: "O World-Mother! O Devī! O Mahā Devī! O Surabhi! Thou art the source of the cow creation. Obeisance to Thee! Thou art the dear companion of Rādhā; Thou art the part of Kamalā; Thou art dear to Śrī Kṛṣṇa; Thou art the mother of cows, I bow down to Thee.

कल्पवृक्षस्वरूपायै सर्वेषां सततं परे ।
क्षीरदायै धनदायै बुद्धिदायै नमो नमः ॥ 26 ॥
शुभायै च सुभद्रायै गोप्रदायै नमो नमः ।
यशोदायै कीर्तिदायै धर्मदायै नमो नमः ॥ 27 ॥

Thou art like the Kalpa Vṛkṣa (a tree yielding all desires), Thou art the Chief of all; Thou yieldest milk, wealth and prosperity and increase thereof. So I dow bown to Thee. Thou art auspicious, Thou art good, Thou bestowest cows. Obeisance to Thee! Thou givest fame, name and Dharma. So I bow down to Thee."

स्तोत्रश्रवणमात्रेण तुष्टा हृष्टा जगत्प्रसूः ।
आविर्बभूव तत्रैव ब्रह्मलोके सनातनी ॥ 28 ॥
महेंद्राय वरं दत्त्वा वांछितं चापि दुर्लभम् ।
जगाम सा च गोलोकं ययुर्देवादयो गृहम् ॥ 29 ॥

O Nārada! Thus hearing the praise sung by Indra, the enternal Surabhi, the originator of the world, became very glad and appeared in the Brahmaloka. Granting boon to Mahendra, so very rare to others

and desired by him, Surabhi went to the Goloka. The Devas, also, went back to their own abodes.

बभूव विश्वं सहसा दुग्धपूर्णं च नारद ।
दुग्धं घृतं ततो यज्ञस्ततः प्रीतिः सुरस्य च ॥ 30 ॥
इदं स्तोत्रं महापुण्यं भक्तियुक्तश्च यः पठेत् ।
स गोमान् धनवांश्चैव कीर्तिमान्पुत्रवांस्तथा ॥ 31 ॥

The whole world was now full of milk; clarified butter came out of the milk; and from clarified butter sacrifice began to be performed and the Devas were fed and they became pleased. O Child! He who recites this holy Stotra of Surabhi with devotion, gets cows, other wealth, name, fame and sons.

स स्नातः सर्वतीर्थेषु सर्वयज्ञेषु दीक्षितः ।
इह लोके सुखं भुक्त्वा यात्यंते कृष्णमन्दिरे ॥ 32 ॥
सुचिरं निवसेत्तत्र करोति कृष्णसेवनम् ।
न पुनर्भवनं तत्र ब्रह्मपुत्रो भवेत्ततः ॥ 33 ॥
इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे एकोनपंचाशत्तमोऽध्यायः ॥ 49 ॥

The reciting of this Stotra qualifies one as if he had bathed in all the sacred places of pilgrimages and he had acquired the fruits of all the sacrifices. Enjoying happiness in this world, he goes in the end to the Temple of Śrī Kṛṣṇa. There living long in the service of Kṛṣṇa, he becomes able to be a son of Brahmā.

Here ends the Forty-ninth Chapter of the Ninth Book on the anecdote of Surabhi in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER L

On the Glory of Śakti

नारद उवाच

श्रुतं सर्वमुपाख्यानं प्रकृतीनां यथातथम् ।
श्रुत्वा तं मुच्यते जंतुर्जन्मसंसारबंधनात् ॥ 1 ॥
अधुना श्रोतुमिच्छामि रहस्यं वेदगोपितम् ।
राधायाश्चैव दुर्गाया विधानं श्रुतिचोदितम् ॥ 2 ॥

Nārada said: O Bhagavan! I have heard all the anecdotes of Prakṛti, as according to the Śāstras, that lead to the freedom from birth and death in this world. Now I want to hear the very secret history of Śrī Rādhā and Durgā as described in the Vedas.

महिमा वर्णितोऽतीव भवता परयोर्द्वयोः ।
श्रुत्वा तं तद्गतं चेतोनं करय स्यान्मुनीश्वर ॥ 3 ॥
ययोरंशो जगत्सर्वं यन्नियम्यं चराचरम् ।
ययोर्भक्त्या भवेन्मुक्तिस्तद्विधानं वदाधुना ॥ 4 ॥

Though you have told me about their glories, yet I am not satisfied. Verily, where is he whose heart does not melt away on hearing the glories of both of them! This world is originated from their parts and is being controlled by them. The devotion towards them frees one easily from the bonds of Samsāra (rounds of birth and death). O Muni! Kindly describe now about t. m.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि रहस्यं श्रुतिचोदितम् ।
यन्न कस्यापि चाख्यातं सारात्सारं परात्परम् ॥ 5 ॥
श्रुत्वा परस्मै नो वाच्यं यतोऽतीवं रहस्यकम् ।
मूलप्रकृतिरूपिण्याः संविदो जगदुद्भवे ॥ 6 ॥

Nārāyaṇa said: O Nārada! I am now describing the characters of Rādhā and Durgā, as described in the Vedas listen. I did not describe to anybody this Secret which is the Essence of all essences and Higher than the highest. This is to be kept very secret.

प्रादुर्भूतं शक्तियुग्मं प्राणबुद्ध्यधिदैवतम् ।
जीवानां चैव सर्वेषां नियन्तु प्रेरकं सदा ॥ 7 ॥
तदधीनं जगत्सर्वं विराडादिचराचरम् ।
यावत्तयोः प्रसादो न तावन्मोक्षो हि दुर्लभः ॥ 8 ॥

Hearing this, one ought not to divulge it to any other body. Rādhā presides over the Prāṇa and Durgā presides over the Buddhi. From these two, the Mūlāprakṛti has originated this world.

ततस्तयोः प्रसादार्थं नित्यं सेवेत तद्द्वयम् ।
तत्रादौ राधिकामंत्रं शृणु नारद भक्तितः ॥ 9 ॥
ब्रह्मविष्ण्वादिभिर्नित्यं सेवितो यः परात्परम् ।
श्रीराधेति चतुर्थ्यंतं वह्नेर्जाया ततः परम् ॥ 10 ॥

These two Śaktis guide the whole world. From the Mahāvirāṭ to the small insect, all, moving or non-moving, are under the Mūlaprakṛti. One must satisfy them. Unless these two be satisfied, Mukti cannot be obtained. Therefore one ought to serve Mūlā Prakṛti for Her satisfacation.

षडक्षरो महामन्त्रो धर्माद्यर्थप्रकाशकः ।
मायाबीजादिकश्चायं वांछाचिंतामणिः स्मृतः ॥ 11 ॥
वक्त्रकोटिसहस्त्रैस्तु जिह्वाकोटिशतैरपि ।
एतन्मन्त्रस्य माहात्म्यं वर्णितुं नैव शक्यते ॥ 12 ॥

Now of the two in Mūla Prakṛti, I will describe fully the Rādhā Mantra. Listen. Brahmā, Viṣṇu, and others always worship this mantra. The principal mantra is 'Śrī Rādhāyai Svāhā.' By this six-lettered mantra Dharma and other fruits all are obtained with ease. If to this six lettered Mūla mantra Hrīm be added, it yields gems and jewels as desired. So much so, if thousand koṭi mouths and one hundred koṭi tongues are obtained, the glory of this mantra cannot be described.

जग्राह प्रथमं मन्त्रं श्रीकृष्णो भक्तितत्परः ।
उपदेशान्मूलदेव्या गोलोके रासमण्डले ॥ 13 ॥
विष्णुस्तेनोपदिष्टस्तु तेन ब्रह्मा विराट् तथा ।
तेन धर्मस्तेन चाहमित्येषा हि परम्परा ॥ 14 ॥

When the incorporeal voice of Mūla Prakṛti was heard in the Heavens, this mantra was obtained, first by Kṛṣṇa in the Rāsa Maṇḍalam in the region of Goloka where all love sentiments are played : (The Vedas declare him as Raso vai Saḥ). From Kṛṣṇa. Viṣṇu got the Mantra; from Viṣṇu, Brahmā got; from Brahmā Virāṭ got, from Virāṭ, Dharma, and from Dharma I have got this Mantra. Repeating that Mantra, I am known by the name of Ṛṣi.

अहं जपामि तं मन्त्रं तेनाहमृषिरीडितः ।
ब्रह्माद्याः सकला देवा नित्यं ध्यायंति तां मुदा ॥ 15 ॥
कृष्णार्चायां नाधिकारो यतो राधार्चनं विना ।
वैष्णवैः सकलैस्तस्मात्कर्तव्यं राधिकार्चनम् ॥ 16 ॥

Brahmā and the other Devas meditate always on the Mūlā Prakṛti with greatest joy and ecstacy. Without the worship of of Rādhā, never can the worship of Śrī Kṛṣṇa be done. So men, devoted to Viṣṇu, should first of all worship Rādhā by all means. Rādhā is the Presiding Deity of the Prāṇa of Śrī Kṛṣṇa. Hence Śrī Kṛṣṇa is so much subject to Rādhā. The Lady of the Rāsa Maṇḍalam remains always close to Him.

कृष्णप्राणाधिदेवी सा तदधीनो विभुर्यतः ।
रासेश्वरी तस्य नित्यं तया हीनो न तिष्ठति ॥ 17 ॥
राध्नाति सकलान्कामांस्तस्माद्राधेति कीर्तिता ।
अत्रोक्तानां मनूनां च ऋषिरस्म्यहमेव च ॥ 18 ॥
छंदश्च देवी गायत्री देवताऽत्र च राधिका ।

Without Her Śrī Kṛṣṇa could not live even for a moment. The name Rādhā is derived from 'Rādhnoti' or fulfills all desires. Hence Mūlā Prakṛti is termed Rādhā. I am the Ṛṣi of all the mantras but the Durgā Mantra mentioned in this Ninth Skandha. Gāyatrī is the chanda (mantra) of those mantras and Rādhikā is the Devatā of them.

तारो बीजं शक्तिबीजं शक्तिस्तु परिकीर्तिता ॥ 19 ॥
मूल वृत्त्या षडंगानि कर्तव्यानीतरत्र च ।
अथ ध्यायेन्महादेवीं राधिकां रासनायिकाम् ॥ 20 ॥

Really, Nārāyaṇa is the Ṛṣi of all the mantras; Gāyatrī is the chanda; Praṇava (om) is the Bīja (seed) and Bhuvaneśvarī (the Directrix of the world) is the Śakti. First of all the principal mantra is to be repeated six times; then meditation of the great Devī Rādhikā, the Śakti of the Rāsa is to be done, as mentioned in the Sāma Veda.

पूर्वोक्तरीत्या तु मुने सामवेदे विगीतया ।
श्वेतचंपकवर्णाभां शरदिंदुसमाननाम् ॥ 21 ॥
कोटिचन्द्रप्रतीकाशां शरदम्भोजलोचनाम् ।
बिंबाधरां पृथुश्रोणीं काञ्चीयुतनितंबिनीम् ॥ 22 ॥
कुंदपंक्तिसमानाभदंतपंक्तिविराजिताम् ।
क्षौमांबरपरीधानां वह्निशुद्धांशुकान्विताम् ॥ 23 ॥
ईषद्धास्यप्रसन्नास्यां करिकुम्भयुगस्तनीम् ।
सदा द्वादशवर्षीयां रत्नभूषणभूषिताम् ॥ 24 ॥
शृङ्गारसिंधुलहरीं भक्तानुग्रहकातराम् ।
मल्लिकामालतीमालाकेशपाशविराजिताम् ॥ 25 ॥
सुकुमारांगलतिकां रासमण्डलमध्यगाम् ।

The meditation of Rādhā is as follows: "O Devī Rādhike! Thy colour is like white Campaka

flowers; Thy face is like the autumnal Full Mon; Thy body shines with the splendour of ten million moons, Thy eyes look beautiful like autumnal lotus; Thy lips are red like Bimba frutis, Thy loins are very heavy and decked with the girdle (Kāñcī) ornament; Thy face is always gracious with sweet smiles. Thy breasts defy the frontal globe of an elephant.Thou art ever youthful as if twelve years old; Thy body is adorned all over with ornaments; Thou art the waves of the ocean of Śṛṅgāra (love sentiments). Thou art ever ready to shew Thy grace to the devotees; on Thy braid of hair garlands of Mallikā and Mālatī are shining; Thy body is like a creeping plant, very gentle and tender; Thou art seated in the middle of Rāsa Maṇḍalam as the Chief Directrix; Thy one hand is ready to grant boons and another hand expresses 'Have no fear.'

वराभयकरां शान्तां शश्वत्सुस्थिरयौवनाम् ॥ 26 ॥
रत्नसिंहासनासीनां गोपीमंडलनायिकाम् ।
कृष्णप्राणाधिकां वेदबोधितां परमेश्वरीम् ॥ 27 ॥
एवं ध्यात्वा ततो बाह्ये शालग्रामे घटेऽथवा ।
यन्त्रे वाऽष्टदले देवीं पूजयेत्तु विधानतः ॥ 28 ॥

Thou art of a peaceful appearance; Thou art ever youthful; Thou art seated on a jewel throne; Thou art the foremost guide of the Gopikās; Thou art dearer to Kṛṣṇa than even His life; O Parameśvarī! The Vedas reveal Thy nature." Meditating thus, one is to bathe the Devī on a Śālagrāma stone, jar, yantra or the eight-petalled lotus and then worship Her duly.

आवाह्य देवीं तत्पश्चादासनादि प्रदीयताम् ।
मूलमन्त्रं समुच्चार्य चासनादीनि कल्पयेत् ॥ 29 ॥
पाद्यं तु पादयोर्दद्यान्मस्तकेऽर्घ्यं समीरितम् ।
मुखे त्वाचमनीयं स्यात्त्रिवारं मूलविद्यया ॥ 30 ॥

First the Devī is to be invoked; then Pādya and Āsana, etc., are to be offered, the principal Mantra being pronounced at every time an offering is given. After giving water for washing both the feet, Arghya is to be placed on the head and Ācamanīyam water to be offered times on the face.

मधुपर्कं ततो दद्यादेकां गां च पयस्विनीम् ।
ततो नयेत्स्नानशालां तां च तत्रैव भावयेत् ॥ 31 ॥
अभ्यङ्गादिस्नानविधिं कल्पयित्वाऽथ वाससी ।
ततश्च चन्दनं दद्यान्नानालंकारपूर्वकम् ॥ 32 ॥

Madhuparka (an oblation of honey, milk etc.) and a cow giving a good quantity of milk are next to be offered. Then the yantra is to be thought of as the bathing place where the Devī is to be bathed. Then Her body is to be wiped and a fresh cloth given for putting on. Sandalpaste and various other ornaments are next to be given.

पुष्पमाला बहुविधास्तुलसीमञ्जरीयुताः ।
पारिजातप्रसूनानि शतपत्रादिकानि च ॥ 33 ॥
ततः कुर्यात्पवित्रं तत्परिवारार्चनं विभोः ।
अग्नीशासुरवायव्यमध्यदिक्ष्वंगपूजनम् ॥ 34 ॥
कृत्वा पश्चादष्टदले दक्षिणावर्ततोऽग्रतः ।

Various garlands of flowers with Tulasī Mañjarī (flower stalks) Pārijāta flower and Śatapatra etc., then, are to be offered. Then within the eight petals, the family members of the Devī are to be thought of; worship is next to be offered in the right hand direction (with the hands of the watch).

मालावतीमग्रदले वह्निकोणे च माधवीम् ॥ 35 ॥
रत्नमालां दक्षिणे च नैर्ऋत्ये तु सुशीलकाम् ।
पश्चाद्दले शशिकलां पूजयेन्मतिमान्नरः ॥ 36 ॥
मारुते पारिजातां चाप्युत्तरे च परावतीम् ।
ईशानकोणे संपूज्या सुंदरी प्रियकारिणी ॥ 37 ॥

First of all, Mālāvatī on the petal in front of (on the east) the Devī, then Mādhavī on the south-east corner, then Ratnamālā on the south, Suśīlā on the south-west Saśikalā on the west, Pārijātā on the north-west, Parāvatī on the north and the benefactious Sundarī on the north-east corner are to be worshipped in order.

ब्राह्मयादयस्तु तद्बाह्येऽप्याशापालांस्तु भूपुरे ।
वज्रादिकान्यायुधानि देवीमित्थं प्रपूज्येत् ॥ 38 ॥
ततो देवीं सावरणां गन्धाद्यैरुपचारकैः ।
राजोपचारसहितैः पूजयेन्मतिमान्नरः ॥ 39 ॥

Outside this, Brāhmī and the other Mātṛkās are to be worshipped and on the Bhūpūras (the entrances of the yantra), the Regents of the quarters,

the Dikpālas and weapons of the Devī, thunderbolt, etc., are to be worshipped. Then all the attendant Deities of the Devī are to be worshipped with scents and various other articles.

ततः स्तुवीत देवेशीं स्तोत्रैर्नामसहस्रकैः ।
सहस्रसंख्यं च जपं नित्यं कुर्यात्प्रयत्नतः ॥ 40 ॥
य एवं पूजयेद्देवीं राधां रासेश्वरीं पराम् ।
स भवेद्विष्णुतुल्यस्तु गोलोकं याति संततम् ॥ 41 ॥

Thou finishing the worship, one should chant the Stotra (hymns) named Sahasra-nāma (thousand names) Stotra with care and devotion. O Nārada! The intelligent man who worships thus the Rāseśvarī Devī Rādhā, becomes like Viṣṇu and goes to the Go-loka.

यः कार्त्तिक्यां पौर्णमास्यां राधाजन्मोत्सवं बुधः ।
कुरुते तस्य सान्निध्यं दद्याद्रासेश्वरी परा ॥ 42 ॥
केनचित्कारणेनैव राधा वृन्दावने वने ।
वृषभानुसुता जाता गोलोकस्थायिनी सदा ॥ 43 ॥

He who performs the birth-day anniversary of Śrī Rādhā on the Full-Moon day of the month of Kārtika, gets the blessing of Śrī Rādhā who remains near to him. For some reason Rādhā, the dweller in Goloka was born in Vṛndāvana as the daughter of Vṛṣabhānu.

अत्रोक्तानां तु मंत्राणां वर्णसंख्याविधानतः ।
पुरश्चरणकर्मोक्तं दशांशं होममाचरेत् ॥ 44 ॥
तिलैस्त्रिस्वादुसंयुक्तैर्जुहुयाद्भक्तिभावतः ।

However, according to the number of letters of the mantras that are mentioned in this chapter, Puraścaraṇa is to be made and Homa, one-tenth of Puraścaraṇa, is to be then performed. The Homa is to be done with ghee, honey, and milk the three sweet mixed with Til and with devotion.

नारद उवाच

स्तोत्रं वद मुने सम्यग्येन देवी प्रसीदति ॥ 45 ॥

Nārada said: O Bhagavan; Now describe the Stotra (hymn) Mantra by which the Devī is pleased.

श्रीनारायण उवाच

नमस्ते परमेशानि रासमण्डलवासिनि ।
रासेश्वरि नमस्तेऽस्तु कृष्णप्राणाधिकप्रिये ॥ 46 ॥
नमस्त्रैलोक्यजननि प्रसीद करुणार्णवे ।
ब्रह्मविष्ण्वादिभिर्देवैर्वंद्यमानपदांबुजे ॥ 47 ॥

Nārāyaṇa said: O Nārada! Now I am saying the Rādhā Stotra. O Thou, the Highest Deity! the Dweller in Rāsa Maṇḍalam! I bow down to Thee; O Thou, the Chief Directrix of the Rāsa Maṇḍalam; O Thou dearer to Kṛṣṇa than His life even, I bow down to Thee. O Thou, the Mother of the three Lokas! O Thou the Ocean of mercy! Be pleased. Brahmā, Viṣṇu and the other Devas bow down before Thy lotus feet.

नमः सरस्वतीरूपे नमः सावित्रि शंकरि ।
गंगापद्मावतीरूपे षष्ठि मंगलचंडिके ॥ 48 ॥
नमस्ते तुलसीरूपे नमो लक्ष्मीस्वरूपिणी ।
नमो दुर्गे भगवति नमस्ते सर्वरूपिणी ॥ 49 ॥

Thou art Sarasvatī; Thou art Sāvitrī; Thou art Śaṅkarī I bow down to Thee; Thou art Gaṅgā; Thou art Padmāvatī; Thou art Ṣaṣṭhī; Thou art Maṅgala Caṇḍikā; Thou art Manasā, Thou art Tulasī; Thou art Durgā; Thou art Bhagavatī; Thou art Lakṣmī; Thou art all, I bow down to Thee.

मूलप्रकृतिरूपां त्वां भजामः करुणार्णवाम् ।
संसारसागरादस्मानुद्धरांब दयां कुरु ॥ 50 ॥
इदं स्तोत्रं त्रिसन्ध्यं यः पठेद्राधां स्मरन्नरः ।
न तस्य दुर्लभं किञ्चित्कदाचिच्च भविष्यति ॥ 51 ॥

Thou art the Mūlā Prakṛti; Thou art the Ocean of mercy. Obesiance to Thee! Be merciful to us and save us from this ocean of Samsāra (round of brith and death)." O Nārada! Any body who remembers Rādhā and reads this Stotra three times a day does not feel the want of any thing in this world.

देहान्ते च वसेन्नित्यं गोलोके रासमण्डले ।
इदं रहस्यं परमं न चाख्येयं तु कस्यचित् ॥ 52 ॥
अधुना शृणु विप्रेन्द्र दुर्गादेव्या विधानकम् ।
यस्याः स्मरणमात्रेण पलायन्ते महापदः ॥ 53 ॥

He will ultimately go to Goloka and remain in the Rāsa Maṇḍalam. O Child! This great secret aught never to be given out to any. Now I am telling you the method of worship of the Durgā Devī.

Hear. When any one remembers Durgā in this world, all his difficulties and troubles are removed.

एनां न भजते यो हि तादृङ्नास्त्येव कुत्रचित् ।
सर्वोपास्या सर्वमाता शैवी शक्तिर्महाद्भुता ॥ 54 ॥
सर्वबुद्ध्यधिदेवीयमन्तर्यामिस्वरूपिणी ।
दुर्गसंकटहैत्रीति दुर्गेति प्रथिता भुवि ॥ 55 ॥

It is not seen that anybody does not remember Durgā. She is the object of worship of all. She is the Mother of all and the Wonderful Śakti of Mahādeva. She is the Presiding Deity of the intellect (Buddhi) of all and She controls the hearts of all and She removes the great difficulties and dangers of all.

वैष्णवानां च शैवानामुपास्येयं च नित्यशः ।
मूलप्रकृतिरूपा सा सृष्टिस्थित्यन्तकारिणी ॥ 56 ॥
तस्या नवाक्षरं मंत्रं वक्ष्ये मंत्रोत्तमोत्तमम् ।
वाग्भवं शंभुवनिता कामबीजं ततः परम् ॥ 57 ॥

Therefore She is named Durgā in the world. She is worshipped by all, whether a Śaiva or a Vaiṣṇava. She is the Mūlā Prakṛti and from Her the creation, preservation and destruction of the universe proceed. O Nārada! Now I am saying the principal nine lettered Durgā Mantra, the best of all the Mantras.

चामुण्डायै पदं पश्चाद्विच्चे इत्यक्षरद्वयम् ।
नवाक्षरो मनुः प्रोक्तो भजतां कल्पपादपः ॥ 58 ॥
ब्रह्मविष्णुमहेशाना ऋषयोऽस्य प्रकीर्तिताः ।
छन्दास्युक्तानि सततं गायत्र्युष्णिगनुष्टुभः ॥ 59 ॥
महाकाली महालक्ष्मीः सरस्वत्यपि देवताः ।
स्याद्रक्तदंतिकाबीजं दुर्गा च भ्रामरी तथा ॥ 60 ॥

'Aim Hrīm Klīm Cāmuṇḍāyai Vicce' is the nine lettered Bīja mantra of Śrī Durgā; it is like a Kalpa Vṛkṣa yielding all desires. One should worship this mantra by all means. Brahmā Viṣṇu, and Maheśa are the Ṛṣis of this mantra; Gāyatrī, Uṣṇik and Anuṣṭubha are the chandas; Mahākālī, Mahā Lakṣmī and Sarasvatī are the Devatās; Rakta Dantikā, Durgā, and Bhrāmarī are the Bījas.

नंदाशाकंभरीदेव्यौ भीमा च शक्तयः स्मृताः ।
धर्मार्थकाममोक्षेषु विनियोग उदाहृतः ॥ 61 ॥
ऋषिच्छंदो दैवतानि मौलौ वक्त्रे हृदि न्यसेत् ।
स्तनयोः शक्तिबीजानि न्यसेत्सर्वार्थसिद्धये ॥ 62 ॥

Nandā, Śākambharī, and Bhīmā are the Śaktis and Dharma (virtue), Artha (wealth) and Kāma (desires), are the places of application (Viniyoga). Assign the head to the Ṛṣi of the mantra (Nyāsa); assign the chandas to the mouth assign the Devatā to the heart.

बीजत्रयैश्चतुर्भिश्च द्वाभ्यां सर्वेण चैव हि ।
षडंगानि मनोः कुर्याज्जातियुक्तानि देशिकाः ॥ 63 ॥
शिखायां लोचनद्वन्द्वे श्रुतिनासाननेषु च ।
गुदे न्यसेन्मन्त्रवर्णान्सर्वेण व्यापकं चरेत् ॥ 64 ॥

Then assign the Śakti to the right breast for the success and assign the Bīja to the left breast. Then perform the Ṣaḍaṅga Nyāsa as follows: Aim Hṛdayāya namaḥ, Hrīm Śīrase Svāhā, Klīm Śikhāyām Vaṣaṭ,. Cāmuṇḍāyai Kavacāya Hum, Vicce Netrābhyām Vauṣaṭ, 'Aim Hrīm Klīm Cāmuṇḍāyai Vicce' Karatalapṛṣṭhābhyām Phaṭ. Next say touching the corresponding parts of the body: 'Aim namaḥ Śikhāyām, Hrīm Namaḥ' on the right eye; 'Klīm Namaḥ' on the left eye, Cām Namaḥ 'on the right ear, 'Mum namaḥ' on the left ear, ṇḍām Namaḥ' on the nostrils; Vim Namaḥ on the face; 'Ccem Namaḥ' on the anus and finally 'Aim Hrīm Klīm Cāmuṇḍāyai Vicce' on the whole body. Then do the meditation (dhyāna) thus:

खड्गचक्रगदाबाणचापानि परिघं तथा ।
शूलं भुशुंडीं च शिरः शङ्खं संदधतीं करैः ॥ 65 ॥
महाकालीं त्रिनयनां नानाभूषणभूषिताम् ।
नीलांजनसमप्रख्यां दशपादाननां भजे ॥ 66 ॥

'O Cāmuṇḍe! Thou art holding in Thy ten hands ten weapons viz, Khaḍga (axe) Cakra (disc) Gadā (club) Bāṇa (arrows), Cāpa (bow), Parigha, Śūla (spear), Bhuśuṇḍī Kapāla, and Khaḍga. Thou art Mahā Kālī; Thou art three-eyed; Thou art decked with various ornaments. Thou shinest like Līlāñjana (a kind of black pigment). Thou hast ten faces and ten feet.

मधुकैटभनाशार्थं यां तुष्टावाम्बुजासनः ।
एवं ध्यायेन्महाकालीं कामबीजस्वरूपिणीम् ॥ 67 ॥

अक्षमालां च परशुं गदेषकुलिशानि च ।
पद्मं धनुष्कुण्डिकां च दंडशक्तिमसिं तथा ॥ 68 ॥
चर्माबुजं तथा घण्टां सुरापात्रं च शूलकम् ।
पाशं सुदर्शनं चैव दधतीमरुणप्रभाम् ॥ 69 ॥

The Lotus born Brahmā chanted hymns to Thee for the destruction of Madhu Kaiṭabha I bow down to Thee." Thus one should meditate on Mahā Kālī, of the nature of Kāmabīja (the source whence will comes). Then the Dhyānam of Mahā Lakṣmī runs as follows: "O Mahā Lakṣmī, the destroyer of Mahiṣāsura! Thou holdest the garland of Akṣa (a king of seed), Paraśu (a kind of axe), Gadā (club), Iṣu (arrows), Kuliśa (the thunderbolt) Padma (Lotus), Dhanu (bow), Kuṇḍikā (a student's water-pot, Kamaṇḍalu), Daṇḍa (rod for punishment), Śakti (a kind of weapon), Asi (sword), Carma (shield) Padma (a king of waterlily), Ghaṇṭā (bell), (Surāpātra) (a pot to hold liquor), Śūla (pick-axe) Pāśa (noose) and Sudarśana (a kind of weapon. Thy colour is of the Rising Sun.

रक्ताम्बुजासनगतां मायाबीजस्वरूपिणीम् ।
महालक्ष्मीं भजेदेवं महिषासुरमर्दिनीम् ॥ 70 ॥

Thou art seated on the red Lotus. Thou art of the nature Māyābīja (the source whence female energy comes). So Obeisance to Thee! (The Bīja and the Devī are one and identical)." Next comes the Dhyānan of Mahā Sarasvatī as follows:

घण्टाशूले हलं शंखं मुसलं च सुदर्शनम् ।
धनुर्बाणान्हस्तपद्मैर्दधानां कुन्दसन्निभाम् ॥ 71 ॥
शुम्भादिदैत्यसंहर्त्रीं वाणबीजस्वरूपिणीम् ।
महासरस्वतीं ध्यायेत्सच्चिदानन्दविग्रहाम् ॥ 72 ॥

O Mahā Sarasvatī! Thou holdest bell, pickaxe, plough (Hala), Conchshell, Musala (a kind of club), Sudarśana, bow and arrows. Thy colour is like Kunda flower; Thou art the destroyer of Śumbha and the other Daityas; Thou art of the nature of Vāṇībīja (the source whence knowledge, speech comes.

यंत्रमस्याः शृणु प्राज्ञ त्र्यस्रं षट्कोणसंयुतम् ।
ततोऽष्टदलपद्मं च चतुर्विंशतिपत्रकम् ॥ 73 ॥

Thy body is filled with everlasting existence, intelligence and bliss. Obeisance to Thee!" O Nārada! Now I am going to say on the Yantra of Mahā Sarasvatī. Listen.

भूगृहेण समायुक्तं यन्त्रमेवं विचिन्तयेत् ।
शालग्रामे घटे वाऽपि यन्त्रे वा प्रतिमासु वा ॥ 74 ॥
बाणलिंगेऽथवा सूर्ये यजेद्देवीमनन्यधीः ।
जयादिशक्तिसंयुक्ते पीठे देवीं प्रपूजयेत् ॥ 75 ॥

First draw a triangle. Draw inside the triangle eight petalled lotus having twenty-four leaves. Within this draw the house. Then on the Yantra thus drawn, or in the Śālagrāma stone, or in the jar, or in image, or in the Vāṇaliṅgam, or on the Sun, one should worship the Devī with oneness of heart.

पूर्वकोणे सरस्वत्या सहितं पद्मजं यजेत् ।
श्रिया सह हरिं तत्र नैर्ऋते कोणके यजेत् ॥ 76 ॥
पार्वत्या सहितं शम्भुं वायुकोणे समर्चयेत् ।
देव्या उत्तरतः पूज्यः सिंहो वामे महासुरम् ॥ 77 ॥

Then worship the Pīṭha, the deities seated also on the dais, *i.e.*, Jayā, Vijayā, Ajitā, Aghorā, Maṅgalā and other Pīṭha Śaktis. Then worship the attendant deities called Āvaraṇa Pūjā: Brahmā with Sarasvatī on the east, Nārāyaṇa with Lakṣmī on the Nairṛit corner, Śaṅkara with Pārvatī on the Vāyu corner, the Lion on the north of the Devī, and Mahāsura on the left side of the Devī; finally worship Mahiṣa (buffalo).

महिषं पूजयेदन्ते षट्कोणेषु यजेत्क्रमात् ।
नंदजां रक्तदंतां च तथा शाकंभरीं शिवाम् ॥ 78 ॥
दुर्गां भीमां भ्रामरीं च ततो वसुदलेषु च ।
ब्राह्मीं माहेश्वरीं चैव कौमारीं वैष्णवीं तथा ॥ 79 ॥
वाराहीं नारसिंहीं च ऐन्द्रीं चामुंडकां तथा ।
पूजयेच्च ततः पश्चात्तत्त्वपत्रेषु पूर्वतः ॥ 80 ॥
विष्णुमायां चेतनां च बुद्धिं निद्रां क्षुधां तथा ।
छायाशक्तिं परां तृष्णां शांतिं जातिं च लज्जया ॥ 81 ॥
शांतिं भद्रां कीर्तिलक्ष्म्यौ धृतिं वृत्तिं श्रुतिं स्मृतिम् ।
दयां तुष्टिं ततः पुष्टिं मातृभ्रांती इति क्रमात् ॥ 82 ॥

Next worship Nandajā, Raktadantā, Śākambharī, Śivā, Durgā, Bhīmā, and Bhrāmarī. Then on the

eight petals worship Brāhmī, Māheśvarī, Kaumārī, Vaiṣṇavī, Vārāhī, Nāra Simhī, Aindrī, and Cāmuṇḍā. Next commencing from the leaf in front of the Devī, worship on the twenty-four leaves Viṣṇu Māyā, Cetanā, Buddhi, Nidrā (sleep), hunger, a shadow, Śakti, thirst, peace, species (Jāti), modesty, faith, fame, Lakṣmī (wealth), fortitude, Vṛtti, Śruti memory, mercy, Tuṣṭi, Puṣṭi (nourishment), Bhrānti (error) and other Matṛkās.

ततो भूपुरकोणेषु गणेशं क्षेत्रपालकम् ।
बटुकं योगिनीश्चापि पूजयेन्मतिमान्नरः ॥ 83 ॥
इन्द्राद्यानपि तद्बाह्ये वज्राद्यायुधसंयुतान् ।
पूजयेदनया रीत्या देवीं सावरणां ततः ॥ 84 ॥
राजोपचारान्विविधान्दद्यादम्बाप्रतुष्टये ।
ततो जपेन्नवार्णं च मन्त्रं मन्त्रार्थपूर्वकम् ॥ 85 ॥

Next on the corners of the Bhūpura (gates of the Yantra), Gaṇeśa Kṣettrapālas, Vaṭuka and Yoginīs are to be worshipped. Then on the outside of that Indra and the other Devas furnished with weapons are to be worshipped as per the aforesaid rules. For the satisfaction of the World-Mother various nice offerings and articles like those given by the royal personages are to be presented to the Mother; then the mantra is to be repeated, understanding its exoteric and esoteric meanings.

ततः सप्तशतीस्तोत्रं देव्या अग्रे तु संपठेत् ।
नानेन सदृशं स्तोत्रं विद्यते भुवनत्रये ॥ 86 ॥
ततश्चानेन देवेशीं तोषयेत्प्रत्यहं नरः ।
धर्मार्थकाममोक्षाणामालयं जायते नरः ॥ 87 ॥

Then Saptaśatī stotra (Caṇḍī pāṭha) is to be repeated before the Devī. There is no other stotra like this in the three worlds. Thus Durgā, the Deity of the Devas, is to be appeased every day. He who does this gets within his easy reach Dharma, Artha, Kāma, and Mokṣa, the four main objects of human pursuits (virtue, wealth, enjoyment and final beatitude).

इति ते कथितं विप्र श्रीदुर्गाया विधानकम् ।
कृतार्थता येन भवेत्तदेतत्कथितं तव ॥ 88 ॥
सर्वे देवा हरिब्रह्मप्रमुखा मनवस्तथा ।
मुनयो ज्ञाननिष्ठाश्च योगिनश्चाश्रमास्तथा ॥ 89 ॥
लक्ष्म्यादयस्तथा देव्यः सर्वे ध्यायन्ति तां शिवाम् ।

O Nārada! Thus I have described to you the method of worship of the Devī Durgā. People get by this what they want. Hari, Brahmā, and all the Devas, Manus, Munis, the Yogīs full of knowledge, the Āśramīs, and Lakṣmī and the other Devas all meditate on Śivām.

तदैव जन्मसाफल्यं दुर्गास्मरणमस्ति चेत् ॥ 90 ॥
चतुर्दशापि मनवो ध्यात्वा चरणपङ्कजम् ।
मनुत्वं प्राप्तवन्तश्च देवाः स्वं स्वं पदं तथा ॥ 91 ॥

One's birth is attained with success at the remembrance of Durgā. The fourteen Manus have got their Manuship and the Devas their own rights by meditating on the lotus feet of Durgā.

तदेतत्सर्वमाख्यातं रहस्यातिरहस्यकम् ।
प्रकृतीनां पञ्चकस्य तदंशानां च वर्णनम् ॥ 92 ॥
श्रुत्वैतन्मनुजो नित्य पुरुषार्थचतुष्टयम् ।
लभते नात्र सन्देहः सत्यं सत्यं मयोदित्तम् ॥ 93 ॥

O Nārada! Thus I have described to you the very hidden histories of the Five Prakṛtis and their parts. Then, verily, the four objects of human pursuits Dharma, Artha, Kāma and Mokṣa are obtained by hearing this.

अपुत्रो लभते पुत्रं विद्यार्थी प्राप्नुयाच्च ताम् ।
यं यं कामं स्मरेद्वापि तं तं श्रुत्वा समाप्नुयात् ॥ 94 ॥
नवरात्रे पठेदेतद्देव्यग्रे तु समाहितः ।
परितुष्टा जगद्धात्री भवत्येव हि निश्चितम् ॥ 95 ॥

He who has no sons gets sons, who has no learning gets learning and whoever wants any thing gets that if he hears this. The Devī Jagaddhātrī becomes certainly pleased with him who reads with his mind concentrated on this for nine nights before the Devī.

नित्यमेकैकमध्यायं पठेद्यः प्रत्यहं नरः ।
तस्य वश्या भवेद्देवी देवी प्रियकरो हि सः ॥ 96 ॥
शकुनांश्च परीक्षेत नित्यमस्मिन्यथाविधि ।
कुमारीदिव्यहस्तेन यद्वा बटुकराम्बुजात् ॥ 97 ॥

The Devī becomes obedient to him who daily reads one chapter of this Ninth Skandha and the reader also does what is acceptable to the Devī.

To ascertain before-hand what offects, merits or demerits, would accure from reading this Bhāgavata, it is necessary by examining through the hands of a virgin girl or a Brāhmin child, the auspicious or inauspicious signs.

मनोरथं तु सङ्कल्प्य पुस्तकं पूजयेत्ततः ।
देवीं च जगदीशानां प्रणमेच्च पुनः पुनः ॥ 98 ॥
सुस्नातां कन्यकां तत्रानीयाभ्यर्च्य यथाविधि ।
शलाकां रोपयेन्मध्ये तथा स्वर्णेन निर्मिताम् ॥ 99 ॥

First make a Saṅkalpa (resolve) and worship the book. Then bow down again and again to the Devī Durgā. Then bring there a virgin girl, bathed well and worship her duly and have a golden pencil fixed duly in her hand and placed in the middle on the body.

शुभं वाऽप्यशुभं तत्र यदायाति च तद्भवेत् ।
उदासीनेऽप्युदासीनं कार्यं भवति निश्चितम् ॥ 100 ॥

इति श्रीमद्देवीभागवते महापुराणे नवमस्कन्धे
पंचाशत्तमोऽध्यायः ॥ 50 ॥

Then calculate the auspicious or inauspicious effects, as the case may be, from curves made by that pencil. So the effects of reading this Bhāgavata would be. If the virgin girl be indifferent in fixing the pencil within the area drawn, know the result of reading the Bhāgavata would be similar. There is no doubt in this.

Here ends the Fiftieth Chapter of the Ninth Book on the glory of Śakti in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

बाणाक्षिरसरामैस्तु सार्धैः (3625॥) श्लोकैः सुविस्तरैः
देवीभागवतस्यास्य नवमः स्कन्ध ईरितः ॥

समाप्तोऽयं नवमः स्कन्धः ।

Here ends the Ninth Book.

The Ninth Book Completed.

Notes on Śakti and the Śāktas

Extracts from the Calcutta Review. No. XLVII, March 1855.

The Śāktas—Their characteristics and Practical influence in socicty.

In the Mārkaṇḍeya Purāṇam, Nature (Prakṛti) is said 'to have assumed three transcendent forms, according to her three Guṇas or qualities, and in each of them to have produced a pair of divinities, Brahmā and Sarasvatī, Maheśa and Kālī, Viṣṇu and Lakṣmī, after whose intermarriage, Brahmā and Sarasvatī formed the mundane egg, which Maheśa and Kālī divided into halves; and Viṣṇu, together with Lakṣmī, preserved from destruction.

The Tantras, which are full of mysteries and mystical symbols, while they admit the three forms of the female principal to be severally the representatives of the three primary Guṇas, derive their origin from the conjunction of Bindu, or the sound called Anusvāra, and marked (•) with the Bīja or roots of mantras or incantations. Every specific mantra, or a mantra, peculiar or exclusively belonging to any divinity, consists of Bīja or root, and the Anusvāra, which together from what is called a Nāda; and it is from the Nāda, or the combination of the two symbols, that the Three forms of Śakti are said to have had their origin. But this symbolical representation, the Tantras, which exalt Śiva and his bride, above all other divinities, mean, that Bindu and Bīja severally represent Śiva and Śakti. the parents of all other gods and goddesses. Thus: 'The *Bindu*, which is the soul of Śiva, and the *Bīja* which is the soul of Śakti, together form the Nāda, from which the three Śaktis are born (Kriyā Sāra Tantra). Here is another attempt of the worshippers of Śiva amd his Śakti to identify their guardian divinities with the Supreme Brahma.

In the Gorakṣa Saṁhitā, we read as follows, '*Will, action,* and *intelligence* are in order the sources of Gaurī, the wife of Śiva, Brāhmī, the wife of Brahmā and Vaiṣṇavī, the wife of Viṣṇu.

The theory dismisses altogether the notion of the three Guṇas, and substitutes will, action, and intelligence in their place.

Again the Śāstras, it appears, have increased the number of the female divinities, according as they have increased the number of the male deities or their incarnations. The Kūrma Purāṇam gives five forms of the original Śakti : 'And she (Mūlā Prakṛti) became in the act of creation fivefold by the will of the supreme.' And the forms which, according to this authority the original Prakṛti is said to have assumed, are: 1st, Durgā, the birde, Śakti, or Māyā of Śiva; 2nd, Lakṣmī, the bride, Śakti, or Māyā of Viṣṇu; 3rd Sarasvatī, the same of Brahmā, or in the Brahma Vaivartta Purāṇam of Hari, whilst the fourth, Śāvitrī is the bride of Brahmā. The fifth division, Rādhā, is unquestionably, as Dr. Wilson very justly remarks, 'a modern intruder into the Hindu pantheon.'

In every succesive creation of the universe, the Mūlā Prakṛti is said 'to assume the different gradations of 'Aṁśa-rūpiṇī, Kalā-rūpiṇī, and Kalāmsa-rūpiṇī, or manifests herself in portions, parts and portions of parts and further subdivisions. Thus the writes of the Purāṇas state: 'In every creation of the world, the Devī, through Divine Yoga assumes divine forms and becomes Amsa-rūpā, Kalā-rūpā, and Kalāṁśa-rūpa, or Aṁśāṁśa-rūpā. The Aṁśas form the class in which all the more important manifestations of the Śakti are comprehended, the Kalās include all the secondary Goddesses, and the Kalāṁśas and Aṁśāṁśas are subdivisions of the latter, and embrace all womankind, who are distinguished as good, middling or bad, according as they derive their being from the parts of their great original, in which the Sattva, Rajo and Tamo Guṇa predominates. At the same time, being regarded as manifestations of the one Supreme Spirit, they are all entitled not only to respect but to veneration. 'Whoever,' says the Brahma Vaivartta Purāṇam, offends or insults a female' incurs the wrath of Prakṛti, whilst he who propitiates a female, particularly the youthful daughter of a Brāhmin, with clothes, ornaments and perfumes, offers worship to Prakṛti Herself.'

We shall next determine the questions,—What is Śākta, and what is the complexion of his faith? By Śāktas are understood the worshippers of Śakti. This is true only when we take the term Śakti in its restricted sense. This term, which had originally but one primary signification, has in the course of time come to be used in two different senses, a general and a limited one. When taken in its widest sense, it means the allegorical representation of the active energy of God and is synonymous with Mūlā Prakṛti, the primitive source of Gods and men. In its limited sense, it is confined to Śiva Śakti, the Tāmasī, the offspring of darkness, and the last of the first three forms of the original Prakṛti. It is Śakti in this latter sense, the bride of Śiva, whom, in her manifold forms, the Śāktas worship. The followers of the Śiva Śakti then are alone called Śāktas.

Every Hindu may pay his adoration to all the thirty-three Koṭis of Gods and Goddesses composing the Hindu pantheon, but one and one only of the five divinities, Viṣṇu. Śiva, Sūrya, Gaṇapati and Śakti must be his Iṣṭa Devatā or tutelar divinity. Here is the marked distinction between general worshippers and special followers. To render this distinction more clear, we observe, that three are certain *general* formulas and prayers forming the ritual of worship of every praticular divinity. These may be learnt by any Hindu from the Śāstras, or from the mouth of a Brāhmaṇa and used in the adoration of any God or Goddess, according to choice or necessity. But besides these general mantras, which may be made use of by any Hindu, without any distinction of sect, there are the Bīja or specific formulas, which are received only from

the hallowed lips of the Guru or spiritual guide. These are kept in great secrecy and repeated mantally every day, as a matter of highest religious duty. The God or Goddess, whose Bīja or Mūla mantra is received in the prescribed manner, by any devotee, becomes his guardian divinity; and the person, thus initiated, becomes the special follower of that divinity. The Śāktas, then, are the special followers of the Śakti of Śiva. They may in general worship any other God or Goddess, but the bride of Śiva, in one or other of her horrid manifestations, must be their guardian deity. The following passage, quoted from the works of Mr. Colebrooke, will much elucidate the subject.

That the Hindus belong to various sects, is universally known. Five great sects, exclusively worship a single deity. One recognises the five divinities, which are adored by the other sects respectively; but the followers of this most comprehensive scheme mostly select one object of daily devotion and pay adoration to other deities on particular occasions only. The Hindu theologists have entered into vain disputes on the question, which, among the attributes of God, shall be deemed characteristic and pre-eminent Śaṅkarācārya, the celebrated commentator on the Vedas, contended for the attributes of Śiva; and founded or confirmed the sect of Śaivas, who worship Mahādeva as the supreme being, and deny the independent existence of Viṣṇu and other Deities. Mādhava Ācārya and Vallabha Ācārya have, in like manner, established the sect of Vaiṣṇavas who adore Viṣṇu as God. The Sauras (less numerous then the two sects above mentione) worship the Sun, and acknowledge no other divinity. The Gāṇapatyās adore Gaṇeśa, as uniting in his person all the attributes of the Deity. Before I notice the fifth sect, I must remind the reader, that the Hindu Mythology has personified the abstract and active powers of the divinity; and has ascribed sexes to these mythological personages. The Śakti, or energy of an attribute of God, is female and is fabled as the consort of that personified attribute, * * * The exclusive adorers of the Śakti of Śiva, are the Sāktas. (Asiatic Researches, Vol. VII, pp. 279).

The Śāktas, who adopt the female principle in the last of her three principle modifications, as their special divinity,—instead of deriving her origin from the supreme Brahma, use to her the language which is invariably applied to the preferential object of worship in every sect, and contemplate her as the only source of life and existence. She is declared to he equally in all things, and that all things are in her, and that besides her there is nothing. In short, she is identified with the Supreme Being. Thus it is written in the Kāśī Khaṇḍa: 'Thou art predicated in every prayer-Brahmā and the rest are all born from Thee. Thou art one with the four objects of life, and from Thee they come to fruit. From Thee this whole universe proceeds, and in Thee, asylum, of the world, all is, whether visible or invisible, gross or subtle in its nature: what is, Thou art in Śakti form and except Thee nothing has ever been. 'The Śakti of Śiva being indentified with Śaktimān, the Deity, is-declared to be not only superior to Her Lord, but the Cause of Him. Of the two objects (Śiva and Śakti) which are eternal, the greater is the Śakti.' Again Śakti gives strength to Śiva; without Her he could not stir a straw. She is therefore the Cause of Śiva. (Śaṅkara Vijaya).

Although the Purāṇas do, to a certain extent, authorize the adoration of Śakti, yet the principal rites and incantations are derived from a different source. Of the Purāṇas, those which in particular inculcate the worship of the female principle, are the Brahma Vaivartta, the Skanda, and the Kālikā. But neither in them, nor in any other Purāṇam, do we find the Bīja or radical mantras which the Śaktis receive from their spiritual guides. These, as well

as the greater portion of the formulas intended for general worshippers, are received from an independent series of works, known by the collective name of Tantras. The fabulous origin of the Tantras is derived from revelations of Śiva to Pārvatī, and confirmed by Viṣṇu. It is therefore called Āgama, from the initials of the three words in a verse of the Sadala Tantra. Comming from the mouth of Śiva, heard by the mountain born Goddess, admitted by the son of Vasudeva, it is thence called Āgama.

In the Śiva Tantra, Śiva is made to say: 'The five scriptures (the four Vedas and the Purāṇas) issued from my five mouths, are the East, West, South, North, and Upper. The five are known as the paths to final liberation. There are many scriptures, but none are euqal to the upper scripture (meaning the Tantras).

Accordingly, the observances and ceremonies they prescribe, have indeed, in Bengal, superseded the original or the Vaidik ritual. They appear also, says Dr. Wilson, to have been written chiefly in Bengal and the eastern districts, many of them being unknown in the West and South-India and the rites they teach having there failed to set aside the ceremonies of the Vedas, although they are not without an important influence upon the belief and the practices of the people.

The Śakti of Śiva, whom the Śāktas make the particular object of their devotion, in preference to and exclusion of all other gods and goddesses, is said to have first assumed sixty (60) different forms, each of which is believed to have a great many modifications. Each of these secondary manifestations of the Śakti is again said to have taken a variety of forms, and so on almost without end. Even the cow and the jackals are declared to be parts of Bhagavatī and venerated by the benighted natives of the country. Of the sixty primary forms of the Śiva Śakti, ten are held to be the chief being distinguished by the name of Daśa Mahā Vidyā or ten great Vidyās Their names are as follows: (1) Kālī, (2) Tārā, (3) Ṣoḍaśī (4) Bhuvaneśvarī, (5) Bagalā, (6) Chinnamastā, (7) Dhūmāvatī, (8) Bhairavī, (9) Mātaṅgī and (10) Kamalātmikā. These are the forms in which the Śāktas generally adore the bride of Śiva as their guardian divinity. The Śāktas are divided into two leading branches, the Dakṣiṇācāris and the Vāmācāris; or the followers of the right hand and left hand ritual. With the former, the chief authorities, among the Tantras, which are too numerous to be enumerated in theis place are the Mantra Mahodadhi, Śāradā Tilaka, Kālikā Tantra, etc., While the impure ritual adopted by the latter is contained chiefly in the Kulacūḍāmaṇi, Rudra Yāmala, Śyāmā Rahasya, Yoni Tantra, and similar works.

The Vāmīs or the left-hand worshippers, adopt a form of worship contrary, to that which is usual, and they not only worship the Śakti of Śiva in all her terrific forms, but pay adoration to her numerous fiend-like attendants, the Yoginīs, Ḍākinīs, and the Śākinīs. In common with the other branch of the Śāktas, Śiva is also admitted to a share of their worshipful homage, especially in the form of Bhairava, as it is with this modification of the diety, that the Vāmā worshipper is required to conceive himself to be identified, just before he engages himself in the orgies peculiar to his sect. Thus, 'I am Bhairava, I am the omniscient, endowed with qualities. The object presented to the followers of the left-hand ritual, is nothing less than an identification with Śiva and his Śakti after death, and the possession of supernatural powers in this life. It has no precedent either in the Purāṇas or in the Vedas. It is quite peculiar in itself, and perfectly distinct from every other form of worship. The Kulārṇava Tantra declares: 'The Vedas are

preeminent over all works, the Vaiṣṇava sect excels the Vedas, the Śaiva sact is preferable to that of Viṣṇu and the right-hand Śākta to that of Śiva—the left hand is better than the right-hand division, and the Siddhānta is better still, the Kaula is better than the Siddhānta, and there is none better than it. The Vāmācārīs in general, and the Kaulas, in particular, make a great secret of their faith, not because they are in any way ashamed to avow the impure rites they perform, but because, by being made public, the rites are said to lose their efficacy, and become abortive. 'Inwardly Śāktas, outwardly Śaivas, and in society nominally Vaiṣṇavas, the Kaulas assuming various forms traverse the earth.

The form of worship varies according to the end proposed by the worshippers : but in all the forms, the five Makāras are indispensably necessary. These are Māmsya, Matsya, Madya, Maithuna, and Mudrā (flesh, fish, spirituous liquor, women and certain mystical gesticulations). They are called Makāra, because they all begin with the letters m (म). Thus we read in Śyāmā Rahasya: 'Wine, flesh, fish, Mudrā, and Maithuna, are the five-fold Makāra, which takes away all sin.' Appropriate mantras are also indispensable, according to the immediate object of the adorer. These incantations are no more intelligible to us than Egyptian hieroglyphics, and consist of meaningless mono-syllabic combinations of letters. They are very great in number and are all declared to be highly efficacious, if properly used according to the dictates of the Tantras. Take the Prasāda mantra. It is cumposed of two letters, H and S, and is one of the very few to which any meaning is attempted to be attached. The Kulārṇava says: The letter He is the expirated and S the inspirated letter, and as these two acts constitute life, the mantra they express is the same with life, the animated world would not have been formed without it, and exists but as long as it exists, and it is an integral part of the universe, without being distinct from it, as the fragrance of flowers, and sweetness of sugar, oil of sesamum seed, and Śakti of Śiva.

He who knows it, needs no other knowledge, he who repeats it, needs practice no other act of adoration. The authority here cited is very elaborate upon the subject.

The rites practised by the Vāmācārīs are so grossly obscene, as to cast into shade the worst inventions which the most impure imagination can conceive (unbridled debauchery with wine and women).

Solitude and secrecy being strictly enjoined to the Vāmīs they invariably celebrate their rites at midnight and in most unfrequented and private places. Those, whose immediate objects is the attainment of super-human powers, or whose end is specific, aiming at some particular boon or gift, are more strict on the point, lest they reap no fruits of their devotion. They never admit a companion, not even of their own fraternity, into the place of their worship. Even when they are believed by the credulous Hindus to have become Siddhas, that is, possessed of supernatural powers; or, in other words, when they have acquired sufficient art to impose upon their ignorant and superstitious countrymen, and have established their reputation as men capable of working miracles, they take every care not to disclose the means through which they have attained the object of their wish, unless revealed by some accidental occurrence or un-looked for circumstance. Those whose object is of a general character, hold a sort of convivial party, eating and drinking together in large numbers, without any great fear of detection. But yet they always take care to choose such secluded spots for the scenes of their devotion as lie quite concealed from the public view. They generally pass un-noticed and are traced out only when we make it our aim to detect them by watching over their

movements like a spy. At present, as their chief desire appears to be only the gratification of sensual appetites, they are at all times found to be more attentive to points which have direct reference to the indulgence of their favourite passions, than those minor injunctions which require of them secrecy and solitude.

We shall now enumerate some of the leading rites observed by the Vāmācārīs of this country. The drinking of spirituous liquors, more or less, is with them no less a habit than a religious practice. Here it should be observed that the orthodox Vāmīs will never touch any foregin liquor or wine, but use only the country doasta, which they drink out of cup formed either of the nut of a cocoa, or of a human skull. They hold the bowl on the three ends of the three fingers of the left hand, *viz.*, the thumb, the little finger, and the one next to the thumb, closing the two other fingers. The liquor is first offered to their especial divinity in quart bottles or pints but more frequetly in chaupalas and earthen jars, and then distributed round the company, each member having a cup exclusively his own. If there be no company, the worshipper pours the liquor into his own cup, and after holding it in the manner just described, repeats his Bīja Mantra, while covering it with his right hand. The Vāmācārī, then, whether he be a sole worshipper or a member of a party, brings the cup filled with the heart-stirring liquid in contact with his forehead, as a mark of homage paid, and then empties it at a single sip. No symptom of nausea must be shewn, and no spittle must be thrown, indicating dis-relish of the celestial nectar to which the liquor is said to be converted by the repetition of the holy text. Three times the cup must go round over and over, before any food can be put to the mouth. There are technicalities in vogue among these, which they use their parties. For instance, when boiled rice is to be served, they say distribute the flowers; the drinking cup is called pāttra; onions, nutmegs; the bottles, Jantras, etc. They call themselvees and all other men that drink wine, bīrs or heroes, and those that abstain from drinking, paśus, *i.e.*, beasts. At the time of the principal initiation, or mantra grahaṇa, that is, when the specific of Bīja mantra is received from the Guru, he and his new disciple drink together, the former at intervals giving instructions to the latter as to the proper mode of drinking.

Many ludicrous anecdotes are told of Kaula gurus and disciples, when heated with the intoxicating drug; when their brains are excited by drinking copiously, their conduct towards each other does little agree with the relation which subsists between them. Some times the relation is quite inverted and the disciple acts the part of the Guru, and puts his feet on his head which the latter quietly submits to this height of profanation on the part of the former.

There is still another variety of the Vāmīs who substitute certain mistures in the place of wine. These mixtures are declared in the Tantras to be equivalent to wine, and to possess all its intrinsic virtues without the power of intoxication; such as the juice of the cocoanut received in a vessel made of Kānsā, the juice of the water lemon mixed with sugar, and exposed to the Sun; molasses dissolved in water, and contained in a copper vessel; the juice of the plant called Somalatā, etc.

In all the ceremonies, which not only comprehend the worship of the Śakti, but are performed for the attainment of some proposed object, the presence of a female, as the living representative, and the type of the goddess, is indispensably necessary. Such ceremonies are specific in their nature, and are called Sādhanās. Some who are more decent than the rest of the sect, join with their wives in the celebration of the gloomy of Kālī. Others make their beloved mistresses partners in

the joint devotion. Here the rite assumes a blacker aspect. The favourite concubine is disrobed, and placed by the side or on the thigh of her naked paramour. In this sitaution, the usual calmness of the mind must be preserved and no evil lodged in it. Such is the the requisition of the Śāstras, say the Vāmīs, when reproached for their brutal practices. But here we first remind them of the fivefold Makāra, and then ask them the plain question, how many among them can really boast of ever attaining to such a state of perfection, and such thorough control over the passions, as to keep them unrufflled, or from being inflamed in the midst of such exciting causes.

In this way is performed the rite called the Mantra Sādhanā. It is, as must be expected, carried on in great secrecy, and is said to lead to the possession of supernatural powers. The religious part of is very simple, consisting merely of the repetition of the Mūla Mantra which may or may not be preceded by the usual mode of Śakta worship. Hence it is called Mantra Sādhanā, to distinguish it from other sorts of Sādhanās, which we shall presently notice. After ten p.m. the devotee under pretence of going to bed, retires into a private chamber, calling in his wife or mistress, and procuring all the necessary articles of worship, such as wine, grains, water, a string of beads, etc., he shuts the doors and the windows of the room, and sitting before a lighted lamp, joins with his fair partner in drinking upto one, two, or three o'clock in the morning.

One of our neighbours, a rich and respectable man in the native community, was in the habit of holding private meetings with his mistress every night, for the purpose of making the Sādhanā. He had a string of beads made of cāṇḍāla's teeth, which is yet preserved in his family, as a precious relic. The beads are believed to be endowed with a sort of animation, to drink or absorb milk, and to shew the appearance of grim laughter when wine is sprinkled over it. We have ourselves seen the rosary and tried its alleged virtues, but found nothing in it verifying the above statements.

There is another sort of devotion, called the 'Śave Sādbanā,' the object of which is to acquire in interview with and command over the impure spirtis, such as the Dānās, Tālas, Vetālas, Bhūtas, Pretas, Śākinīs, Ḍākinīs, and other male and female goblins, so that they may be ready at command to do whatever task the worshipper shall be pleased to commit to their charge. In this horrible ceremony, a dead body is necessary. The corpse of a cāṇḍāla is preferable to any other. But that which is declared to be the most meritorious, forming the shortest path to the acquisition of dominion, is the body of a cāṇḍāla, having died a violent death, on Tuesday or Saturday, days sacred to Kālī and on the day of the total wane of the moon. Such a conjunction of circmstances can rarely take place, and consequently any dead body serves the purpose. The rite assumes different forms. According to some authorities, the adept is to be alone at midnight in a śmaśāna, or a place where dead bodies are either buried or burned, and there to perform the prescribed rights, seated on the corpse. According to others, he must procure in the dead of night, four lifeless bodies, cut off their heads, and then bring them home. Placing these at the four corners of a square board, he should take his seat upon it, which with the worshipper upon it, must be supported by the four heads. In this latter method, the Guru is sometimes seated in the front, for giving necessary directions, as well as for the purpose of encouraging the novice and to prevent his sinking down under fear. But whatever be this preliminary step, the leading features in either case are the same. The worshipper must be furnished with spirituous liquors, and fried rice, and grain. Thus supplied, he,

after worshipping the Śakti in the usual manner must continue repeating his Mūla Mantra without interruption. This sort of prayer is called Japam. Ere long, he is said to be troubled with a hundred fears and assailed by a thousand hideous appearances. Infernal beings, some skeleton-like, and others pale as death, some one-legged and other with feet turned backwords, some with flaming brands taken from funeral piles in thier hands, and others tall as palm trees, emaciated, with hideous faces, and worms hanging from every part of their bodies, now dance round him, now terrify him with frowning countenances, and now threaton him with destruction. The corpse itself, upon which he has taken his seat, seems suddenly to revive, its pale eyes begin to sparkle and wear a furious look, now it laughs and then opens wide its mouth, as if to devour him, who is thus oppressing it with his burden, and, Oh! dreadful to mention, now it attempts to rise and mount in the air. The heads also are said to show the same fearful! Appearances. In the midst of these terrors, the devotee is required to persevere, to keep steadily in view the object of his devotion, to fix his mind firmly on his tutelar goddess and to pay no regard to the fiend-like phantoms. To the reviving corpse and heads, he is directed to present wine and food, with the view of pacifying them. If by giving way to fear, he tries to escape by flight, he instantly falls down insensible on the ground, and either dies on the spot or turns mad for life. But if, in spite of such apalling dangers, he can continually maintain his ground, the evil spirits gradually cease to frighten him, and are at last enslaved to his absolute will, like the genii represented in the story of Aladdin's Wonderful Lamp.

We now come to the blackest part of the Vāmā worship. The ceremony is entitled Śrī Cakra, Pūrṇābhiṣeka, the ring or full initiation. This worship is mostly celebrated in mixed societies composed of motely groups of persons of various castes, though not of creeds. This is quite extraordinary, since, according to the established laws of the caste system, no Hindus is permitted to eat with an inferior. But here the law is at once down away with, and persons of high caste, low caste, and no caste, sit, eat, and drink together. This is authorised by the Śāstras in the following text: 'Whilst the Bhairavī Tantra (the ceremony of the Cakra) is proceeding, all castes are Brāhmaṇas— when it is concluded they are again distinct. (Śyāmā Rahasya). Thus, while the votaries of Śakti observe all the distinctions of caste in public, they neglect them altogether in the performance of her orgies.

The principal part of the rite called the Cakra is the Śakti Sādhanā, or the purification of the female representing the Śakti. In the ceremony termed the Mantra Sādhanā, we have already noticed the introduction of a female, the devotee always making his wife or mistress partner in the devotion. This cannot be done in a mixed society. For although the Vāmīs are so far degenerated as to perform rites such as human nature, corrupt as it is, revolts from with detestation, yet they have not sunk to that depth of depravity as to give up their wives to the licentiousness of men of beastly conduct. Neither is it the ordination of the Śāstras. For this purpose, they prescribe females of various description, particularly, 'a dancing girl, a female devotee, a harlot, a washerwoman, or barber's wife, a female of the Brāhmanical or Śūdra tribe, a flower girl or a milk-maid (Devī Rahasya). Some of the Tantras add a few more to the list, such as, 'a princess, the wife of a Kāpālī or of a cāṇḍāla, of a Kulāla or of a conch-seller' (Revati Tantra). Others increase the number to twenty-six, and a few even to sixty-four. These females are distinguished by the name of Kula Śakti. Selecting and procuring females from the preceding classes, the Vāmācārīs

are to assemble at midnight in some sequestered spot in eight, nine or eleven couples, the men representing Bhairvas or Vīras, and the woman Bhairavīs or Nāyikās. In some cases a single female representing the Śakti is to be procured. For this purpose a woman of a black complexion is always preferred, in all cases, the Kula Śakti is placed disrobed, but richly adorned with ornaments on the left of a circle (cakra) discribed for the purpose, whence the ceremony derives its name. Sometimes she is made to stand, stark naked, with protuberant tongue and dishevelled hair. She is then purified by the recitation of many mantras and texts, and by the performance of the mudrā or gesticulations. Finally she is sprinkled over with wine, and if not previously initiated, the Bīja mantra is thrice repeated in her ear. To this succeeds the worship of the guardian divinity; and after this, that of the female to whom are now offered broiled fish, flesh, fried peas, rice, spirituous liquors, sweetmeats, flowers and other offerings, which are all purified by the repeating of incantations and the sprinkling of wine. It is now left to her choice to partake of the offerings, or to rest contended simply with verbal worship. Most frequently she eats and drinks till she is perfectly satisfied, and the refuge is shared by the persons present. If, in any case, she refuses to touch or try either meat or wine, her worshippers pour wine on her tongue while standing, and receive it as it runs down her body in a vessel held below. This wine is sprinkled over all the dishes which are now served among the votaries.

Such is the preliminary called the purification of Śakti. To this succeeds the devotional part of the ceremony. The devotees are now to repeat their radical mantra, but in a manner unutterably obscene. Then follow things too abominable to enter the ears of men, or to be borne by the feelings of an enlightend community; things of which a Tiberius the feelings of an enlightend community; things of which a Tiberius would be ashamed, and from which the rudest savage would turn away his face with disgust. And these very things are contained in the directions of the Śāstrs, 'Dharmā dharma Havirdīpte Svātmāgnau manasāśrucā, Suṣumnā Vartmanā Nityā Mokṣavṛttim juhomyaham. Svāhāntam mantra muchārya Mūlam smaram param. * * * *. Tāra dvayāntaragatam Paramānanda Kāraṇam. Om Prakāśākāśa Hastābhyām avalambya Unmanī Śrucā, Dharmādharma Kalāsteha Pūrṇa Vahnau juhomyahma. * * * *. Sampūjya Kāntām santarpya stutvā nattvā parasparam, Samhāra Mudrayā Mantrī Śakti Vīrāṇ visarjjayeṭ'. Those who abide by the rules of the Śāstras are comparatively few; the generality confine themselves chiefly to those acquainting themselves with all the minute rules and incantations of the Śāstras. The cakra is nothing more than a convival party, consisting of the members of a single family, or at which men are assembled and the company are glad to eat flesh and drink spirits under the protence of a religious observance.

The Śāktas delineate on their forheads three horizontal and semicircular lines, with ashes, obtained, if possible, from the hearth on which a consecrated fire is perpetually maintained. But as such ashes are not always procurable, they generally draw lines of red sandal or vermillion. They sometimes add a red streakup the middle of the forehead, with a red circlet at the root of the nose. The circular spot, they mark, when they avow themselves, either with saffron or with turmeric and borax, but most frequently with red sandal, which however, properly belongs to the Śaiva sect.

The beads are made either of coral, or of a certain species of stone called sphatic, or of human bone, or the teeth of a Cāṇḍāla. This last sort is said to be replete with miracles, and is much valued by the

Vāmācārīs. The seeds of the Rudrākṣa and more specially what they call the Suṅkhya Guṭikā are highly prized by the Dakṣiṇās.

There is another set of impostors who pretend to have obtained dominion over the impure spirits. These go about doing miracles among the ignorant Hindus, by whom they are called in for various purpose, generally for curing diseases, barrenness, etc. they invariably come at night, in a body of two, three or four persons, one of whom is always a ventriloquist. They requrire to be brought yavā flowers, which are sacred to Kālī, sweetmeats, curds, etc., which being placed on the floor of a room, they and the visitors enter the room. The worship of the Śakti is now porformed and then the lights are extinguished. The chief actor then beings to call his vassal goblin by name, saying, 'Arambaraye, Arambaraye,' and a hollow voice answers from a distance. 'Here I am coming.' Soon after a variety of sounds are heard as if some one knocking at the door, windows, roof, etc., or if it be the thatches shake, the bamboos crack, etc., in short, the room is filled with the presence of the spirit. Now the head impostor asks him a number of questions as to the nature of the disease to be cured, and then begs some medicine to be given, on which a sound is heard, as if something were thrown on the floor. The lights being then brought in, roots of plants or some such things are discovered. In this way, the commanders of ghosts impose upon the credulous Hindus. The process is called Caṇḍujāgāna, or awakening the ghost. The impostors always fail before men of sence in their attempt to call in the ghost.

The tenets of the Śāktas open the way for the gratification of all the sensual appetites, they hold out encouragement to drunkards, thieves and dacoits; they present them means of satisfying every lustful desire; they blunt the feelings by authorising the most cruel practices, and bad man to commit abominations which place them on a level worse than the beasts. The Śaktya worship is impure in itself, obscence in its practices, and highly injurious to the life and character of men.'

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Śrīmaddevībhāgavatam

Tenth Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On Svāyambhuva Manu

नारद उवाच

नारायण धराधार सर्वपालनकारण ।
भवतोदीरितं देवीचरितं पापनाशनम् ॥ 1 ॥
मन्वंतरेषु सर्वेषु सा देवी यत्स्वरूपिणी ।
यदाकारेण कुरुते प्रादुर्भावं महेश्वरी ॥ 2 ॥
तान्नः सर्वान्समाख्याहि देवी माहात्म्यमिश्रिताम् ।

Nārada said: O Nārāyaṇa! O Thou, the Supporter of this whole world! The Preserver of all! Thou hast described the glorious characters of the Devī, that take away all the sins. Kindly describe now to me the several forms that the Devī assumed in every Manvantara in this world as well as Her Divine Greatness.

यथा च येन येनेह पूजिता संस्तुतापि हि ॥ 3 ॥
मनोरथान्पूरयति भक्तानां भक्तवत्सला ।
तन्नः शुश्रूषमाणानां देवीचरितमुत्तमम् ॥ 4 ॥
वर्णयस्व कृपासिन्धो येनाप्नोति सुखं महत् ।

O Thou, full of mercy! Describe also how and by whom She was worshipped and praised; how She, so kind to the devotees, having been thus pleased, fulfilled their desires. I am very eager to hear these, the very best and blissful characters of the Devī.

श्रीनारायण उवाच

आकर्णय महर्षे त्वं चरितं पापनाशनम् ॥ 5 ॥
भक्तानां भक्तिजननं महासंपत्तिकारकम् ।
जगद्योनिर्महातेजा ब्रह्मा लोकपितामहः ॥ 6 ॥

Śrī Nārāyaṇa said: Hear O Maharṣi! The glories and greatness of the Devī Bhagavatī leading to the devotion of the devotees, capable of giving all sorts of wealth and destroying all sins. From the navel lotus of Viṣṇu, the holder of the Cakra (discus), was born Brahmā, the Creator of this universe, the great Energetic One, and the Grand Sire of all the worlds.

आविरासीन्नाभिपद्माद्देवदेवस्य चक्रिणः ।
स चतुमुर्खं आसाद्य प्रादुर्भावं महामते ॥ 7 ॥

The four faced Brahmā, on being born, produced from His mind Svāyambhuva Manu and his wife Śatarūpā, the embodiment of all virtues.

मनुं स्वायंभुवं नाम जनयामास मानसात् ।
स मानसो मनुः पुत्रो ब्रह्मणः परमेष्ठिनः ॥ 8 ॥
शतरूपां च तत्पत्नीं जज्ञे धर्मस्वरूपिणीम् ।
स मनुः क्षीरसिंधोश्च तीरे परमपावने ॥ 9 ॥
देवीमाराधयामास महाभाग्यफलप्रदाम् ।
मूर्तिं च मृन्मयीं तस्या विधाय पृथिवीपतिः ॥ 10 ॥

For this very reason, Svāyambhuva Manu has been known as the mind-born son of Brahmā. Svāyambhuva Manu got from Brahmā the task to create and multiply; he made an earthen image of the Devī Bhagavatī, the Bestower of all fortunes, on the beach of the sanctifying Kṣīra Samudra (ocean of milk) and he engaged himslef in worshipping Her and began to repeat the principal mystic mantra of Vāgbhava (the Deity of Speech).

उपासतेस्म तां देवीं वाग्भवं स जपन् रहः ।
निराहारो जितश्वासो नियमव्रतकर्शितः ॥ 11 ॥
एकपादेन संतिष्ठन् धरायामनिशं स्थिरः ।
शतवर्षं जितः कामः क्रोधस्तेन महात्मना ॥ 12 ॥

Thus engaged in worship, Svāyambhuva Manu conquered by and by his breath and food and observed Yama, Niyama and other vows and became lean and thin. For one hundred years he remained standing always on one leg and became successful on controlling his six passions lust, anger etc.

भजे स्थावरतां देव्याश्चरणौ चिंतयन् हृदि ।
तस्य तत्तपसा देवी प्रादुर्भूता जगन्मयी ॥ 13 ॥
उवाच वचनं दिव्यं वरं वरय भूमिप ।
तत आनंदजनकं श्रुत्वा वाक्यं महीपतिः ॥ 14 ॥
वरयामास तान् हृत्स्थान् वरानमरदुर्लभान् ।

He meditated on the feet of that Ādyā Śakti (the Primordial Śakti) so much that he became inert like a vegetable or mineral matter. By his Tapas the Devī, the World Mother appeared before him and said: "O King! Ask divine boons from Me." Hearing these joyous words, the King wanted his long cherised and heart-felt boon, so very rare to the Devas.

मनुरुवाच

जय देवि विशालाक्षि जय सर्वान्तरस्थिते ॥ 15 ॥
मान्ये पूज्ये जगद्धात्रि सर्वमंगलमंगले ।
त्वत्कटाक्षावलोकेन पद्मभुः सृजते जगत् ॥ 16 ॥
वैकुंठः पालयत्येव हरः संहरते क्षणात् ।

Manu said: "O Large eyed Devī! Victory to Thee, residing in the hearts of all! O Thou honoured, worshipped! O Thou the Upholders of the world! O Thou, the Auspicious of all auspicious! By Thy Gracious Look, it is that the Lotus born has been able to create the worlds; Viṣṇu is perserving and Rudra Deva is destroying in minute.

शचीपतिस्त्रिलोक्याश्च शासको भवदाज्ञया ॥ 17 ॥
प्राणिनः शिक्षयत्येव दंडेन न परेतराट् ।
यादसामधिपः पाशी पालनं मादृशामपि ॥ 18 ॥
कुरुते स कुबेरोऽपि निधीनां पतिरव्ययः ।
हुतभुङ् नैर्ऋतो वायुरीशानः शेष एव च ॥ 19 ॥

By Thy command it that Indra, the Lord of Śacī, has got the charge of controlling the three Lokas; and Yama, the Lord of the departed is awarding fruits and punishing according, to their merits or demerits, the deceased ones, O Mother! By Thy Grace, Varuṇa, the holder of the noose, has become the lord of all aquatic creatures and is preserving them; and Kubera, the lord of the Yakṣas, has become the lord of wealth. Agni (fire), Nairṛta, Vāyu (wind), Īśāna and Ananta Deva are Thy parts and have grown by Thy power.

त्वदंशसंभवा एव त्वच्छक्तिपरिबृंहिताः ।
अथापि यदि मे देवि वरो देयोऽस्ति सांप्रतम् ॥ 20 ॥
तदा प्रह्वाः सर्गकार्ये विघ्ना नश्यंतु मे शिवे ।
वाग्भवस्यापि मंत्रस्य ये केचिदुपसेविनः ॥ 21 ॥
तेषां सिद्धिः सत्वरापि कार्याणां जायतामपि ।
ये संवादमिमं देवि पठंति श्रावयन्ति च ॥ 22 ॥

Then, O Devī! If Thou desirest to grant me my desired boon, then, O Thou! the Auspicious One! Let all the great obstacles to my work of procreating in this universe and increasing my dominions die away. And if any body worships this great Vāgbhava Mantra or any body hears with devotion this history or makes others hear this, they all shall be crowned with success and enjoyment and Mukti be easy to them.

तेषां लोके भुक्तिमुक्ती सुलभे भवतां शिवे ।
जातिस्मरत्वं भवतु वक्तृत्वं सौष्ठवं तथा ॥ 23 ॥
ज्ञानसिद्धिः कर्ममार्गसंसिद्धिरपि चास्तु हि ।
पुत्रपौत्रसमृद्धिश्च जायेदित्येव मे वचः ॥ 24 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे प्रथमोऽध्यायः ।1।

Specially they would get the power to remember their past lives, acquire eloquence in speaking, all round beauty, success in obtaining knowledge, success in their deeds and especially in the increase of their posterity and children. O Bhagavatī! This is what I want most.

Here ends the First Chapter of the Tenth Book on the story of Svāyambhuva Manu in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II

On the Conversation Between Nārada and the Vindhya Mountain

श्रीदेव्युवाच

भूमिपाल महाबाहो सर्वमेतद्भविष्यति ।
यत्त्वया प्रार्थितं तत्ते ददामि मनुजाधिप ॥ 1 ॥
अहं प्रसन्ना दैत्येन्द्रनाशनाऽमोघविक्रमा ।
वाग्भवस्य जपेनैव तपसा ते सुनिश्चितम् ॥ 2 ॥

The Devī said: "O King! O, Mightysarmed One! All these I grant unto you. Whatever you have asked for, I give them to you. I am very much pleased with your hard Tapasyā and with your Japam of the Vāgbhava Mantra. Know Me that My power is infallible in killing the Lords of the Daityas.

राज्यं निष्कंटकं तेऽस्तु पुत्रा वंशकरा अपि ।
मयि भक्तिर्दृढा वत्स मोक्षांते मत्पदे भवेत् ॥ 3 ॥
एवं वरान्महादेवी तस्मै दत्त्वा महात्मने ।
पश्यतस्तु मनोरेव जगाम विंध्यपर्वतम् ॥ 4 ॥

O, Child! Let your kingdom be free from enemies and let your prosperity be increased. Let your devotion be fixed on Me and in the end you will verily get Nirvāṇa Mukti. O Nārada! Thus granting the boon to the highsouled Manu, the Great Devī disappeared before and went to the Vindhya Range.

योऽसौ विंध्याचलो रुद्धः कुंभोद्भवमहर्षिणा ।
भानुमार्गावरोधार्थं प्रवृत्तो गगनं स्पृशन् ॥ 5 ॥
सा विन्ध्यवासिनी विष्णोरनुजा वरदेश्वरी ।
बभूव पूज्या लोकानां सर्वेषां मुनिसत्तम ॥ 6 ॥

O Devarṣī! This Vindhya mountain increased in height so much so that it was well nigh on the way to prevent the course of the Sun when it was arrested by Maharṣi Agastya, born of a kumbha (water jar). The younger sister of Viṣṇu, Varadeśvarī, is staying here as Vindhyavāsinī. O Best of the Munis! This Devī is an object of worship of all.

ऋषय ऊचुः

कोऽसौ विंध्याचलः सूत किमर्थं गगनं स्पृशन् ।
भानुमार्गावरोधं च किमर्थं कृतवानसौ ॥ 7 ॥
कथं च मैत्रावरुणिः पर्वतं तं महोन्नतम् ।
प्रकृतिस्थं चकारेति सर्वं विस्तरतो वद ॥ 8 ॥

Śaunaka and the other Ṛṣis said: O Sūta! Who is that Vindhya Mountain? And why did He intend to soar high up to the Heavens to resist the Sun's course? And why was it that Agastya, the son of Mitrāvaruṇa quietened that rising mountain? Kindly describe all these in detail.

न हि तृप्यामहे साधो त्वदास्यगलितामृतम् ।
देव्याश्चरित्ररूपाख्यं पीत्वा तृष्णा प्रवर्धते ॥ 9 ॥
आसीद्विन्ध्याचलो नाम मान्यः सर्वधराभृताम् ।
महावनसमूहाढ्यो महापादपसंवृतः ॥ 10 ॥

O Saint! We are not as yet satisfied with hearing the Glories of the Devī, the ambrosial nectar, that have come out of your mouth. Rather our thirst has been increased. Sūta said: "O Ṛṣis! There was the Vindhya Mountain, highly honoured and reckoned as the chief of the mountains on the earth.

सुपुष्पितैरनेकैश्च लतागुल्मैस्तु संवृतः ।
मृगा वराहा महिषा व्याघ्राः शार्दूलका अपि ॥ 11 ॥
वानराः शशका ऋक्षाः शृगालाश्च समंततः ।
विचरंति सदा हृष्टा पुष्टा एव महोद्यमाः ॥ 12 ॥

It was covered with big forests and big trees. Creeping plants and shrubs flowered these and it looked very beautiful. On it were roaming deer, wild boars, buffaloes, monkeys hares, foxes, tigers and bears, stout and cheerful, with full vigour and all very merrily.

नदीनदजलाक्रांतो देवगंधर्वकिन्नरैः ।
अप्सरोभिः किंपुरुषैः सर्वकामफलद्रुमैः ॥ 13 ॥
एतादृशे विंध्यनगे कदाचित्पर्यटन्महीम् ।
देवर्षिः परमप्रीतो जगाम स्वेच्छया मुनिः ॥ 14 ॥

The Devas, Gandharvas, Apsarās, and Kinnaras come here and bathe in its rivers; all sorts of fruit trees can be seen here. On such a beautiful Vindhya Mountain, came there one day the ever joyful Devarṣi Nārada on his voluntary tour round the world.

तं दृष्ट्वा स नगो मंक्षु तूर्णमुत्थाय संभ्रमात् ।
पाद्यमर्घ्यं तथा दत्त्वा वरासनमथार्पयत् ॥ 15 ॥
सुखोपविष्टं देवर्षिं प्रसन्नं नग ऊचिवान् ।

Seeing the Maharṣi Nārada, the Vindhya Mountain got up and worshipped him with pādya and arghya and gave him a very good Āsana to sit. When the Muni took his seat and found himself happy, the Mountain began to speak.

विन्ध्य उवाच

देवर्षे कथ्यतां जात आगमः कुत उत्तमः ॥ 16 ॥
तवागमनतो जातमनर्घ्यं मम मंदिरम् ।
तव चंक्रमणं देवाभयार्थं हि यथा रवेः ॥ 17 ॥
अपूर्वं यन्मनोवृत्तं तद्ब्रूहि मम नारद ।

Vindhya said: "O Devarṣi! Now be pleased to say whence you are coming; your coming here is so very auspicious! My house is sanctified today by your coming. O Deva! Your wandering is, like the Sun, the cause of inspiring the beings with freedom from fear. So, O Nārada! Kindly give out your intention as to your coming here which seems rather wonderful.

नारद उवाच

ममागमनमिंद्रारे जातं स्वर्णगिरेरथ ॥ 18 ॥
तत्र दृष्टा मया लोकाः शक्राग्नियमपाशिनाम् ।
सर्वेषां लोकपालानां भवनानि समंततः ॥ 19 ॥
मया दृष्टानि विंध्याग नानाभोगप्रदानि च ।

Nārada said! "O Vindhya! O Enemy of Indra! (Once the mountain had a very great influence. Indra cut off their wings and so destroyed their influence. Hence the mountains are enemies of and so destroyed their influence. Hence the mountains are enemies of Indra). I am coming from the Sumeru Mountain. There I saw the nice abodes of Indra, Agni, Yama, and Varuṇa. There I saw the houses of these Dikpālas (the Regents of the several quarters), which abound in objects of all sorts of enjoyments."

इति चोक्त्वा ब्रह्मयोनिः पुनरुच्छ्वासमाविशत् ॥ 20 ॥
उच्छ्वसंतं मुनिं दृष्ट्वा पुनः पप्रच्छ शैलराट् ।
उच्छ्वासकारणं किं तद्ब्रूहि देवऋषे मम ॥ 21 ॥

Thus saying, Nārada gave out a heavy sigh Vindhya, the king of mountains, seeing the Muni heaving a long sigh, asked him again with great eagerness. "O Devarṣi! Why have you heaved such a long sigh? Kindly say."

इत्याकर्ण्य नगस्योक्तं देवर्षिरमितद्युतिः ।
अब्रवीच्छ्रूयतां वत्स ममोच्छ्वासस्य कारणम् ॥ 22 ॥
गौरीगुरुस्तु हिमवाञ्छिवस्य श्वशुरः किल ।
संबंधित्वात्पशुपतेः पूज्य आसीत्क्षमाभृताम् ॥ 23 ॥

Hearing this, Nārada said: "O, Child! Hear the cause why I sighted. See! The Himālaya Mountain is the father of Gaurī and the father-in-law of Mahādeva; therefore he is the most worshipped of all the mountains.

एवमेव च कैलासः शिवस्यावसथः प्रभुः ।
पूज्यः पृथ्वीभृतां जातो लोके पापौघदारणः ॥ 24 ॥
निषधः पर्वतो नीलो गंधमादन एव च ।
पूज्याः स्वस्थानमासाद्य सर्व एव क्षमाभृतः ॥ 25 ॥

The Kailāśa Mountain again, is the residence of Mahādeva; hence that is also worshipped and chanted as capable of destroying all the sins. So the Niṣadha, Nīla, and Gandhamādana and other mountains are worshipped at their own places.

यं पर्येति च विश्वात्मा सहस्रकिरणः स्वराट् ।
सग्रहर्क्षगणोपेतः सोऽयं कनकपर्वतः ॥ 26 ॥
आत्मानं मनुते श्रेष्ठं वरिष्ठं च धराभृताम् ।
सर्वेषामहमेवाग्र्यो नास्ति लोकेषु मत्समः ॥ 27 ॥

What more than this, that the Sumeru Mountain, round whom the thousandrayed Sun, the Soul of the univere, circumambulates along with the planets and stars, thinks himself the supreme and greatest amongst the mountains "I am the supreme; there is none like me in the three worlds."

एवं मानाभिमानं तं स्मृत्वोच्छ्वासो मयोज्झितः ।
अस्तु नैतावता कृत्यं तपोबलवतां नग ।
प्रसंगतो मयोक्तं ते गमिष्यामि निजं गृहम् ॥ 28 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कंधे द्वितीयोऽध्यायः ।2।

Remembering this self-conceit of Sumeru, I sighed so heavily. O Vindhya! We are asceties and though we have no need to discuss these things, yet by way of conversation I have told this to you. Now I go to my own abode."

Here ends the Second Chapter of the Tenth Book on the conversation between Nārada and the Vindhya Mountain in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 by Maharṣi Veda Vyāsa.

CHAPTER III

On Vindhya's Obstructing the Sun's Course in the Heavens

सूत उवाच

एवं समुपदिश्यायं देवर्षिः परमः स्वराट् ।
जगाम ब्रह्मणो लोकं स्वैरचारी महामुनिः ॥ 1 ॥
गते मुनिवरे विंध्यश्चिंतां लेभेऽनपायिनीम् ।
नैव शांतिं स लेभे च सदान्तःकृतशोचनः ॥ 2 ॥

Sūta said: "O Ṛṣis! Thus advising, the Devarṣi, the great Jñānī and Muni going wherever he likes, went to the Brahmaloka. After the Muni had gone, the Vindhya became immersed in great anxiety and, becoming always very sorrowful, could not get peace.

कथं किं त्वत्र मे कार्यं कथं मेरुं जयाम्यहम् ।
नैव शांतिं लभे नापि स्वास्थ्यं मे मानसे भवेत् ॥ 3 ॥
धिगुत्साहं च मानं च धिङ्मे कीर्तिं च धिक्कुलम् ।
धिग्बलं मे पौरुषं धिक् स्मृतं पूर्वैर्महात्मभिः।
एवं चिंतयमानस्य विंध्यस्थ मनसि स्फुटम् ॥ 4 ॥
प्रादुर्भूता मतिः कार्ये कर्तव्ये दोषकारिणी ।

"What shall I do now so as to overthrow Meru? Until I do that, I won't be able to get the peace of my mind or my health. The highsouled persons always praised me for my enthusiasm and energy. Fie to my energy, honour, fame and family! Fie to my strength and heroism! O Ṛṣis! With all these cogitations in his mind, Vindhya came finally to this crooked conclusion:

मेरुप्रदक्षिणां कुर्वंन्नित्यमेव दिवाकरः ॥ 5 ॥
सग्रहर्क्षगणोपेतः सदा दृप्यत्ययं नगः ।
तस्या मार्गस्य संरोधं करिष्यामि निजैः करैः ॥ 6 ॥

"Daily the Sun, stars and planets circumambulate round the Sumeru; hence Sumeru is always so arrogant; now if I can resist the Sun's course in the heavens be my peaks, He will not be able to circumambulate round the Sumeru.

तदा निरुद्धो द्युमणिः परिक्रामेत्कथं नगम् ।
एवं मार्गे निरुद्धे तु मया दिनकरस्य च ॥ 7 ॥
भग्नदर्पो दिव्यनगो भविष्यति विनिश्चितम् ।
एवं निश्चित्य विंध्याद्रिः खं स्पृशन्ववृधे भुजैः ॥ 8 ॥
महोन्नतैः शृङ्गवरैः सर्वं व्याप्य व्यवस्थितः ।
कदोदेष्यति भास्वांस्तं रोधयिष्याम्यहं कदा ॥ 9 ॥
एवं संचिंतमानस्य सा व्यतीयाय शर्वरी ।

If I can do this, certainly I will be able to curb the Sumeru in his pride. Thus coming to a conclusion, Vindhya raised his arms that were the peaks high up to the heavens and blocking the passage in the Heavens remained so and passed that night with great uneasiness and difficulty, thinking when the Sun would rise and he would obstruct His passage.

प्रभातं विमलं जज्ञे दिशो वितिमिराः करैः ॥ 10 ॥
कुर्वन्स निर्गतो भानुरुदयायोदये गिरौ ।
प्रकाशतेस्म विमलं नभो भानुकरैः शुभैः ॥ 11 ॥
विकासं नलिनी भेजे मीलनं च कुमुद्वती ।
स्वानि कार्याणि सर्वे च लोकाः समुपतस्थिरे ॥ 12 ॥

At last, when the morning broke out, all the quarters were clear. The Sun, destroying the darkness, rose in Udaya Giri. The sky looked clear with His rays; the lotus, seeing Him, blew out with joy; while the excellent white water-lilies, at the bereavement of the Moon, contracted their leaves and closed as if at the separation of one's lover, gone to a distant place.

हव्यं कव्यं भूतबलिं देवानां च प्रवर्धयन् ।
प्राह्णापराह्णमध्याह्नविभागेन त्विषां पतिः ॥ 13 ॥

The people began to do their own works on the appearance of the day; the worship of the gods, the offerings to the Gods, the Homas and the offerings to the Pitṛs were set a going on (in the morning, afternoon and evening respectively).

एवं प्राचीं तथाग्नेयीं समाश्वास्य वियोगिनीम् ।
ज्वलंतीं चिरकालीनविरहादिव कामिनीम् ॥ 14 ॥
भास्करोऽथ कृशानोश्च दिशं नूनं विहाय च ।
याम्यां गंतुं ततस्तूर्णं प्रतस्थे कमलाकरः ॥ 15 ॥
न शशाकाग्रतो गंतुं ततोऽनुरुर्व्यजिज्ञपत् ।

The Sun marched on in His course. He divided the day into three parts, morning, mid-day, and after-noon. First of all he consoled the eastern quarter which seemed like a woman suffering from the bereavement of her lover; then he consoled the south earten corner; then as He wanted to go quickly towards the south, His horses could not go further. The charioteer Aruṇa, seeing this, infomed the Sun what had happened.

अनूरुरुवाच

भानो मानोन्नतो विंध्यो निरुध्य गगनं स्थितः ॥ 16 ॥
स्पर्धते मेरुणा प्रेप्सुस्त्वद्दत्तां च प्रदक्षिणाम् ।

Aruṇa spoke: "O Sun! The Vindhya has become very jealous of the Sumeru as You circumambulate round the Sumeru Mountain daily. He has risen very high and obstructed your course in the Heavens, hoping that you would circumambulate round him. He is thus vying with the Sumeru Mountain.

सूत उवाच

अनूरुवाक्यमाकर्ण्य सविता ह्यास चिंतयन् ॥ 17 ॥
अहो गगनमार्गोऽपि रुध्यते चातिविस्मयः ।
प्रायः शूरोन किं कुर्यादुत्पथे वर्त्मनि स्थितः ॥ 18 ॥
निरुद्धो नो वाजिमार्गो दैवं हि बलवत्तरम् ।

Sūta said: O Ṛṣis! Hearing the words of Aurṇa, the charioteer, the Sun began to think thus: "Oh! The Vindhya is going to obstruct My course! What can a great hero not do, when he is in the wrong path? Oh! My horses' motions are stopped to-day! The fate is the strongest of all (Because Vindhya is strong to-day by Daiva, therefore he is doing this).

राहुबाहुग्रहव्यग्रो यः क्षणं नावतिष्ठते ॥ 19 ॥
स चिरं रुद्धमार्गोऽपि किं करोति विधिर्बली ।
एवं च मार्गे संरुद्धे लोकाः सर्वे च सेश्वराः ॥ 20 ॥
नान्वविंदन्त शरणं कर्तव्यं नान्वपद्यत ।

Even when eclipsed by Rāhu (the ascending node) I do not stop for a moment even; and now obstructed in My passage, I am waiting here for a long time. The Daiva is powerful; what can I do? The Sun's course having been thus obstructed, all from the Gods to the lowest became helpless and could not make out what to do.

चित्रगुप्तादयः सर्वे कालं जानन्ति सूर्यतः ॥ 21 ॥
स रुद्धो विंध्यगिरिणा अहो दैवविपर्ययः ।
यदा निरुद्धः सविता गिरिणा स्पर्धया तदा ॥ 22 ॥
नष्टः स्वाहास्वधाकारो नष्टप्रायमभूज्जगत् ।

Citragupta and others ascertain their time through the Sun's course; and that Sun is now rendered motionless by the Vindhya mountain! What a great adverse fate is this! When the Sun was thus obstructed by the Vindhya out of his arrogance, the sacrifices to the Devas, the offerings to the Pitṛs all were stopped; the world was going to rack and ruin.

एवं च पश्चिमा लोका दाक्षिणात्यास्तथैव च ॥ 23 ॥
निद्रामीलितक्षुष्का निशामेव प्रपेदिरे ।
प्रांचस्तथोत्तराहाश्च तीक्ष्णतापप्रतापिताः ॥ 24 ॥
मृता नष्टाश्च भग्नाश्च विनाशमभजन्प्रजाः ।

The people that lived on the west and south had their nights prolonged and they remained asleep. The people of the east and the north were scorched by the strong rays of the Sun and some of them died; some of them lost their health and so forth.

हाहाभूतं जगत्सर्वं स्वधाकव्यविवर्जितम् ।
देवाः सेंद्राः समुद्विग्नाः किं कुर्म इतिवादिनः ॥ 25 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे देवीमाहात्म्ये तृतीयोऽध्यायः ॥ 3 ॥

The whole earth became devoid of Śrāddhas and worships and a cry of universal distress arose on all sides. Indra and the other Devas became very anxious and began to think what they should do at that moment.

Here ends the Third Chapter of the Tenth Book on the obstruction of the Sun's course by the Vindhya Mountain in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV

On the Devas' Going to Mahā Deva

सूत उवाच

ततः सर्वे सुरगणा महेन्द्रप्रमुखास्तदा ।
पद्मयोनिं पुरस्कृत्य रुद्रं शरणमन्वयुः ॥ 1 ॥
उपतस्थुः प्रणतिभिः स्तोत्रैश्चारुविभूतिभिः ।
देवदेवं गिरिशयं शशिलालितशेखरम् ॥ 2 ॥

Sūta said: O Ṛṣis! Then Indra and all the other Devas, taking Brahmā along with them and placing Him at the front, went to Mahādeva and took His refuge. They bowed down to Him and chanted sweet and great hymns to Him, Who holds Moon on His forehead, the Deva of the Devas, thus:

देवा ऊचुः

जय देव गणाध्यक्ष उमाललितपङ्कज ।
अष्टसिद्धिविभूतीनां दात्रे भक्तजनाय ते ॥ 3 ॥

"O Thou, the Leader of the host of Gods! Victory to Thee! O Thou, Whose lotus feet are served by Umā, Victory to Thee! O Thou, the Giver of the eight Siddhis and Vibhūtis (extraordinary powers) to Thy devotees, Victory to Thee!

महामायाविलसितस्थानाय पवनात्मने ।
वृषांकायामरेशाय कैलासस्थितिशालिने ॥ 4 ॥
अहिर्बुध्न्याय मान्याय मनवे मानदायिने ।
अजाय बहुरूपाय स्वात्मारामाय शंभवे ॥ 5 ॥

O Thou, the Background of this Great Theatrical Dances of this Insurmountable Māyā! Thou art the Supreme Spirit in Thy True Nature! Thou ridest on Thy vehicle, the Bull, and residest in Kailāśa; yet Thou art the Lord of all the Devas. O Thou, Whose ornament is snakes, Who art the Honoured and the Giver of honours to persons! O Thou! the Unborn, yet comprising all forms, O Thou Śambhu! That findest pleasure in this Thy Own Self! Victory to Thee!

गणनाथाय देवाय गिरिशाय नमोऽस्तु ते ।
महाविभूतिदात्रे ते महाविष्णुस्तुताय च ॥ 6 ॥
विष्णुहृत्कंजवासाय महायोगरताय च ।
योगगम्याय योगाय योगिनां पतये नमः ॥ 7 ॥
योगीशाय नमस्तुभ्यं योगानां फलदायिने ।
दीनदानपरायापि दयासागरमूर्तये ॥ 8 ॥

O Thou, the Lord of Thy attendants! O Thou, Giriśa! The Giver of the great powers, praised by Mahā Viṣṇu! O Thou, That livest in the heart lotus of Viṣṇu, and deeply absorbed in Mahā Yoga! Obeisance to Thee! O Thou that can'st be known through Yoga, and nothing but the Yoga itself; Thou, the Lord of the Yoga! We bow down to Thee. Thou awardest the fruits of yoga to the Yogins. O Thou, the Lord of the helpless! The Incarnate of the ocean of mercy! The Relief of the diseased and the most powerful! O Thou, whose forms are the three guṇas, Sattva, Rajo, Tamas!

आर्तिप्रशमनायोग्रवीर्याय गुणमूर्तये ।
वृषध्वजाय कालाय कालकालाय ते नमः ॥ 9 ॥

O Thou! Whose Emblem (carrier) is the Bull (Dharma); Thou art verily the Great Kāla; yet Thou art the Lord of Kāla! Obeisance to Thee! (The Bull represents the Dharma or Speech).

सूत उवाच

एवं स्तुतः स देवेशो यज्ञभुग्भिर्वृषध्वजः ।
प्राह गंभीरया वाचा प्रहसन्विबुधर्षभान् ॥ 10 ॥

Thus praised by the Devas, who take the offerings in sacrifices the Lord of the Devas, whose emblem is Bull, smilingly told the Devas in a deep voice:

श्रीभगवानुवाच

प्रसन्नोऽहं दिविषदः स्तोत्रेणोत्तमपूरुषाः ।
मनोरथं पूरयामि सर्वेषां देवतर्षभाः ॥ 11 ॥

O Thou, the excellent Devas! The residents of the Heavens! I am pleased with the praises that you have sung of Me. I will fulfil the desires of you, all the Devas.

देवा ऊचुः

सर्वदेवेश गिरिश शशिमौलिविराजित ।
आर्तानां शङ्करस्त्वं च शं विधेहि महाबल ॥ 12 ॥

पर्वतो विंध्यनामाऽस्ति मेरुद्वेष्टा महोन्नतः ।
भानुमार्ग निरोद्धा हि सर्वेषां दुःखदोऽनघ ॥ 13 ॥
तद्वृद्धिं स्तंभयेशान सर्वकल्याणकृद्भव ।
भानुसंचाररोधेन कालज्ञानं कथं भवेत् ॥ 14 ॥
नष्टे स्वाहास्वधाकारे लोके कः शरणं भवेत् ।
अस्माकं च भयार्तानां भवानेव हि दृश्यते ॥ 15 ॥
दुःखनाशकरो देव प्रसीद गिरिजापते ।

The Devas said: O Lord of all the Devas! O, Giriśa! O, Thou whose forehead is adorned with Moon! O, Thou, the Doer of good to the distressed. O, Thou, the Powerful! Dost Thou do good to us. O, Thou, the Sinless One! The Vindhya Mountain has become jealous of the Sumeru Mountain, and has risen very high up in the Heavens and he has obstructed the Sun's course, thereby causing great troubles to all. O, Thou, the Doer of good to all! O Iśāna! Dost Thon check the mountain's abnormal rise. How can we fix time it the Sun's course be obstructed! And when there is no knowledge, what is now the time, the sacrifices to the Devas and the offerings to the Pitṛs are now almost dead and gone. O Deva! Who will now protect us? We see Thee as the Destroyer of the fear of us and of those who are terrified. O Deva! O Lord of Giriśā! Be pleased with us.

शिव उवाच

नास्माकं शक्तिरस्तीह तद्वृद्धिस्तंभने सुराः ॥ 16 ॥
इममेवं वदिष्यामो भगवंतं रमाधवम् ।
सोऽस्माकं प्रभुरात्मा च पूज्यः कारणरूपधृक् ॥ 17 ॥
गोविंदो भगवान्विष्णुः सर्वकारणकारणः ।
तं गत्वा कथयिष्यामः स दुःखांतो भविष्यति ॥ 18 ॥

Śrī Bhagavān said: "O Devas! I have no power to curb the Vindhya Mountain. Let us go to the Lord of Ramā and pay our respects to Him. He is our Lord, fit to be worshipped. He is Govinda, Bhagavān Viṣṇu, the Cause of all causes. We will go to Him and tell Him all our sorrows. He will remove them.

इत्येवमाकर्ण्य गिरीशभाषितं
देवाश्च सेन्द्राः सपयोजसंभवाः।
रुद्रं पुरस्कृत्य च वेपमाना
वैकुण्ठलोकं प्रतिजग्मुरंजसा ॥ 19 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे चतुर्थोऽध्यायः ।4।

Hearing thus the words of Girīśa, Indra and the other Devas with Brahmā placed Mahādeva at their front and went to the region of Vaikuṇṭha, trembling with fear.

Here ends the Fourth Chapter of the Tenth Book on the going of the Devas to Mahādeva in the Mahāpurāṇam Srīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER V

On The Devas' Going to Viṣṇu

सूत उवाच

ते गत्वा देवदेवेशं रमानाथं जगद्गुरुम् ।
विष्णुं कमलपत्राक्षं ददृशुः प्रभयान्वितम् ॥ 1 ॥
स्तोत्रेण तुष्टुवुर्भक्त्या गद्गदस्वरसत्कृताः ।

Sūta said: Then the Devas, on arriving at Vaikuṇṭha, saw the Lord of Lakṣmī, the Deva of the Devas, the World-Teacher, with his eyes beautiful like Padma Palāsa (lotus-leaves), shining with brilliance and began to praise Him in a voice choked with intense feelings of devotion, thus:

देवा ऊचुः

जय विष्णो रमेशाद्य महापुरुष पूर्वज ॥ 2 ॥
दैत्यारे कामजनक सर्वकामफलप्रद ।
महावराह गोविंद महायज्ञस्वरूपधृक् ॥ 3 ॥

"Victory to Viṣṇu! O Lord of Ramā! Thou art prior to the Virāṭ Puruṣa." O Enemy of the Daityas! O Thou, the Generator of desires in all and the Bestower of the fruits of those desires to all! O Govinda! Thou art the Great Boar and Thou art of the nature of Great Sacrifice!

महाविष्णो ध्रुवेशाद्य जगदुत्पत्तिकारण ।
मत्स्यावतारे भेदानामुद्धाराधाररूपक ॥ 4 ॥
सत्यव्रतधराधीश मत्स्यरूपाय ते नमः ।
जयाकूपार दैत्यारे सुरकार्यसमर्पक ॥ 5 ॥

O Mahā Viṣṇu! O Lord of Dharma! Thou art the Cause of the origion of this world! Thou didst support the earth in Thy Fish Incarnation for the deliverance of the Vedas! O Thou Satyavrata of the form of a Fish! We bow down to Thee. O Thou! The Enemy of the Daityas! The Ocean of mercy! Thou dost do the actions of the Devas out of mercy.

अमृताप्तिकरेशान कूर्मरूपाय ते नमः ।
जयादिदैन्यनाशार्थमादिसूकररूपधृक् ॥ 6 ॥
मह्युद्धारकृतोद्योग कोलरूपाय ते नमः ।
नारसिंहं वपुः कृत्वा महादैत्यं ददार यः ॥ 7 ॥

O Thou! The Tortoise Incarnation! That grantest Mukti to others! Obeisance to Thee! O Thou! That didst assume the form of a Boar for the destruction of the Daityas Jaya and others and for raising the earth from the waters! Obeisance to Thee! Thou didst assume that form—Half man and half Lion—of the Nṛsimha Mūrti and tore asunder Hiraṇya Kaśipu, proud of his boons, by Thy nails.

करजैर्वरदृप्तांगं तस्मै नृहरये नमः ।
वामनं रूपमास्थाय त्रैलोक्यैश्वर्यमोहितम् ॥ 8 ॥
बलिं संछलयामास तस्मै यामनरूपिणे ।
दुष्टक्षत्रविनाशाय सहस्रकरशत्रवे ॥ 9 ॥

We bow down to Thee! Obeisance to Thee! That in Thy Dwarf Incarnation, didst deceive Bali, whose head got crazed by the acquisition of the kingdom over the three Lokas. We bow down to Thee, that in Thy Paraśu Rāma Incarnation, didst slay Kārta Vīryārjuna, the thousand handed, and the other wicked Kṣattriyas! Obeisance to Thee!

रेणुकागर्भजाताय जामदग्न्याय ते नमः ।
दुष्टराक्षसपौलस्त्यशिरश्छेदपटीयसे ॥ 10 ॥
श्रीमद्दाशरथे तुभ्यं नमोऽनंतक्रमाय च ।

That wert born of the womb of Reṇukā as the son of Jamadagni. Obeisance to Thee, of great prowess and valour, that in Thy Rāma Incarnation as the son of Daśaratha, didst cut off the heads of the wicked Rākṣasa, the son of Pulastya!

कंसदुर्योधनाद्यैश्च दैत्यैः पृथ्वीशलांछनैः ॥ 11 ॥
भाराक्रांतां महीं योऽसावुज्जहार महाविभुः ।
धर्मं संस्थापयामास पापं कृत्वा सुदूरतः ॥ 12 ॥
तस्मै कृष्णाय देवाय नमोऽस्तु बहुधा विभो ।

We bow down again and again to Thee, the Great Lord, that in Thy Kṛṣṇa incarnation, didst deliver this earth from the clutches of the wicked King Duryodhana, Kamsa and others and didst establish the religion by removing the then prevailing vicious ideas and doctrines.

दुष्टयज्ञविधाताय पशुहिंसानिर्वृत्तये ॥ 13 ॥
बौद्धरूपं दधौ योऽसौ तस्मै देवाय ते नमः ।
म्लेच्छप्रायेऽखिले लोके दुष्टराजन्यपीडिते ॥ 14 ॥

We bow down to Thy Buddha Incarnation, that Great Deva who didst come down here to put a stop to the slaughtering of the innocent animals and to the performance of the wicked sacrificial ceremonies! Obeisance to the Deva! When almost all the persons in this world will turn out in future as Mlecchas and when the wicked Kings will oppress them, right and left,

कल्किरूपं समादध्यौ देवदेवाय ते नमः ।
दशावतारास्ते देव भक्तानां रक्षणाय वै ॥ 15 ॥
दुष्टदैत्यविधाताय तस्मात्त्वं सर्वदुःखहृत् ।

Thou wilt then incarnate Thyself again as Kalki and redress all the grievances! We bow down to Thy Kalki Form! O Deva! These are Thy Ten Incarnations, for the preservation of Thy devotees, for the killing of the wicked Daityas. Therefore Thou art called as the Great Reliever of all our troubles.

जय भक्तार्तिनाशाय धृतं नारीजलात्मसु ॥ 16 ॥
रूपं येन त्वया देव कोऽन्यस्त्वत्तो दयानिधिः ।
इत्येवं देवदेवेशं स्तुत्वा श्रीपीतवाससम् ॥ 17 ॥
प्रणेमुर्भक्तिसहिताः साष्टांगं विबुधर्षभाः ।
तेषां स्तवं समाकर्ण्य देवः श्रीपुरुषोत्तमः ॥ 18 ॥
उवाच विबुधान्सर्वान् हर्षयञ्छ्रीगदाधरः ।

O Thou! Victory to Thee! The Devas Who

assumess the forms of women and water for destroying the ailings of the devotees! Who else can be so king! O Thou, the Ocean of mercy! O Ṛṣis! Thus praising the yellow robed Viṣṇu, the Lord of all the Devas, the whole host of the Devas bowed down to Him and made Sāṣṭāṅgas. Then Viṣṇu Gadādhara, hearing their hymns, gladdened them and spoke:

श्रीभगवानुवाच

प्रसन्नोऽस्मि स्तवेनाहं देवास्तापं विमुञ्चथ ॥ 19 ॥
भवतां नाशयिष्यामि दुःखं परमदुःसहम् ।
वृणुध्वं च वरं मत्तो देवाः परमदुर्लभम् ॥ 20 ॥
ददामि परमप्रीतः स्तवस्यास्य प्रसादतः ।

Śrī Bhagavāna said: "O Devas! I am pleased with your stotra. You need not be sorrowful. I will remove all your troubles that have become unbearable to you. O Devas! I am very glad to hear the praises that you have offered on Me. Better ask boons from Me. I will grant them though very rare even and obtained with difficulty.

य एतत्पठते स्तोत्रं कल्य उत्थाय मानवः ॥ 21 ॥
मयि भक्तिं परां कृत्वा न तं शोकः स्पृशेत्कदा ।
अलक्ष्मीः कालकर्णी च नाक्रामेत्तद्‌गृहं सुराः ॥ 22 ॥
नोपसर्गा न वेताला न ग्रहा ब्रह्ममानवाः ।
न रोगा वातिकाः पैत्ताः श्लेष्मसंभविनस्तथा ॥ 23 ॥
नाकालमरणं तस्य कदापि च भविष्यति ।
संततिश्चिरकालस्था भोगाः सर्वे सुखादयः ॥ 24 ॥

Any person who rises early in the morning and recites with devotion this stotra sung by you, will never experience any sorrow. O Devas! No poverty, no bad symptoms, no Vetālas nor planets nor Brahma Rākṣasas nor any misfortunes will overtake him. No disease, due to Vāta (windy temperament), Pitta (bile) and Kapha (phlegm) nor untimely death will visit him. His family will not be extinct and happiness will always reign there.

संभविष्यंति तन्मर्त्यगृहे यः स्तोत्रपाठकः ।
किं पुनर्बहुनोक्तेन स्तोत्रं सर्वार्थसाधकम् ॥ 25 ॥
एतस्य पठनान्नृणां भुक्तिमुक्ती न दूरतः ।
देवा भवत्सु यद्दुःखं कथ्यतां तदसंशयम् ॥ 26 ॥
नाशयामि न संदेहश्चात्र कार्योऽणुरेव च ।
एवं श्रीभगवद्वाक्यं श्रुत्वा सर्वे दिवौकसः ।
प्रसन्नमनसः सर्वे पुनरूचुर्वृषाकपिम् ॥ 27 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कंधे पञ्चमोऽध्यायः ॥ 5 ॥

O Devas! This stotra can give every thing. Both the enjoyment and freedom will come within any one's easy access. There is no doubt in this. Now what is your difficulty? Give out. I will remove it at once. There is not a bit of doubt in this." Hearing these words of Śrī Bhagavān, the Devas became glad and spoke to Viṣṇu.

Here ends the Fifth Chapter of the Tenth Book on the Devas' going to Viṣṇu, in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VI

On The Devas' Praying to the Muni Agastya

सूत उवाच

श्रीशस्य वचनाद्देवाः संतुष्टाः सर्व एव हि ।
प्रसन्नमनसो भूत्वा पुनरेनं समूचिरे ॥ 1 ॥

Sūta said: "O Ṛṣis! Hearing the words of the Lord of Lakṣmī, all the Devas become pleased and they spoke:

देवा ऊचुः

देवदेव महाविष्णो सृष्टिस्थित्यंतकारण ।
विष्णो विन्ध्यनगोऽर्कस्य मार्गरोधं करोति हि ॥ 2 ॥
तेन भानुविरोधेन सर्व एव महाविभो ।
अलब्धभोगभागा हि किं कुर्मः कुत्र यामहि ॥ 3 ॥

The Devas said: "O Deva of the Devas! O Mahā Viṣṇu! O Thou, the Creator, Preserver and the Destroyer of the Universe! O Viṣṇu! The Vindhya mountain has risen very high and it has stopped the Sun's course. Therefore all the works on earth are suspended. We are not receiving our share of

Yajñas. Now where we will go, what we will do, we do not know."

श्रीभगवानुवाच

या कर्त्री सर्वजगतामाद्या च कुलवर्धनी ।
देवी भगवती तस्याः पूजकः परमद्युतिः ॥ 4 ॥

Śrī Bhagavān said: "O Devas! There is now in Benares the Muni Agastya of indomitable power, in devoted service of that Primordial Śakti Bhagavatī, the Creatrix of this Universe.

अगस्त्यो मुनिवर्योऽसौ वाराणस्यां समासते ।
तत्तेजोवंचकोऽगस्त्यो भविष्यतिं सुरोत्तमाः ॥ 5 ॥
तं प्रसाद्य द्विजवरमगस्त्यं परमौजसम् ।
याचध्वं विबुधाः काशीं गत्वा निःश्रेयसः पदीम् ॥ 6 ॥

This Muni alone can put a stop to this abnormal Vindhya Range. Therefore it behoves you all to got to that fiery Dvija Agastya at Benares where the people get Nirvāṇa; the Highest Place and pray to him (to kindly fulfil your object)."

सूत उवाच

एवं समुपदिष्टास्ते विष्णुना विबुधोत्तमाः ।
प्रतीताः प्रणताः सर्वे जग्मुर्वाराणसी पुरीम् ॥ 7 ॥

Sūta said: "O Ṛṣis! Thus ordered by Viṣṇu, the gods felt themselves comforted and, saluting Him, went to the city of Benares.

क्षणेन विबुधश्रेष्ठा गत्वा काशीपुरीं शुभाम् ।
मणिकर्णीं समाप्लुत्य सचैलं भक्तिसंयुताः ॥ 8 ॥
संतर्प्य देवांश्च पितॄन्दत्त्वा दानं विधानतः ।
आगत्य मुनिवर्यस्य चाश्रमं परमं महत् ॥ 9 ॥

In a moment they went to the Holy City of Benares, and bathing there at the Maṇikarṇikā ghāṭ, worshipped the Devas with devotion and offered Tarpaṇas to the Pitṛs and duly made their charities. Then they went to the excellent Āśrama of the Muni Agastya.

प्रशांतश्वापदाकीर्णं नानापादपसंकुलम् ।
मयूरैः सारसैर्हंसैश्चक्रवाकैरुपाश्रितम् ॥ 10 ॥
महावराहैः कोलैश्च व्याघ्रैः शार्दूलकैरपि ।
मृगै रुरुभिरत्यर्थं खड्गैः शरभकैरपि ॥ 11 ॥

The hermitage was full of quiet quadruped animals; adorned with various trees, peacocks, herons, geeses and Cakravākas and various other birds tigers, wolves, deer, the wild boars, rhinoceros, young elephants, Ruru deer and others. Though there were the ferocious animals, yet the place was free fear and it looked exceedingly beautiful.

समाश्रितं परमया लक्ष्म्या मुनिवरं तदा ।
दण्डवत्पतिताः सर्वे प्रणेमुश्च पुनः पुनः ॥ 12 ॥

On arriving before the Muni, the gods fell prostrate before him and bowed down again and again to him.

देवा ऊचुः

जय द्विजगणाधीश मान्य पूज्य धरासुर ।
वातापीबलनाशाय नमस्ते कुम्भयोनये ॥ 13 ॥
लोपामुद्रापते श्रीमन्मित्रावरुणसम्भव ।
सर्वविद्यानिधेऽगस्त्य शास्त्रयोने नमोऽस्तु ते ॥ 14 ॥

They then chanted hymns to him and said: O Lord of Dvijas! O Thou honoured and most worshipful! Victory to Thee. Thou art sprung from a water jar. Thou art the destroyer of Vātāpi, the Asura. Obeisance to Thee! O Thou, full of Śrī, the son of Mitrāvaruṇa! Thou art the husband of Lopāmudrā. Thou art the store house of all knowledge.

यस्योदये प्रसन्नानि भवन्त्युज्ज्वलभांज्यपि ।
तोयानि तोयराशीनां तस्मै तुभ्यं नमोऽस्तु ते ॥ 15 ॥
काशपुष्पविकासाय लंकावासप्रियाय च ।
जटामण्डलयुक्ताय सशिष्याय नमोऽस्तु ते ॥ 16 ॥

Thou art the source of all the Śāstras. Obeisance to Thee! At Thy rise, the waters of the ocean become bright and clear; so obeisance to Thee! At Thy rise (Canopus) the Kāśa flower blossoms. Thou art adorned with clots of matted hair on Thy head and Thou always livest with Thy disciples. Śrī Rāma Candra is one of Thy chief diciples.

जय सर्वामरस्तव्य गुणराशे महामुने ।
वरिष्ठाय च पूज्याय सस्त्रीकाय नमोऽस्तु ते ॥ 17 ॥
प्रसादः क्रियतां स्वामिन्वयं त्वां शरणं गताः ।
दुस्तराच्छैलजाद्दु खात्पीडिताः परमद्युते ॥ 18 ॥

O great Muni! Thou art entitled to praise from

all the Devas! O Best! The Store house of all qualities! O great Muni! We now bow down to Thee and Thy wife Lopāmudrā! O Lord! O very Energetic! We all are very much tormented by an unbearable pain inflicted on us by the Vindhya Range and we therefore take refuge of Thee. Be gracious unto us."

इत्येवं संस्तुतोऽगस्त्यो मुनिः परमधार्मिकः ।
प्राह प्रसन्नया वाचा विहसन् द्विजसत्तमः ॥ 19 ॥

Thus praised by the gods, the highly religious Muni Agastya, the twice born, smiled and graciously said:

मुनिरुवाच

भवन्तः परमश्रेष्ठा देवास्त्रिभुवनेश्वराः ।
लोकपाला महात्मानो निग्रहानुग्रहक्षमाः ॥ 20 ॥
योऽमरावत्यधीशानः कुलिशं यस्य चायुधम् ।
सिद्ध्यष्टकं च यद्द्वारि स शक्रो मरुतां पतिः ॥ 21 ॥

"O Devas! You are the lords of the three worlds, superior to all, highsouled, and the preserver of the Lokas. If your wish, you can favour, disfavour, do anything. Especially He who is the Lord of heavens, whose weapon is the thunderbolt, and the eight Siddhis are ever at his service is your Indra, the Lord of the Devas.

वैश्वानरः कृशानुर्हि हव्यकव्यवहोऽनिशम् ।
मुख सर्वामराणां हि सोऽग्निः किं तस्य दुष्करम् ॥ 22 ॥

What is there that he cannot do? Then there is Agni, Who burns everything and always carries oblations to the gods and the Pitṛs, Who is the mouth piece of the Devas.

रक्षोगणाधिपो भीमः सर्वेषां कर्मसाक्षिकः ।
दण्डव्यग्रकरो देवः किं तस्यासुकरं सुराः ॥ 23 ॥
तथापि यदि देवेशाः कार्यं मच्छक्तिसिद्धिभृत् ।
अस्ति चेदुच्यतां देवाः करिष्यामि न संशयः ॥ 24 ॥

Is there anything impracticable with him! O Devas! Then again Yama is there amongst you, the Lord of the Rākṣasas, the Witness of all actions, and always quick in giving punishment to the offenders, that terrible looking Yama Rāja. What is there that the he can not accomplish? Still, O Devas! if there be anything required by you that awaits my co-operation, give out at once and I will do it undoubtedly.

एवं मुनिवरेणोक्तं निशम्य विबुधर्षभाः ।
प्रतीताः प्रणयोद्विग्नाः कार्यं निजगदुर्निजम् ॥ 25 ॥
महर्षे विंध्यगिरिणा निरुद्धोऽर्कविनिर्गमः ।
त्रैलोक्यं तेन संविष्टं हाहाभूतमचेतनम् ॥ 26 ॥

Hearing these words of the Muni, the Devas became very glad and joyfully began to say what they wanted. O Maharṣi! The Vindhya mountain has risen very high and thwarted the Sun's course in the Heavens. A cry of universal distress and consternation has arisen and the three worlds are now verging to the ruins.

तद्बुद्धिं स्तम्भय मुने निजया तपसः श्रिया ।
भवतस्तेजसाऽगस्त्य नूनं नम्रो भविष्यति ।
एतदेवास्मदीयं च कार्यं कर्तव्यमस्ति हि ॥ 27 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे षष्ठोऽध्यायः ॥ 6 ॥

O Muni! Now what we want is this that Thou, by Thy power of Tapas, curbest the rise of this Vindhya Mountain. O Agastya! Certainly, by Thy fire and austerities, that mountain will be brought down and humiliated. This is what we want.

Here ends the Sixth Chapter of the Tenth Book on the Devas' praying to the Muni Agastya for checking the abnormal rise of the Vindhya Range in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII

On the Checking of the Rise of the Vindhya

सूत उवाच

इति वाक्यं समाकर्ण्य विबुधानां द्विजोत्तमः ।
करिष्ये कार्यमेतद्वै प्रत्युवाच ततो मुनिः ॥ 1 ॥
अंगीकृते तदा कार्ये मुनिना कुम्भजन्मना ।
देवाः प्रमुदिताः सर्वे बभूवुर्द्विजसत्तमाः ॥ 2 ॥

Sūta said: Hearing the words of the Devas,

Agastya, the Best of the Brāhmins promised that he would carry out their works. O Ṛṣis! All the Devas then became very glad when the Muni, born of the water jar, promised thus.

ते देवाः स्वानि धिष्ण्यानि भेजिरे मुनिवाक्यतः ।
पत्नीं मुनिवरः श्रीमानुवाच नृपकन्यकाम् ॥ 3 ॥
अये नृपसुते प्राप्तो विघ्नोऽनर्थस्य कारकः ।
भानुमार्गनिरोधेन कृतो विंध्यमहीभृता ॥ 4 ॥

They then bade good-bye to him and went back gladly to their own abodes. The Muni then spoke to his wife thus: "O daughter of the King! The Vindhya Mountain has baffled the progress of the Sun's course and has thus caused a great mischief. What the Munis, the Seers of truths said before referring to Kāśī, all are now coming to my mind when I am thinking why this disturbance has overtaken me.

आ ज्ञातं कारणं तच्च स्मृतं वाक्यं पुरातनम् ।
काशीमुद्दिश्य यद्गीतं मुनिभिस्तत्त्वदर्शिभिः ॥ 5 ॥
अविमुक्तं न मोक्तव्यं सर्वथैव मुमुक्षुभिः ।
किन्तु विघ्ना भविष्यंति काश्यां निवसतां सताम् ॥ 6 ॥

They said that various hindrances would come to him at every step, who is a Sādhu intending to settle at Kāśī. Let him who wants Mukti, never quit Kāśī, the Avimukta place, in any case.

सोऽन्तरायो मया प्राप्तः काश्यां निवसता प्रिये ।
इत्येवमुक्त्वा भार्यां तां मुनिः परमतापनः ॥ 7 ॥
मणिकर्ण्यां समाप्लुत्य दृष्ट्वा विश्वेश्वरं विभुम् ।
दंडपाणिं समभ्यर्च्य कालराजं समागतः ॥ 8 ॥

But, O Dear! To-day I have got one hindrance during my stay at Kāśī." Thus talking with much regret on various subjects with his wife, the Muni bathed in the Maṇikarṇikā ghāṭ, saw the Lord Viśveśvara worshipped Daṇḍapāṇī and went to the Kāla Bhairava. He said in the following terms:

कालराज महाबाहो भक्तानां भयहारक ।
कथं दूरयसे पुर्याः काशीपुर्यास्त्वमीश्वरः ॥ 9 ॥
त्वं काशीवासविघ्नानां नाशको भक्तरक्षकः ।
मां किं दूरयसे स्वामिन् भक्तार्तिविनिवारक ॥ 10 ॥

"O Mighty armed Kālabhairava! Thou destroyest the fear of the Bhaktas; Thou art the God of this Kāśī City. Then why art Thou driving me away from this Kāśīdhāma. O Lord! Thou removest all the obstacles of the devotees and Thou preservest them. Then why, O Destroyer of the sorrows of the Bhaktas! Art Thou removing me from here?

परापवादो नोक्तो मे न पैशुन्यं न चानृतम् ।
केन कर्मविपाकेन काश्या दूरं करोषि माम् ॥ 11 ॥

Never I blamed others; nor did I practise any hypocrisy with any person nor did I lie; then under what sin, Thou art driving me away from Kāśī.

एवं प्रार्थ्य च तं कालनाथं कुम्भोद्भवो मुनिः ।
जगाम साक्षिविघ्नेशं सर्वविघ्ननिवारणम् ॥ 12 ॥
तं दृष्ट्वाऽभ्यर्च्य संप्रार्थ्य ततः पुर्यो विनिर्गतः ।
लोपामुद्रापतिः श्रीमानगस्त्यो दक्षिणां दिशम् ॥ 13 ॥

O Ṛṣis! Thus praying to Kāla Bhairava, the Muni Agastya, born of water jar and the husband of Lopāmudrā, went to Sākṣi Gaṇeśa, the Destroyer of all evils and seeing and worshipping Him, went out of Kāśī and proceeded to the south.

काशीविरहसंतप्तो महाभाग्यनिधिर्मुनिः ।
संस्मृत्यानुक्षणं काशीं जगाम सह भार्यया ॥ 14 ॥
तपोयानमिवारूह्य निमिषार्धेन वै मुनिः ।
अग्रे ददर्श तं विंध्यं रुद्धांबरमथोन्नतम् ॥ 15 ॥

The Muni, the ocean of great fortune, left Kāśī; but he become very much distressed to leave it and he remembered it always. He began to march on with his wife. As if riding on his car of asceticism he arrived at the Vindhya mountain in the tiwnkling of an eye and saw that the Mountain had risen very high and obstructed the passage of the Sun in the Heavens.

चकंपे चाचलस्तूर्णं दृष्ट्वैवाग्रे स्थितं मुनिम् ।
गिरिः खर्वतरो भूत्वा विवक्षुरवनीमिव ॥ 16 ॥
दंडवत्पतितो भूमौ साष्टांगं भक्तिभावतः ।
तं दृष्ट्वा नम्रशिखरं विंध्यं नाम महागिरिम् ॥ 17 ॥

The Vindhya Mountain, seeing the Muni Agastya in front, began to tremble and as if desirous to speak something to the earth in a whisper became

low and dwarfish and bowed down to the Muni and fell down with devotion in sāṣṭāṅgas with devotion just like a stick dropped flat on the ground before the Muni.

प्रसन्नवदनोऽगस्त्यो मुनिर्विन्ध्यमथाब्रवीत् ।
वत्सैवं तिष्ठ तावत्त्वं यावदागम्यते मया ॥ 18 ॥
अशक्तोऽहं गंडशैलारोहणे तव पुत्रक ।

Seeing the Vindhya thus low, the Muni Agastya became pleased and spoke with a gracious look: "O Child! Better remain in this state until I come back. For, O Child! I am quite unable to ascend to your lofty heights.

एवमुक्त्वा मुनिर्याम्यदिशं प्रति गमोत्सुकः ॥ 19 ॥
आरुह्य तस्य शिखराण्यवारुहदनुक्रमात् ।
गतो याम्यदिशं चापि श्रीशैलं प्रेक्ष्य वर्त्मनि ॥ 20 ॥
मलयाचलमासाद्य तत्राश्रमपरोऽभवत् ।
साऽपि देवी तत्र विंध्यमागता मनुपूजिता ॥ 21 ॥
लोकेषु प्रथिता विन्ध्यवासिनीति च शौनक ।

Thus saying, the Muni became eager to go to the south; and, crossing the peaks of the Vindhya, alighted gradually again to the plains. He went on further to the south and saw the Śrī Śaila Mountain and at last went to the Malayācala and there, building his Āśrama (hermitagc) settled himself. O Śaunaka! The Devī Bhagavatī, worshipped by the Muni went to the Vindhya Mountain and settled there and became known, in the three worlds, by the name of Vindhyavāsinī.

सूत उवाच

एतच्चरित्रं परमं शत्रुनाशनमुत्तमम् ॥ 22 ॥
अगस्त्यविंध्यनगयोराख्यानं पापनाशनम् ।
राज्ञां विजयदं तच्च द्विजानां ज्ञानवर्धनम् ॥ 23 ॥
वैश्यानां धान्यधनदं शूद्राणां सुखदं तथा ।

Sūta said: Any body who hears this highly pure narrative of the Muni Agastya and Vindhya, becomes freed of all his sins. All his enemies are destroyed in no time. This hearing gives knowledge to the Brāhmaṇas, victory to the Kṣattriyas, wealth and corn to the Vaiśyas and happiness to the Śūdras.

धर्मार्थी धर्ममाप्नोति धनार्थी धनमाप्नुयात् ॥ 24 ॥
कामानवाप्नुयात्कामी भक्त्या चास्य सकृच्छ्रवात् ।

If any body once hears this narritive, he gets Dharma if he wants Dharma, gets unbounded wealth if he wants wealth and gets all desires if he wants his desires fulfilled.

एवं स्वायंभुवमनुर्देवीमाराध्य भक्तितः ॥ 25 ॥
लेभे राज्यं धरायाश्च निजमन्वंतराश्रयम् ।
इत्येतद्वर्णितं सौम्य मया मन्वंतराश्रितम् ॥
आद्यं चरित्रं श्रीदेव्याः किं पुनः कथयामि ते ॥ 26 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे सप्तमोऽध्यायः ॥ 7 ॥

In ancient times Svāyambhuva Manu worshipped this Devī with devotion and got his kindom for his own Manvantara period. O Śaunaka! Thus I have described to you the holy character of the Devī in this Manvantara. What more shall I say? Mention please.

Here ends the Seventh Chapter of the Tenth Book on the checking of the rise of the Vindhya Range in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VIII

On the Origin of Manu

शौनक उवाच

आद्यो मन्वन्तरः प्रोक्तो भवता चायमुत्तमः ।
अन्येषामुद्भवं ब्रूहि मनूनां दिव्यतेजसाम् ॥ 1 ॥

Śaunaka said: O Sūta! You have described the beautiful narrative of the first Manu Svāyambhuva. Now kindly described to us the narratives of other highly energetic Deva-like Manus.

सूत उवाच

एवमाद्यस्य चोत्पत्तिं श्रुत्वा स्वायंभुवस्य हि ।
अन्येषां क्रमशस्तेषां संभूतिं परिपृच्छति ॥ 2 ॥
नारदः परमो ज्ञानी देवीतत्त्वार्थकोविदः ।

Sūta said: O Ṛṣis! The very wise Nārada, well versed in the knowledge of Śrī Devī, hearing the glorious character of the first Svāyambhuva Manu,

became desirous to hear of the other Manus and asked the Eternal Nārāyaṇa:

नारद उवाच

मनूनां मे समाख्याहि सूत्पत्तिं च सनातन ॥ 3 ॥

O Deva! Now favour me by reciting the origins and narratives of the other Manus.

श्रीनारायण उवाच

प्रथमोऽयं मनुः स्वायंभुव उक्तो महामुने ।
देव्याराधनतो येन प्राप्तं राज्यमकंटकम् ॥ 4 ॥

Nārāyaṇa said: O Devarṣi! I have already spoken to you everything regarding the first Manu. He had worshipped the Devī Bhagavatī, and thus he got his foeless kingdom. You know that then.

प्रियव्रतोत्तानपादौ मनुपुत्रौ महौजसौ ।
राज्यपालनकर्त्तारौ विख्यातौ वसुधातले ॥ 5 ॥
द्वितीयश्च मनुः स्वारोचिष उक्तो मनीषिभिः ।
प्रियव्रतसुतः श्रीमानप्रमेयपराक्रमः ॥ 6 ॥

Manu had two sons of great prowess, Priyavrata and Uttānapāda. They governed their kingdoms with fame. The son of this Priyavrata, of indomitable valour, is known by the wise as the second Svārociṣa Manu.

स स्वारोचिषनामापि कालिंदीकूलतो मनुः ।
निवासं कल्पयामास सर्वसत्त्वप्रियंकरः ॥ 7 ॥
जीर्णपत्राशनो भूत्वा तपः कर्तुमनुव्रतः ।
देव्या मूर्तिं मृन्मयीं च पूजयामास भक्तितः ॥ 8 ॥

Dear to all the beings, this Svārociṣa Manu built his hermitage near the banks of the Kālindī (the Yamunā) and there making an earthen image of the Devī Bhagavatī, worshipped the Devī with devotion, subsisting on dry leaves and thus practaised severe austerities.

एवं द्वादश वर्षाणि वनस्थस्य तपस्यतः ।
देवी प्रादुरभूत्तात सहस्त्रार्कसमद्युतिः ॥ 9 ॥
ततः प्रसन्ना देवेशी स्तवराजेन सुव्रता ।
ददौ स्वारोचिषायैव सर्वमन्वंतराश्रयम् ॥ 10 ॥

Thus he passed his twelve years in that forest; when, at last, the Devī Bhagavatī, resplendent with brilliance of the thousand Suns, became visible to him. She got very much pleased with his devotional stotrams.

आधिपत्यं जगद्धात्री तारिणीति प्रथामगात् ।
एवं स्वारोचिषमनुस्तारिण्याराधनात्ततः ॥ 11 ॥
आधिपत्यं च लेभे स सर्वारातिविवर्जितम् ।
धर्मं संस्थाप्य विधिवद्राज्यं पुत्रैः समं विभुः ॥ 12 ॥

The Devī, the Saviour of the Devas, and Who was of good vows, granted to him the sovereignty for one Manvantara. Thus the Devī became famous by the name Tāriṇī Jagaddhātrī. O Nārada! Thus, by worshipping the Devī Tāriṇī, Svārociṣa obtained safely the foeless kingdom. Then establishing the Dharma duly, he enjoyed his kingdom with his sons; and, when the period of his manvantara expired, he went to the Heavens.

भुक्त्वा जगाम त्वर्लोकं निजमन्वन्तराश्रयात् ।
तृतीय उत्तमो नाम प्रियव्रतसुतो मनुः ॥ 13 ॥
गंगाकूले तपस्तप्त्वा वाग्भवं संजपन्नहः ।
वर्षाणि त्रीण्युपवसन्देव्यनुग्रहमाविशत् ॥ 14 ॥

Priyavrata's sons named Uttama became the third Manu. On the banks of the Ganges he practised tapasyā and repeated the Bīja Mantra of Vāgbhava, in a solitary place for three years and becamed blessed with the favour of the Devī.

स्तुत्वा देवीं स्तोत्रवरैर्भक्तिभावितमानसः ।
राज्यं निष्कंटकं लेभे संततिं चिरकालिकीम् ॥ 15 ॥
राज्योत्थान्यानि सौख्यानि भुक्त्वा धर्मान्युगस्य च ।
सोऽप्याजगाम पदवीं राजर्षिवरभाविताम् ॥ 16 ॥

With rapt devotion he sang hymns wholly to the Devī with his mind full; and, by Her boon, got the foeless kingdom and a continual succession of sons and grandsons. Thus, enjoying the pleasures of his kingdom an the gifts of the Yuga Dharma, got in the end, the excellent place, obtained by the best Rājarṣis.

चतुर्थस्तामसो नाम प्रियव्रतसुतो मनुः ।
नर्मदादक्षिणे कूले समाराध्य जगन्मयीम् ॥ 17 ॥
महेश्वरीं कामराजकूटजापपरायणः ।
वासंते शारदे काले नवरात्रसपर्यया ॥ 18 ॥
तोषयामास देवेशीं जलजाक्षीमनूपमाम् ।

A very happy result. Priyavarata's another son named Tāmasa became the fourth Manu. He practised austerities and repeated the Kāma Bīja Mantra, the Spiritual Password of Kāma on the southern banks of the Narmadā river and worshipped the World Mother. In the spring and in the autumn he observed the nine night's vow (the Navarātri) and worshipped the exccellent lotus eyed Deveśī and pleased Her.

तस्याः प्रसादमासाद्य नत्वा स्तोत्रैरनुत्तमैः ॥ 19 ॥
अकंटकं महद्राज्यं बुभुजे गतसाध्वसः ।
पुत्रान्बलोद्धताञ्छूरान्दश वीर्यनिकेतनान् ॥ 20 ॥
उत्पाद्य निजभार्याया जगामाम्बरमुत्तमम् ।

O obtaining the Devī's favour, he chanted excellent hymns to Her and made praṇāmas. There he enjoyed the extensive kingdom without any fear from any foe or from any other source of danger. He generated, in the womb of his wife, ten sons, all very powerful and mighty, and then he departed to the excellent region in the Heavens.

पंचमो मनुराख्यातो रैवतस्तामसानुजः ॥ 21 ॥
कालिंदीकूलमाश्रित्य जजाप कामसंज्ञकम् ।
बीजं परमवाग्दर्पदायकं साधकाश्रयम् ॥ 22 ॥
एतदाराधनादाप स्वाराज्यर्द्धिमनुत्तमाम् ।

The young brother of Tāmasa, Raivata became the Fifth Manu and practised austerities on the banks of the Kālindī (the Yamunā) and repeated the Kāma Bīja Mantra, the spiritual password of Kāma, the resort of the Sādhakas, capable to give the highest power of speech and to yield all the Siddhis, and thus he worshipped the Devī.

बलमप्रहतं लोके सर्वसिद्धिविधायकम् ॥ 23 ॥
संततिं चिरकालीनां पुत्रपौत्रमयीं शुभाम् ।
धर्मान्व्यस्य व्यवस्थाय विषयानुपभुज्य च ।
जगामाप्रतिमः शूरो महेंद्रालयमुत्तमम् ॥ 24 ॥

इति श्रीमद्देवीभागवते महापुराणे
दशमस्कन्धेऽष्टमोऽध्यायः ॥ 8 ॥

He obtained excellent heavens, in domitable power, unhampered and capable of all success and a continual line of sons, grandsons, etc. Then the unrivalled excellent hero Raivata Manu established the several divisions of Dharma and enjoying all the worldly pleasures, went to the excellent region of Indra.

Here ends the Eighth Chapter of the Tenth Book on the origin of Manu in the Mahāpurāṇam Śrīmaddevībhāgatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IX

On the Anecdote of Cākṣuṣa Manu

श्रीनारायण उवाच

अथातः श्रूयतां चित्रं देवीमाहात्म्यमुत्तमम् ।
अंगपुत्रेण मनुना यथाऽऽप्तं राज्यमुत्तमम् ॥ 1 ॥
अंगस्य राज्ञः पुत्रोऽभूच्चाक्षुषो मनुरुत्तमः ।
षष्ठः सुपुलहं नाम ब्रह्मर्षिं शरणं गतः ॥ 2 ॥

Nārāyaṇa said: O Nārada! I will now narrate the supreme glories of the Devī and the anecdote how Manu, the son of Aṅga, obtained excellent kingdom by worshipping the Devī Bhagavatī. The son of the king Aṅga, named Cākṣuṣa became the Sixth Manu. One day he went to the Brahmarṣi Pulaha Ṛṣi and taking his refuge said:

ब्रह्मर्षे त्वामहं प्राप्तः शरणं प्रणतार्तिहन् ।
शाधि मां किंकरं स्वामिन् येनाहं प्राप्नुयां श्रियम् ॥ 3 ॥
मेदिन्याश्चाधिपत्यं मे स्याद्यथावदखंडितम् ।
अव्याहतं भुजबलं शस्त्रास्त्रनिपुणं क्षमम् ॥ 4 ॥

O Brahmarṣi! Thou removest all the sorrows and afflictions of those that come under Thy refuge; I now take Thy refuge. Kindly advise Thy servent how he may become the Lord of an endless amount of wealth. O Muni! What can I do so that I may get the sole undisputed sway over the world? How my arms can weild the weapons and manipulate them so that they may not be baffled?

संततिश्चिरकालीनाऽप्यखंडं वय उत्तमम् ।
अंतेऽपवर्गलाभश्च स्यात्तथोपदिशाद्य मे ॥ 5 ॥
इत्येवं वचनं तस्य मनोः कर्णपथेऽभवत् ।

How my race and line be constant and my youth remain ever the same, undecayed? And how can I, in the end, attain Mukti? O Muni! Kindly dost Thou give instructions to me on these points and oblige.

प्रत्युवाच मुनिः श्रीमान्देव्याः संराधनं परम् ॥ 6 ॥
राजन्नाकर्णय वचो मम श्रोत्रसुखं महत् ।
शिवामाराधयाद्य त्वं तत्प्रसादादिदं भवेत् ॥ 7 ॥

Hearing thus, the Muni wanted him to worship the Devī and said: "O King! Listen attentively to what I say you to-day. Worship to-day the all auspicious Śakti; by Her grace, all your desires will be fulfilled."

चाक्षुष उवाच

कीदृगाराधनं देव्यास्तस्याः परमपावनम् ।
केनाकारेण कर्तव्यं कारुण्याद्वक्तुमर्हसि ॥ 8 ॥

Cākṣuṣa said: "O Muni! What is that very holy worship of Śrī Bhagavatī? How to do it? Kindly describe all these in detail."

मुनिरुवाच

राजन्नाकर्ण्यतां देव्याः पूजनं परमव्ययम् ।
वाग्भवं बीजमव्यक्तं सञ्जप्यमनिशं तथा ॥ 9 ॥
त्रिकालं सञ्जपन्मर्त्यो भुक्तिमुक्ती लभेत्तु हि ।
न बीजं वाग्भवादन्यदस्ति राजन्यनन्दन ॥ 10 ॥

The Muni said: "O King! I will now disclose all about the excellent Pūjā of the Devī Bhagavatī. Hear. You recite (mentally) always the seed mantra of Vākbhava (Speech) (The Deity being Mahā Sarasvatī). If any one makes japam (recites slowly) of the Vākbhava Bīja thrice a day, one gets both the highest enjoyment here and, in the end, release (Mukti). O Son of a Kṣattriya!

जपात्सिद्धिकरं वीर्यबलवृद्धिकरं परम् ।
एतस्य जापात्पद्मोऽपि सृष्टिकर्ता महाबलः ॥ 11 ॥
विष्णुर्यज्जपतः सृष्टिपालकः परिकीर्तितः ।
महेश्वरोऽपि संहर्ता यज्जपादभवन्नृप ॥ 12 ॥

There is no other Bīja Mantra (word) better than this of Vāk (the Word). Through the Japam of this Bīja Mantra comes the increase of strength and prowess and all successes. By the Japam of this, Brahmā is so powerful and has become the Creator; Viṣṇu preserve the Universe and Maheśvara has become the Destroyer of the Universe.

लोकपालास्तथान्येऽपि निग्रहानुग्रहक्षमाः ।
यदाश्रयादभूवंस्ते बलवीर्यमदोद्धताः ॥ 13 ॥
एवं त्वमपि राजन्य महेशी जगदम्बिकाम् ।
समाराध्य महर्षि च लप्स्यसेऽचिरकालतः ॥ 14 ॥

The other Dikpālas (the Regents of the quarters) and the other Siddhas have become very powerful by the power of this Mantra, and are capable of favouring or disfavouring others. So, O King! You, too, worship the Devī of the Devas, the World Mother and are long you will become the Lord of unbounded wealth.

एवं स मुनिवर्येण पुलहेन प्रबोधितः ।
अंगपुत्रस्तपस्तप्तुं जगाम विरजां नदीम् ॥ 15 ॥
स च तेपे तपस्तीव्रं वाग्भवस्य जपे रतः ।
बीजस्य पृथिवीपालः शीर्णपर्णाशिनो विभुः ॥ 16 ॥

There is no doubt in this" O Narada! Thus advised by Pulaha Ṛṣi, the son of the King Aṅga went to the banks of the Virajā river to practise austerities. There the king Cākṣuṣa remained absorbed in making Japam of the Vāgbhava Bīja Mantra and took for his food the leaves of the trees that dropped on the ground and thus practised severe austerities.

प्रथमेऽब्दे पल्लवाशो द्वितीये तोयभक्षणः ।
तृतीयेऽब्दे पवनभुक्तस्थौ स्थाणुरिवाचलः ॥ 17 ॥
एवं द्वादश वर्षाणि त्यक्ताहारस्य भूभुजः ।
वाग्भवं जपतो नित्यं मतिरासीच्छुभान्विता ॥ 18 ॥

The first year he ate leaves; the second year he drunk water and in the third year he sustained his life by breathing air simply and thus remained steady like a pillar. Thus he remained without food for twelve years. He went on making Japam of the Vāgbhava Mantra and his heart and mind became purified.

तथा च देव्याः परमं मन्त्रं संजपतो रहः ।
प्रादुरासीज्जगन्माता साक्षाच्छ्रीपरमेश्वरी ॥ 19 ॥
तेजोमयी दुराधर्षा सर्वदेवमयीश्वरी ।
उवाचांगतनूजं तं प्रसन्ना ललिताक्षरम् ॥ 20 ॥

While he was sitting alone, absorbed in the meditation of the Devī Mantra, there appeared before him suddenly the Parameśvarī, the World Mother, the Incarnate of Lakṣmī. The Highest Deity, full of dauntless fire and the Embodiment of all the Devas, spoke graciously in seet words of Cākṣuṣa, the son of Aṅga.

देव्युवाच

पृथिवीपाल ते यत्स्याच्चिंचितितं परमं वरम् ।
तद्ब्रूहि संप्रदास्यामि तपसा ते सुतोषिता ॥ 21 ॥

"O Regent of the earth! I am pleased with your Tapasyā. Now ask any boon that you want. I will give that to you.

चाक्षुष उवाच

जानासि देवदेवेशि यत्प्रार्थ्यं मनसेप्सितम् ।
अन्तर्यामिस्वरूपेण तत्सर्वं देवपूजिते ॥ 22 ॥
तथापि मम भाग्येन जातं यत्तव दर्शनम् ।
ब्रवीमि देव मे देहि राज्यं राजन्यसत्तमम् ॥ 23 ॥

Chākṣuṣa said: "O Thou, worshipped by the Devas! O Sovereign of the Deva of the Devas! Thou art the Controller Inside; Thou art the Controller Outside. Thou knowest everything what I desire in my mind. Still, O Devī! When I am so fortunate as to see Thee, I say "Thou grantest me the kingdom for the Manvantara period."

श्रीदेव्युवाच

दत्तं मन्वन्तरस्यास्य राज्यं राजन्यसत्तम ।
पुत्रा महाबलास्ते च भविष्यन्ति गुणाधिकाः ॥ 24 ॥
राज्यं निष्कण्टकं भावि मोक्षोऽन्ते चापि निश्चितः ।

The Devī said: "O Best of the Kṣattriyas! I grant unto you the kingdom of the whole world for one manvantara. You will have many sons, very powerful, indeed, and well qualified. Your kingdom will be free from any danger till at last you will certainly get Mukti."

एवं दत्त्वा वरं देवी मनवे वरमुत्तमम् ॥ 25 ॥
जगामादर्शनं सद्यस्तेन भक्त्या च संस्तुता ।
सोऽपि राजा मनुः षष्ठः प्रसादात्तु तदाश्रयात् ॥ 26 ॥
बभूव मनुमान्योऽसौ सार्वभौमसुखैर्वृतः ।
पुत्रास्तस्य बलोद्युक्ताः कार्यभारसहादृताः ॥ 27 ॥

Thus granting the excellent boon to Manu, She disappeared then and there, after being praised by Manu, with deep devotion. The Sixth Manu, then favoured by the Devī, enjoyed the sovereignty of the earth and other pleasures and became the best of the Manus.

देवीभक्ताश्च शूराश्च महाबलपराक्रमाः ।
अन्यत्र माननीयाश्च महाराज्यसुखास्पदाः ॥ 28 ॥
एवं च चाक्षुषमनुर्देव्याराधनतः प्रभुः ।
बभूव मनुवर्योऽसौ जगामांते शिवापदम् ॥ 29 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे देवीचरित्रे नवमोऽध्यायः ॥ 9 ॥

His sons became the devotees of the Devī, very powerful and expert and became respected by all and enjoyed the pleasures of the kingdom. Thus getting the supremacy by the worship of the Devī, the Cākṣuṣa Manu became merged in the end in the Holy Feet of the Devī.

Here ends the Ninth Chapter of the Tenth Book on the narrative of Cākṣuṣa Manu in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER X

On the History of the King Suratha

श्रीनारायण उवाच

सप्तमो मनुराख्यातो मनुर्वैवस्वतः प्रभुः ।
श्राद्धदेवः परानन्दभोक्ता मान्यस्तु भूभुजाम् ॥ 1 ॥
स च वैवस्वतमनुः परदेव्याः प्रसादतः ।
तथा तत्तपसा चैव जातो मन्वन्तराधिपः ॥ 2 ॥

Nārāyaṇa said: Now the Seventh Manu is the

Right Hon'ble His Excellency the Lord Vaivasvata Manu Śrāddha Deva, honoured by all the kings, and the Enjoyer of the Highest Bliss, Brahmānanda. I will now speak of this seventh Manu. He, too, practised austerities before the Highest Devī and by Her Grace, got the sovereignty of the earth for one Manvantara.

अष्टमो मनुराख्यातः सावर्णिः प्रथितः क्षितौ ।
स जन्मांतर आराध्य देवीं तद्वरलाभतः ॥ 3 ॥
जातो मन्वन्तरपतिः सर्वराजन्यपूजितः ।
महापराक्रमो धीरो देवीभक्तिपरायणः ॥ 4 ॥

The Eighth Manu is the Sun's son, known as Sāvarṇi. This personage, a devotee of the Devī, honoured by the kings, gentle, patient, and powerful king Sāvarṇi worshipped the Devī in his previous births; and, by Her boon, became the Lord of the Manvantara.

नारद उवाच

कथं जन्मातरे तेन मनुनाऽऽराधनं कृतम् ।
देव्याः पृथिव्युद्भवायास्तन्ममाख्यातुमर्हसि ॥ 5 ॥

Nārada said: O Bhagavan! How did this Sāvarṇi Manu worship in his previous birth the earthen image of the Devī. Kindly describe this to me.

श्रीनारायण उवाच

चैत्रवंशसमुद्भूतो राजा स्वारोचिषेऽन्तरे ।
सुरथो नाम विख्यातो महाबलपराक्रमः ॥ 6 ॥
गुणग्राही धनुर्धारी मान्यः श्रेष्ठः कविः कृती ।
धनसंग्रहकर्ता च दाता याचकमण्डले ॥ 7 ॥

Nārāyaṇa said: O Nārada! This Eighth Manu had been, before, in the time of Svārociṣa Manu (the second Manu), a famous king, known by the name of Suratha, born of the family of Caitra, and very powerful.

अरीणां मर्दनो मानी सर्वास्त्रकुशलो बली ।
तस्यैकदा बभूवुस्ते कोलाविध्वंसिनो नृपाः ॥ 8 ॥
शत्रवः सैन्यसहिताः परिवार्यैनमूर्जिताः ।
रुरुधुर्नगरीं तस्य राज्ञो मानधनस्य हि ॥ 9 ॥

He could well appreciate merits, clever in the science of archery, amassed abundance of wealth, a generous donor, a very liberal man and he was a celebrated pot and honoured by all. He was skilled in all arts of warfare with weapons and indomitable in crushing his foes.

तदा स सुरथो नाम राजा सैन्यसमावृतः ।
निर्ययौ नगरात्स्वीयात्सर्वशत्रुनिबर्हणः ॥ 10 ॥
तदा स समरे राजा सुरथः शत्रुभिर्जितः ।
अमात्यैर्मंत्रिभिश्चैव तस्य कोशगतं धनम् ॥ 11 ॥

Once on a time, some of his powerful enemies destroyed the city of Kolā, belonging to the revered king and succeeded in beseiging his capital wherein he remained Then the king Suratha, the conqueror of all his foes went out to fight with the enemies but he was defeated by them.

हृतं सर्वमशेषेण तदाऽतप्यत भूमिपः ।
निष्काशितश्च नगरात्स राजा परमद्युतिः ॥ 12 ॥
जगामाश्रमथारुह्य मृगयामिषतो वनम् ।
एकाकी विजनेऽरण्ये बभ्रामोद्भ्रांतमानसः ॥ 13 ॥

Taking advantage of this opportunity, the king's ministers robbed him of all his wealth. The illustrious king then went out of the city and with a sorrowful heart rode alone on his horse on the plea of having a game and walked to and fro, as if, absent-minded.

मुनेः कस्यचिदागत्य स्वाश्रमं शांतमानसः ।
प्रशांतजंतुसंयुक्तं मुनिशिष्यगणैर्युतम् ॥ 14 ॥
उवाच कंचित्कालं स राजा परमशोभने ।
आश्रमे मुनिवर्यस्य दीर्घदृष्टेः सुमेधसः ॥ 15 ॥

The king, then, went to the hermitage of the Muni Sumedhā, who could see far-reaching things (a Man of the Fourth Dimensions). It was a nice, quite Āśrama, surrounded by quiet and peaceful animals and filled with disciples. There in that very sacred Āśrama, his heart became relieved and he went on living there.

एकदा स महीपालो मुनिं पूजावसानके ।
काले गत्वा प्रणम्याशु पप्रच्छ विनयान्वितः ॥ 16 ॥
मुने मम मनोदुःखं बाधते चाधिसंभवम् ।
ज्ञाततत्त्वस्य भूदेव निष्प्रज्ञस्य च संततम् ॥ 17 ॥

One day, when the Muni finished his worship,

etc., the king went to him and saluted him duly and humbly asked him the following: "O Muni! I am suffering terribly from my mental pain. O Deva on the earth! Why I am suffering So much though I know everything, as if I am quite an ignorant man.

शत्रुभिर्निर्जितस्यापि हृतराज्यस्य सर्वशः ।
तथापि तेषां मनसि ममत्वं जायते स्फुटम् ॥ 18 ॥
किं करोमि क्व गच्छामि कथं शर्म लभे मुने ।
त्वदनुग्रहमाशासे वद वेदविदां वर ॥ 19 ॥

After my defeat from my enemies, why does my mind become now compassionate towards who stole away my kingdom. O Best of the knowers of the Vedas! What am I to do now? Where to go? How can I make me happy? Please speak on these. O Muni! Now I am in want of your good grace.

मुनिरुवाच

आकर्णय महीपाल महाश्चर्यकरं परम् ।
देवीमाहात्म्यमतुलं सर्वकामप्रदं परम् ॥ 20 ॥
जगन्मयी महामाया विष्णुब्रह्महरोद्भवा ।
सा बलादपहृत्यैव जंतूना मानसानि हि ॥ 21 ॥

The Muni said: "O Lord of the earth! Hear the extremely wonderful glories of the Devī that have no equal and that can fructify all desires. She, the Mahā Māyā, Who is all this world, is the Mother of Brahmā, Viṣṇu and Maheśa.

मोहाय प्रतिसंयच्छेदिति जानीहि भूमिप ।
सा सृजत्यखिलं विश्वं सा पालयति सर्वदा ॥ 22 ॥
संहारे हररूपेण संहरत्येव भूमिप ।
कामदात्री महामाया कालरात्रिर्दुरत्यया ॥ 23 ॥

O King! Know verily that it is She and She alone, that can forcibly attract the hearts of all the Jīvas and throw them in dire utter delusion. She is always the Creatrix, Preservrix and Destructrix of the Universe in the form of Hara. This Mahāmāya fulfills the desirese of all the Jīvas and She is known as the insurmountable Kālarātri. She is Kālī, the Destructrix of all this universe and

विश्वसंहारिणी काली कमला कमलालया ।
तस्यां सर्वं जगज्जातं तस्यां विश्वं प्रतिष्ठितम् ॥ 24 ॥
लयमेष्यति तस्यां च तस्मात्सैव परात्परा ।
तस्या देव्याः प्रसादश्च यस्योपरि भवेन्नृप ।
स एव मोहमत्येति नान्यथा धरणीपते ॥ 25 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे दशमोऽध्यायः ॥ 10 ॥

She is Kamalā residing in the lotus. Know that this whole world rests on Her and it will become dissolved in Her. She is therefore, the Highest and Best. O King! Know, verily, that he alone can cross the delusion (Moha) on whom the Grace of the Devī falls and otherwise no one can escape from this Anādi Moha."

Here ends the Tenth Chapter of the Tenth Book on the anecdote of the King Suratha in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XI

On Madhu Kaiṭabha Killed

राजोवाच

का सा देवी त्वया प्रोक्ता ब्रूहि कालविदां वर ।
का मोहयति सत्त्वानि कारणं किं भवेद्द्विज ॥ 1 ॥
कास्मादुत्पद्यते देवी किं रूपा सा किमात्मिका ।
सर्वमाख्याहि भूदेव कृपया मम सर्वतः ॥ 2 ॥

The king Suratha spoke: O Best of the twice born! Who is that Devī that you spoke just now? Why the Devī deludes all these beings? What for does She do so? Whence is the Devī born? What is Her Form? and what are Her qualities? O Brāhmin! Kindly describe all these to me."

मुनिरुवाच

राजन्देव्याः स्वरूपं ते वर्णयामि निशामय ।
यथा चोत्पतिता देवी येन वा सा जगन्मयी ॥ 3 ॥
यदा नारायणो देवो विश्वं संहृत्य योगराट् ।
आस्तीर्य शेषं भगवान्समुद्रे निद्रितोऽभवत् ॥ 4 ॥
तदा प्रस्वापवशगो देवदेवो जनार्दनः ।
तत्कर्णमलसंजातौ दानवौ मधुकैटभौ ॥ 5 ॥

The Muni spoke: "O King! I will now describe the nature of the Devī Bhagavatī and why does She take Her Form in due time. Listen. In ancient days, when Bhagavān Nārāyaṇa, the king of the Yogīs, was lying in deep sleep on the ocean on the the bed of Ananta, after He had destroyed the the Universe, there came out of the wax of his ear the two, Dānavas, Madhu and Kaiṭabha, of monstrous appearances.

ब्रह्माणं हंतुमुद्युक्तौ दानवौ घोररूपिणौ ।
तदा कमलजो देवो दृष्ट्वा तौ मधुकैटभौ ॥ 6 ॥
निद्रितं देवदेवेशं चिन्तामाप दुरत्ययाम् ।
निद्रितो भगवानीशो दानवौ च दुरासदौ ॥ 7 ॥

They wanted to kill Brahmā, who was lying on the lotus coming out of the navel of Bhagavān. Seeing the two Daityas Madhu and Kaiṭabha and seeing also Hari asleep the Lotus-born Brahmā became very anxious and thought:

किं करोमि क्व गच्छामि कथं शर्म लभे ह्यहम् ।
एवं चिंतयतस्तस्य पद्मयोनेर्महात्मनः ॥ 8 ॥
बुद्धिः प्रादूरभत्तात तदा कार्यप्रसाधिनी ।
यस्या वशंगतो देवो निद्रितो भगवान्हरिः ॥ 9 ॥
तां देवीं शरणं यामि निद्रां सर्वप्रसूतिकाम् ।

Now Bhagavān is asleep; and these two indomitable Daityas are ready to kill me. Now what am I to do? Where to go? How shall I get ease? O Child! Thus thinking, the high souled Lotus born suddenly came to a practical conclusion. He said: Let me now take refuge to the Goddess Sleep, Nidrā, the Mother of all and under Whose power Bhagavān Hari is now asleep.'

ब्रह्मोवाच

देवि देवि जगद्धात्रि भक्ताभीष्टफलप्रदे ॥ 10 ॥
जगन्माये महामाये समुद्रशयने शिवे ।
त्वदाज्ञावशगाः सर्वे स्वस्वकार्यविधायिनः ॥ 11 ॥

Brahmā then began to praise Her thus: "O Devī of the Devas! O Upholdress of the world! Thou grantest desires of Thy devotees. O Thou auspicious! Thou art Para Brahma! By Thy Command all are doing respectively their proper spheres!

कालरात्रिर्महारात्रिर्मोहरात्रिर्मदोत्कटा ।
व्यापिनी वशगा मान्या महानंदैकशेवधिः ॥ 12 ॥
महनीया महाराध्या माया मधुमती मही ।
परापराणां सर्वेषां परमा त्वं प्रकीर्तिता ॥ 13 ॥
लज्जा पुष्टिः क्षमा कीर्तिः कान्तिः कारुण्यविग्रहा ।
कमनीया जगद्वंद्या जाग्रदादिस्वरूपिणी ॥ 14 ॥

Thou art the Night of Destruction (Kāla Rātri); Thou art the Great Night (Mahā Rātri). Thou art the greatly terrible Night of Delusion (Moha Rātri); Thou art omnipresent; omniscient; of the nature of the Supreme Bliss. Thou art regarded as the Great. Thou art highly worshipped; Thou art alone in this world as highly intoxicated; Thou art submissive to Bhakti only; Thou art the Best of all the things; Thou art sung as the Highest, Thou art modesty; Thou art Puṣṭi (nourishment); Thou art forgiveness (Kṣamā); Thou art Beauty (Kānti); Thou art the embodiment of mercy; Thou art liked by all; Thou art adorned by the whole world; Thou art of the nature of wakefulness, dream and deep sleep; Thou art the Highest; Thou art alone Highest Deity; Thou art highly attached to the Supreme Bliss. There is no other thing than Thee. There is One only and that is Thee. Hence art denominated as One; Thou becomest again the two by contact with Thy Māyā.

परमा परमेशानी परानंदपरायणा ।
एकाऽप्येकस्वरूपा च सद्वितीया द्वयात्मिका ॥ 15 ॥
त्रयी त्रिवर्गनिलया तुर्या तुर्यपदात्मिका ।
पंचमी पंचभूतेशी षष्ठी षष्ठेश्वरीति च ॥ 16 ॥
सप्तमी सप्तवारेशी सप्तसप्तवरप्रदा ।
अष्टमी वसुनाथा च नवग्रहमयीश्वरी ॥ 17 ॥
नवरागकला रम्या नवसंख्या नवेश्वरी ।

Thou art the refuge of Dharma, Artha and Kāma; hence Thou Thou art Thee; Thou art the Turīya (the fourth state of consciousness) hence Thou art Four. Thou art the God of the five elements; hence Thou art Pañcamī (five); Thou presidest over the six passions Kāma, anger etc.; hence Thou art Ṣaṣṭhī; Thou presidest over the seven days of the week and Thou grantest boons seven by seven;

hence Thou art seven. Thou art the God of the eight Vasus; hence Thou art Aṣṭamī; Thou art full of the nine Rāgas and nine parts and Thou art the Goddess of nine planets; hence Thou art Navamī.

दशमी दशदिक्पूज्या दशाशाव्यापिनी रमा ॥ 18 ॥
एकादशात्मिका चैकादशरुद्रनिषेविता ।
एकादशीतिथिप्रीता एकादशगणाधिपा ॥ 19 ॥
द्वादशी द्वादशभुजा द्वादशादित्यजन्मभूः ।
त्रयोदशात्मिका देवी त्रयोदशगणप्रिया ॥ 20 ॥
त्रयोदशाभिधा भिन्ना विश्वेदेवाधिदेवता ।

Thou pervadest the ten quarters and Thou art worshipped by the ten quarters; hence Thou art named Daśamī (the tenth day of the fortnight); Thou art served by the Eleven Rudras, the Goddess of eleven Gaṇas and Thou art fond of Ekādaśī Tithi; hence Thou art denominated Ekādaśī; Thou art twelve armed and the Mother of the twelve Ādityas; hence Thou art Dvādaśī; Thou art dear to the thirteen Gaṇas; Thou art the presiding Deity of Viśve Devās and Thou art the thirteen months including the Malas Māsa (dirty month), hence Thou art Trayodaśī.

चतुर्दशेंद्रवरदा चतुर्दशमनुप्रसूः ॥ 21 ॥
पंचाधिकदशीवेद्या पंचाधिकदशीतिथिः ।
षोडशी षोडशभुजा षोडशेन्दुकलामयी ॥ 22 ॥
षोडशात्मकचंद्रांशुव्याप्तदिव्यकलेवरा ।

Thou didst grant boons to the fourteen Indras and Thou gavest birth to the fourteen Manus; hence Thou art Caturdaśī. Thou art knowable by the Pañcadaśī. Thou art sixteen armed and on Thy forehead the sixteen digits of the Moon are always shining; Thou art the sixteenth digit (ray) of the Moon named Amā; hence Thou art Ṣoḍaśī.

एवंरूपाऽसि देवेशि निर्गुणे तामसोदये ॥ 23 ॥
त्वया गृहीतो भगवान्देवदेवो रमापतिः ।
एतौ दुरासदौ दैत्यौ विक्रांतौ मधुकैटभौ ॥ 24 ॥
एतयोश्च वधार्थाय देवेशं प्रतिबोधय ।

O Deveśī! Thou, though attributeless and formless, appearest in these forms and attributes. Thou hast now enveloped in Moha and Darkness the Lord of Ramā, the Bhagavān, the Deva of the Devas. These Daityas. Madhu and Kaiṭabha are indomitable and very powerful. So to kill them, Thou better dost awake the Lord of the Devas.

मुनिरुवाच

एवं स्तुता भगवती तामसी भगवत्प्रिया ॥ 25 ॥
देवदेवं तदा त्यक्त्वा मोहयामास दानवौ ।

The Muni said: Thus praised by the Lotus-born, the Tāmasi Bhagavatī (the Goddess of sleep and ignorance), the Beloved of Bhagavān, left Viṣṇu and enchanted the two Daityas.

तदैव भगवान्विष्णुः परमात्मा जगत्पतिः ॥ 26 ॥
प्रबोधमाप देवेशो ददृशे दानवोत्तमौ ।
तदा तौ दानवौ घोरौ दृष्ट्वा तं मधुसूदनम् ॥ 27 ॥
युद्धाय कृतसंकल्पौ जग्मतुः सन्निधिं हरेः ।
युयुधे च ततस्ताभ्यां भगवान्मधुसूदनः ॥ 28 ॥
पञ्चवर्षसहस्राणि बाहुप्रहरणो विभुः ।

On being awakend, the Supreme Spirit Viṣṇu, the Lord of the world, the Bhagavān, the Deva of the Devas, saw the two Daityas. Those two monstrous Dānavas, beholding Madhu Sūdana, came up before Him, ready to fight. The hand-to-hand fight lasted amongst them for five thousand years.

तौ तदाऽतिबलोन्मत्तौ जगन्मायाविमोहितौ ॥ 29 ॥
व्रियतां वर इत्येवमूचतुः परमेश्वरम् ।
एवं तयोर्वचः श्रुत्वा भगवानादिपूरुषः ॥ 30 ॥
बव्रे वध्यावुभौ मेऽद्य भवेतामिति निश्चितम् ।

Then the two Dānavas, maddened by their great strength, were enchanted by the Māyā of Bhagavatī and told the Supreme Deity "Ask boon from us." Hearing this, the Bhagavān Ādi Puruṣa (the Prime Man) asked the boon that both of them would be killed that day be Him.

तौ तदाऽतिबलौ देवं पुनरेवोचतुर्हरिम् ॥ 31 ॥
आवां जहि न यत्रोर्वी पयसा च परिप्लुता ।
तथेत्युक्त्वा भगवता गदाशंखभृता नृप ॥ 32 ॥

Those two very powerful Dānavas spoke to Hari again "Very Well. Kill us on that part of the earth which is not under water." O King! Bhagavān

Viṣṇu, the Holder of the conch and club, spoke: "All right. Indeed! Let that be so."

कृत्वा चक्रेण वै छिन्ने जघने शिरसो तयोः ।
एवं देवी समुत्पन्ना ब्रह्मणा संस्तुता नृप ॥ 33 ॥
महाकाली महाराज सर्वयोगेश्वरेश्वरी ।
महालक्ष्म्यास्तथोत्पत्तिं निशामय महीपते ॥ 34 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कन्धे देवीमाहात्म्ये एकादशोऽध्यायः ॥ 11 ॥

Saying this He placed their heads on His thigh and severed them with His disc (cakra). O King! Thus Mahā Kālī, the Queen of all the Yogas arose on this occasion when the praise was offered Her by Brahmā. O King! Now I will describe another account how this Mahā Lakṣmī appeared on another occasion. Listen.

Here ends the Eleventh Chapter of the Tenth Book on the killing of Madhu Kaiṭabha in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII

On Sāvarṇi Manu

मुनिरुवाच

महिषीगर्भसंभूतो महाबलपराक्रमः ।
देवान्सर्वान्पराजित्य महिषोऽभूज्जगत्प्रभुः ॥ 1 ॥
सर्वेषां लोकपालानामधिकारान्महासुरः ।
बलान्निर्जित्य बुभुजे त्रैलोक्यैश्वर्यमद्भुतम् ॥ 2 ॥

The Muni said: O King! The powerful Asura Mahiṣa, born of a She-buffalo, defeated all the Devas and became the Lord of the whole universe. That indomitable Dānava seized forcibly all the right of the Devas and began to enjoy the pleasures of the kingdom over the three worlds.

ततः पराजिताः सर्वे देवाः स्वर्गपरिच्युताः ।
ब्रह्माणं च पुरस्कृत्य ते जग्मुर्लोकमुत्तमम् ॥ 3 ॥
यत्रोत्तमौ देवदेवौ संस्थितौ शंकराच्युतौ ।
वृत्तान्तं कथयामासुर्महिषस्य दुरात्मनः ॥ 4 ॥

The Devas, thus defeated, were expelled from their abodes in Heavens. They took Brahmā as their Leader and went to the excellent regions where Mahā Deva and Viṣṇu resided and informed them of all that had been done by that vicious Asura Mahiṣa.

देवानां चैव सर्वेषां स्थानानि तरसाऽसुरः ।
विनिर्जिज्य स्वयं भुंक्ते बलवीर्यमदोद्धतः ॥ 5 ॥
महिषासुरनामाऽसौ दुष्टदैत्योऽमरेश्वरौ ।
वधोपायश्च तस्याशु चिंत्यतामसुरार्दनौ ॥ 6 ॥

They said: O Deva of the Devas! The insolent Mahiṣāsura has become unbearable and he has taken possessions of the rights and properties of the whole host of the Devas and he is now enjoying them. Both of you are quite capable to destroy the Asura. So why do you not devise means to annihilate him in no time!

एवं श्रुत्वा स भगवान्देवानामार्तियुग्वचः ।
चकार कोपं सुबहु तथा शंकरपद्मजौ ॥ 7 ॥
एवं कोपयुतस्यास्य हरेरास्यान्महीपते ।
तेजः प्रादुरभूद्दिव्यं सहस्त्रार्कसमद्युति ॥ 8 ॥

Hearing these pitiful words of the Devas, Bhagavān Viṣṇu became quite indignant. Śaṅkara, Brahmā and the other Devas all were inflamed with anger. O King! From the face of the angry Hari, then emanated an Unusual Fire, brilliant like thousand Suns.

अथानुक्रमतस्तेजः सर्वेषां त्रिदिवौकसाम् ।
शरीरादुद्भवं प्राप हर्षयद्विबुधाधिपान् ॥ 9 ॥
यदभूच्छंभुजं तेजो मुखमस्योदपद्यत ।
केशा बभूवुर्याम्येन वैष्णवेन च बाहवः ॥ 10 ॥

Then by and by emanated fires also from the bodies of all the Devas who were filled then with joy. From the mass of fire thus emanated there came out a beautiful Female Figure. The face of this figure was formed out of the fire that emanated from the body of Mahā Deva. Her hairs were

formed out of the fire of Yama and Her arms were formed out of the fire that emanated from Viṣṇu.

सौम्येन च स्तनौ जातौ माहेन्द्रेण च मध्यमः ।
वारुणेन ततो भूप जंघोरू संबभूवतुः ॥ 11 ॥
नितम्बौ तेजसा भूमेः पादौ ब्राह्मणे तेजसा ।
पादाङ्गुल्यो भानवेन वासवेन कराङ्गुली ॥ 12 ॥
कौबेरेण तथा नासा दन्ताः संजज्ञिरे तदा ।
प्राजापत्येनोत्तमेन तेजसा वसुधाधिप ॥ 13 ॥
पावकेन च संजातं लोचनत्रितयं शुभम् ।
सांध्येन तेजसा जाते भृकुट्यौ तेजसां निधी ॥ 14 ॥

O King! From the fire of the Moon came out two breasts; from the fire of Indra came out Her middle portion; from the fire of Varuṇa, appeared Her loins and thighs; from the fire of Earth, Her hips were formed; from the fire of Brahmā, Her feet were formed; from the fire of the Sun, Her toes were formed; from the fire of the Vasus, Her fingers were formed; from Kubera's fire, Her nose came out; from the excellent tejas of Prajāpati, teeth; from the fire of Agni, Her three eyes; from the fire of the twilights, Her eye-brows and from the fire of Vāyu, Her ears appeared.

कर्णौ वायव्यतो जातौ तेजसो मनुजाधिप ।
सर्वेषां तेजसा देवी जाता महिषमर्दिनी ॥ 15 ॥
शूलं ददौ शिवो विष्णुश्चक्रं शङ्खं च पाशभृत् ।
हुताशनो ददौ शक्तिं मारुतश्चापसायकौ ॥ 16 ॥
वज्रं महेन्द्रः प्रददौ घण्टां चैरावताद्गजात् ।
कालदण्डं यमो ब्रह्मा चाक्षमालाकमण्डलू ॥ 17 ॥
दिवाकरो रश्मिमालां रोमकूपेषु संददौ ।
कालः खड्गं तथा चर्म निर्मलं वसुधाधिप ॥ 18 ॥
समुद्रो निर्मलं हारमजरे चाम्बरे नृपः ।
चूडामणिं कुण्डले च कटकानि तथाऽङ्गदे ॥ 19 ॥
अर्धचन्द्रं निर्मलं च नूपुराणि तथा ददौ ।
ग्रैवेयकं भूषणं च तस्यै देव्यै मुदान्वितः ॥ 20 ॥
विश्वकर्मा चोर्मिकाश्च ददौ तस्यै धरापते ।
हिमवान्वाहनं सिंहं रत्नानि विविधानि च ॥ 21 ॥

O Lord of men! Thus Bhagavatī Mahiṣamardinī was born of the Tejas (fiery substances) of the Devas. Next Śiva gave Her the Śūla (weapon spear); Viṣṇu gave Sudarśana (Cakra;) Varuṇa gave the conchshell; Fire gave Śakti (weapon); Vāyu gave Her bows and arrows; Indra gave Her thunder bolt and the bell of the elephant Airāvata; Yama gave Her the Destruction Staff (Kāla Daṇḍa); Brahmā gave Her the Rudrākṣa, rosary and Kamaṇḍalu; the Sun gave Her, in every pore the wonderful rays; the Time (Kāla) gave Her sharp axe and shield; the oceans gave Her the beautiful necklace and new clothes two in number); Viśvakarmā gladly gave Her the crown, ear-rings, Kaṭaka, Aṅgada, Candrārdha, tinklets; and the Himālayas gave Her the Lion as Her Vehicle and various gems and jewels.

पानपात्रं सुरापूर्णं ददौ तस्यै धनाधिपः ।
शेषश्च भगवान्देवो नागहारं ददौ विभुः ॥ 22 ॥
अन्यैरशेषविबुधैर्मानिता सा जगन्मयी ।
तां तुष्टुवुर्महादेवीं देवा महिषपीडिताः ॥ 23 ॥
नानास्तोत्रैर्महेशानीं जगदुद्भवकारिणीम् ।
तेषां निशम्य देवेशी स्तोत्रं विबुधपूजिता ॥ 24 ॥

Kubera, the Lord of wealth gave Her the cup filled with the drink; Bhagavān Ananta Deva gave Her a necklace of snakes (Nāgahāra). Thus the World Mother, the Devī, became honoured by all the Devas. The Devas, very much oppressed by Mahiṣāsura, then, chanted various hymns of praise of the World Mother Māheśvarī Mahā Devī.

महिषस्य वधार्थाय महानादं चकार ह ।
तेन नादेन महिषश्चकितोऽभूद्धरापते ॥ 25 ॥
आससाद जगद्धात्रीं सर्वसैन्यसमावृतः ।
ततः स युयुधे देव्या महिषाख्यो महासुरः ॥ 26 ॥

Hearing their Stotras, the Deveśī, worshipped by the Devas, shouted aloud the War-Cry. O King! Mahiṣāsura, startled at that War-Cry, came to Bhagavatī with all his army corps.

शस्त्रास्त्रैर्बहुधा क्षिप्तैः पूरयन्नंबरांतरम् ।
चिक्षुरो ग्रामणीः सेनापतिर्दुर्धरदुर्मुखौ ॥ 27 ॥
बाष्कलस्ताम्रकश्चैव बिडालवदनोऽपरः ।
एतैश्चान्यैरसंख्यातैः संग्रामांतकसन्निभैः ॥ 28 ॥

Then that great Asura Mahiṣa hurled various weapons in the air and overcast the sky with them

and began to fight with great skill. The several generals Cikṣura, Durdhara, Durmukha, Bāṣkala, Tāmraka, Biḍālākṣa and various other innumerable generals as if Death incarnate, accompanied Mahiṣa, the chief Dānava. A fierce fight then ensued.

योधैः परिवृतो वीरो महिषो दानवोत्तमः ।
ततः सा कोपताम्राक्षी देवी लोकविमोहिनी ॥ 29 ॥
जघान योधान्समरे देवी महिषमाश्रितान् ।
ततस्तेषु हतेष्वेव स दैत्यो रोषमूर्छितः ॥ 30 ॥

Then the Devī Who enchants all the beings, became red-eyed with anger and began to kill the generals of the against party. When the generals were killed one by one Mahiṣāsura, skilled in the science of magic, came up quickly to the front of the Devī.

आससाद तदादेवीं तूर्णं माया विशारदः ।
रूपांतराणि संभेजे मायया दानवेश्वरः ॥ 31 ॥
तानि तान्यस्य रूपाणि नाशयामास सा तदा ।
ततोऽन्ते महिषं रूपं बिभ्राणममरार्दनम् ॥ 32 ॥

The Lord of the Dānvas, then, by his magic power, began to assume various forms. Bhagavatī, too, began to destroy his those forms. Then the Daitya, the crusher of the Devas, assumed the form of a buffalo and began to fight.

पाशेन बद्ध्वा सुदृढं छित्वा खड्गेन तच्छिरः ।
पातयामास महिषं देवी देवगणांतकम् ॥ 33 ॥
हाहाकृतं ततः शेषं सैन्यं भग्नं दिशो दश ।
तुष्टुवुर्देवदेवेशीं सर्वे देवाः प्रमोदिताः ॥ 34 ॥

The Devī then fastened the animal, the Asura, the Death of the Devas, tightly and cut off his head by Her axe. The remainder of his forces, then, fled away in terror and disorder with a loud cry. The Devas became very glad and began to chant hymns to the Devī.

एवं लक्ष्मीः समुत्पन्ना महिषासुरमर्दिनी ।
राजञ्छृणु सरस्वत्याः प्रादुर्भावो यथाऽभवत् ॥ 35 ॥
एकदा शुम्भनामाऽऽसीद्दैत्यो मदबलोत्कटः ।
निशुंभश्चापि तद्भ्राता महाबलपराक्रमः ॥ 36 ॥

O King! Thus the Lakṣmī Devī appeared to kill Mahiṣāsura. Now I will describe how Sarasvatī appeared. Listen. Once on a time the two very powerful Daityas Śumbha and Niśumbha were born.

तेन संपीडिता देवाः सर्वे भ्रष्टश्रियो नृप ।
हिमवंतमथासाद्य देवीं तुष्टुवुरादरात् ॥ 37 ॥

They attacked the Devas, oppressed them and siezed their houses and rights. The Devas became dispossessed of their kingdoms and went to the Himālayas and offered stotras to the Devī with the greatest devotion:

देवा ऊचुः

जय देवेशि भक्तानामार्तिनाशनकोविदे ।
दानवांतकरूपे त्वमजरामरणेऽनघे ॥ 38 ॥
देवेशि भक्तिसुलभे महाबलपराक्रमे ।
विष्णुशंकरब्रह्मादिस्वरूपेऽनंतविक्रमे ॥ 39 ॥

"O Deveśī! O Thou, skilled in removing the difficulties of the Bhaktas! Victory to Thee! O Thou, the Sinless One! Old age and death cannot touch Thee. O Thou! Death incarnate to the Dānavas! O Deveśī! O Thou, of mighty valour and prowess! O Thou, the embodiment of Brahmā, Viṣṇu and Maheśa! Unbounded is Thy might; Thou canst be easily reached by the power of devotion.

सृष्टिस्थितिकरे नाशकारिके कांतिदायिनी ।
महातांडवसुप्रीते मोददायिनि माधवि ॥ 40 ॥

O Thou, the Creator, Preserver and Destroyer! O Mādhavī! O Thou, the Giver of Bliss! Thou dancest with great joy at the time of the dissolution of all the things (Pralaya).

प्रसीद देवदेवेशि प्रसीद करुणानिधे ।
निशुंभशुंभसंभूतभयापारांबुवारिधे ॥ 41 ॥
उद्धरास्मान्प्रपन्नार्तिनाशिके शरणागतान् ।
एवं संस्तुवतां तेषां त्रिदशानां धरापते ॥ 42 ॥

O Thou, full of mercy! O Deva Deveśī! Be gracious unto us. O Thou, the Remover of the sufferings of the refugees! We now come unto Thy protection. The terror of Śumbha and Niśumbha is like an endless ocean unto us. Save, save us from their fast clutches. O Devī! save us O King! verily.

प्रसन्ना गिरिजा प्राह ब्रूत स्तवनकारणम् ।
एतस्मिन्नंतरे तस्या कोशरूपात्समुत्थिता ॥ 43 ॥
कौशिकी सा जगत्पूज्या देवान्प्रीत्येदमब्रवीत् ।
प्रसन्नाऽहं सुरश्रेष्ठाः स्तवेनोत्तमरूपिणी ॥ 44 ॥

When the Devas praised thus, the daughter of the Himālayas, Bhagavatī became pleased and asked "What is the matter?" In the meanwhile, there emitted from the physical sheath of the Devī, another Devī Kauśikī who gladly spoke to the Devas: "O Suras! I am pleased with Thy Stotra. Now ask the boon that you desire.

व्रियतां वर इत्युक्ते देवाः संवव्रिरे वरम् ।
शुंभनामाऽवरो भ्राता निशुंभस्तस्य विश्रुतः ॥ 45 ॥
त्रैलोक्यमोजसाऽऽक्रांतं दैत्येन बलशालिना ।
तद्वधश्चिन्त्यतां देवि दुरात्मा दानवेश्वरः ॥ 46 ॥
बाधते सततं देवि तिरस्कृत्य निजौजसा ।

The Devas then asked for the following boon: "O Devī! The two famous Daityas Śumbha and Niśumbha have forcibly the three worlds. The wicked Lord of the Dānavas, Śumbha, has overcome us by the power of his arm and is now tormenting us without any break. Kindly devise some means to kill him."

श्रीदेव्युवाच

देवशत्रुं पातयिष्ये निशुंभं शुंभमेव च ॥ 47 ॥
स्वस्थातिस्तष्ठंतु भद्रं वः कंटकं नाशयामि वः ।
इत्युक्त्वा देवदेवेशी देवान्सेंद्रान्दयामयी ॥ 48 ॥
जगामादर्शनं सद्यो मिषतां त्रिदिवौकसाम् ।
देवाः समागता हृष्टा सुवर्णाद्रिगुहां शुभाम् ॥ 49 ॥

The Devī said: "O Devas! Be patient. I will kill these two Daityas, Śumbha and Niśumbha and thus remove the thorn on your way. At an early date I will do good to you" Thus saying to Indra and the other Devas, the merciful Devī disappeared at once before their eyes. The Devas with their hearts delighted went to the beautiful Sumeru Mountain and dwelt there in the caves thereof.

चंडमुंडौ पश्यतःस्म भृत्यौ शुंभनिशुंभयोः ।
दृष्ट्वा तां चारुसर्वांगीं देवीं लोकविमोहिनीम् ॥ 50 ॥

Here the servants of Śumbha and Niśumbha Caṇḍa and Muṇḍa, while they were making their circuits, saw the exquisitely beautiful Devī, the Enchantress of the world, and came back to Śumbha, their King and said:

कथयामासतू राज्ञे भृत्यौ तौ चण्डमुंडकौ ।
देव सर्वासुरश्रेष्ठ रत्नभोगार्ह मानद ॥ 51 ॥
अपूर्वा कामिनी दृष्टा चावाभ्यां रिपुमर्दन ।
तस्याः सम्भोगयोग्यत्वमस्त्येव तव सांप्रतम् ॥ 52 ॥

"O Destroyer of enemies! O Giver of honour! O Great King! You are the Lord of all the Daityas and are fit to enjoy all the gems and jewels. To-day we have seen an extraordinary beautiful woman jewel. She is fit to be enjoyed by you.

तां समानय चार्वंगीं भुंक्ष्व सौख्यसमन्वितः ।
तादृशी नासुरी नारी न गंधर्वी न दानवी ॥ 53 ॥
न मानवी नापि देवी यादृशी सा मनोहरा ।

So now you would better bring that perfectly beautiful woman and enjoy. No such enchanting woman can be seen amongst the Asura women, Nāga Kanyās, Gandharva women, Dānavīs or men."

एवं भृत्यवचः श्रुत्वा शुम्भः परबलार्दनः ॥ 54 ॥
दूतं संप्रेषयामास सुग्रीवं नाम दानवम् ।
स दूतस्त्वरितं गत्वा देव्याः सविधमादरात् ॥ 55 ॥

Hearing thus the words of the servent, Śumbha, the tormentor of the foes, sent a Daitya named Sugrīva as a messenger to Her. The messenger went to the Devī as early as possible and spoke to Her all that Śumbha had told him.

वृत्तांतं कथयामास देव्यै शुम्भस्य यद्वचः ।
देवि शुम्भासुरो नाम त्रैलोक्यविजयी प्रभुः ॥ 56 ॥
सर्वेषां रत्नवस्तूनां भोक्ता मान्यो दिवौकसाम् ।
तदुक्तं शृणुं मे देवि रत्नभोक्ताऽहमव्ययः ॥ 57 ॥

"O Devī! The Asura Śumbha is now the conqueror of the three worlds and respected by the Devas. O Devī! He is now enjoying all that is best, the gems and jewels. O Devī! I am his messenger sent here to convey to you his message as follows: O Devī! I am the sole enjoyer of all the jewels. O Beautiful-eyed! You are a gem; so you would worship me.

त्वं चापि रत्नभूताऽसि भज मां चारुलोचने ।
सर्वेषु यानि रत्नानि देवासुरनरेषु च ॥ 58 ॥
तानि मय्येव सुभगे भज मां कामजै रसैः ।

O Fair One! All the gems and jewels that are in the Deva loka, in the Daitya loka, or amongst the regions of men, are under my control. So you would lovingly worship me."

देव्युवाच

सत्यं वदसि हे दूत दैत्यराजप्रियंकरम् ॥ 59 ॥
प्रतिज्ञा या मया पूर्वं कृता साऽप्यनृता कथम् ।
भवेत्तां शृणु मे दूत या प्रतिज्ञा यथा कृता ॥ 60 ॥

The Devī said: "O Messenger! True that you are speaking for your King; but I made a promise before How can I act against it? O Messenger! Hear what I promised.

यो मे दर्पं विधुनुते यो मे बलमपोहति ।
यो मे प्रतिबलो भूयात्स एव मम भोगभाक् ॥ 61 ॥
तत एनां प्रतिज्ञां मे सत्यां कृत्वाऽसुरेश्वरः ।
गृह्णातु पाणिं तरसा तस्याशक्यं किमत्र हि ॥ 62 ॥

Whoever in the three worlds will conquer me by sheer force and thus crush My vanity, whoever will be as stong as Myself, He can enjoy Me. So the King of Daityas can prove My promise true and by sheer force can marry Me.

तस्माद्गच्छ महादूत स्वामिनं ब्रूहि चादृतः ।
प्रतिज्ञां चापि ते सत्यां विधास्यति बलाधिकः ॥ 63 ॥
एवं वाक्यं महादेव्याः समाकर्ण्य स दानवः ।
कथयामास शुंभाय देव्या वृत्तांतमादितः ॥ 64 ॥

What is there with him that he cannot do? So, Messenger! Go back to your master and tell him all this so that the powerful Śumbha may fulfil My promise." Hearing thus the words of the Great Devī, the messenger went back to Śumbha and informed him everything regarding the Devī's sayings.

तदाऽप्रियं दूतवाक्यं शुम्भः श्रुत्वा महाबलः ।
कोपमाहारयामास महांतं दनुजाधिपः ॥ 65 ॥
ततो धूम्राक्षनामानं दैत्यं दैत्यपतिः प्रभुः ।
आदिदेश शृणु वचो धूम्राक्ष मम चादृतः ॥ 66 ॥

The very powerful Lord of the Daityas, Śumbha became very angry at the unpleasant words of the messenger and commanded the Daitya named Dhūmrākṣa: "O Dhūmrākṣa! Listen to my words with great attention.

तां दुष्टां केशपाशेषु धृत्वाऽप्यानीयतां मम ।
समीपमविलंबेन शीघ्रं गच्छस्व मे पुरः ॥ 67 ॥
इत्यादेशं समासाद्य दैत्येशो धूम्रलोचनः ।
षष्ट्याऽसुराणां सहितः सहस्राणां महाबलः ॥ 68 ॥

Go and catch hold of that wicked woman by her hairs and bring her to me. Go quikly; do not delay." Thus commanded, the very powerful and the best of the Daityas, Dhūmrākṣa, went at once to the Devī with sixty thousand Daityas and cried aloud to Her:

तुहिनाचलमासाद्य देव्याः सविधमेव सः ।
उच्चैर्देवीं जगादाशु भज दैत्यपतिं शुभे ॥ 69 ॥
शुम्भं नाम महावीर्यं सर्वभोगानवाप्नुहि ।
नोचेत्केशान्गृहीत्वा त्वां नेष्ये दैत्यपतिं प्रति ॥ 70 ॥

"O Auspicious One! You would better worship quickly our Lord Śumbha, who is very powerful and mighty; you will then acquire all sorts of pleasures; else I will hold you by your hairs and take you to the Lord of the Daityas.

इत्युक्ता सा ततो देवी दैत्येन त्रिदशारिणा ।
उवाच दैत्य यद्ब्रूषे तत्सत्यं ते महाबल ॥ 71 ॥
राजा शुम्भासुरस्त्वं च किं करिष्यसि तद्वद ।
इत्युक्तो दैत्यपोऽधावत्तूर्णं शस्त्रसमन्वितः ॥ 72 ॥

Thus addressed by Dhūmrākṣa Daityas, the enemy of the Devas, the Devī said: "O Powerful One! O Daitya! What you have spoken is perfectly right, but tell me first what you or your king Śumbha can do to Me? When the Devī said thus, the Daitya Dhūmralocana rushed to Her at once with arms and weapons.

भस्मसात्तं चकाराशु हुंकारेण महेश्वरी ।
ततः सैन्यं वाहनेन देव्या भग्नं महीपते ॥ 73 ॥
दिशो दशाभजच्छीघ्रं हाहाभूतमचेतनम् ।
तद्वृत्तांतं समाश्रुत्य स शुम्भो दैत्यराड्विभुः ॥ 74 ॥

With one loud noise, Māheśvarī burnt him immediately to ashes. O King! The other forces

were partly crushed by the Lion, the vehicle of the Devī and partly fled away in disorder to all the quarters; some become senseless out of fear. Śumbha, the Lord of the Daityas, became very angry to hear this.

चुकोप च महाकोपाद्भ्रुकुटीकुटिलाननः ।
ततः कोपपरीतात्मा दैत्यराजः प्रतापवान् ॥ 75 ॥
चण्डं मुण्डं रक्तबीजं क्रमतः प्रैषयद्विभुः ।
ते च गत्वा त्रयो दैत्या विक्रांता बहुविक्रमाः ॥ 76 ॥

His face assumed a terrible form with eyebrows contracted. Then he became impatient with anger and sent in order Caṇḍa, Muṇḍa and Raktabīja. The three powerful Daityas went to the battle and tried their might to capture the Devī.

देवीं ग्रहीतुमारब्धयत्नास्ते ह्यभवन्बलात् ।
तानापतत एवासौ जगद्धात्री मदोत्कटा ॥ 77 ॥
शूलं गृहीत्वा वेगेन पातयामास भूतले ।
ससैन्यान्निहताञ्छ्रुत्वा दैत्यांस्त्रीन्दानवेश्वरौ ॥ 78 ॥

The Devī Jagaddhātrī, of violent prowess, seeing that these three Daityas were coming to Her, killed them by Her trident and laid them prostrate on the ground. Hearing their death with all their army, Śumbha and Niśumbha came in their own persons arrogantly to the battlefield.

शुंभश्चैव निशुंभश्च समाजग्मतुरोजसा।
निशुंभश्चैव शुम्भश्च कृत्वा युद्धं महोत्कटम् ॥ 79 ॥
देव्याश्च वशगौ जातौ निहतौ च तयाऽसुरौ ।
इति दैत्यवरं शुम्भं घातयित्वा जगन्मयी ॥ 80 ॥

Śumbha and Niśumbha fought for a time with the Devī a terrible fight and became tired, when the Devī killed them outright. When the Bhagavatī, Who is all this world, killed Śumbha and Niśumbha, the Devas began to praise Bhagavatī, the Supreme Deity of Vāk (Word) incarnate.

विबुधैः संस्तुता तद्वत्साक्षाद्वागीश्वरी परा ।
एवं ते वर्णितो राजन्प्रादुर्भावोऽतिरम्यकः ॥ 81 ॥
काल्याश्चैव महालक्ष्म्याः सरस्वत्याः क्रमेण च ।
परा परेश्वरी देवी जगत्सर्वं करोति च ॥ 82 ॥

O King! Thus I have spoken to you in due order the manner in which the beautiful Kālī, Mahā Lakṣmī and Sarasvatī incarnated themselves on the earth. That Supreme Deity, the Devī Parameśvarī thus creates, preserves, and destroyes the Universe.

पालनं चैव संहारं सैव देवी दधाति हि ।
तां समाश्रय देवेशीं जगन्मोहनिवारिणीम् ॥ 83 ॥
महामायां पूज्यतमां सा ते कार्यं विधास्यति ।

You better take refuge of that highly adored Devī, that causes the distinction and the delusion of this Universe. Then only you will attain success.

नारायण उवाच

इति राजा वचः श्रुत्वा मुनेः परमशोभनम् ॥ 84 ॥
देवीं जगाम शरणं सर्वकामफलप्रदाम् ।
निराहारो यतात्मा च तन्मनाश्च समाहितः ॥ 85 ॥

Nārāyaṇa said: The king Suratha, hearing these beautiful words of the Muni, took refuge of the Devī, that yields all desired objects.

देवीमूर्तिं मृन्मयीं च पूजयामास भक्तितः ।
पूजनांते बलिं तस्यै निजगात्रासृजं ददत् ॥ 86 ॥
तदा प्रसन्ना देवेशी जगद्योनिः कृपावती ।
प्रादुर्बभूव पुरतो वरं ब्रूहीति भाषिणी ॥ 87 ॥

He built an earthen image of the Devī and, with concentrated attention, thought wholly of the Devī and began to worship Her with devotion. When the worship was over, he offered sacrifice of the blood of his body to the Devī. Then the World-Mother, the Deity of the Devas, became pleased and appeared before him and asked him: Accept the boon that you desire.

स राजा निजमोहस्य नाशनं ज्ञानमुत्तमम् ।
राज्यं निष्कंटकं चैव याचतिस्म महेश्वरीम् ॥ 88 ॥

When the Devī said thus, the king asked from the Maheśvarī that excellent knowledge whereby the ignorance is destroyed and as well the kingdom free from any dangers of difficulties.

श्रीदेव्युवाच

राजन्निष्कंटकं राज्यं ज्ञानं वै मोहनाशनम् ।
भविष्यति मया दत्तमस्मिन्नेव भवे तव ॥ 89 ॥
अन्यच्च शृणु भूपाल जन्मांतरविचेष्टिम् ।
भानोर्जन्म समासाद्य सावर्णिर्भविता भवान् ॥ 90 ॥

The Devī said: "O King! By My boon, you will

get your foeless kingdom in this very birth as well as the Jñānam that removes ignorance. O King! I will tell you also what you will be in the next birth. Hear. In your next birth, you will be the son of the Sun and be famous as Sāvarṇi Manu.

तत्र मन्वंतरस्यापि पतित्वं बहुविक्रमम् ।
सन्ततिं बहुलां चापि प्राप्स्यते मद्वराद्भवान् ॥ 91 ॥
एवं दत्त्वा वरं देवी जगामादर्शनं तदा ।
सोऽपि देव्याः प्रसादेन जातो मन्वंतराधिपः ॥ 92 ॥

By My boon you will be the Lord of the Manvantara, become very powerful and you will get good many sons." Thus granting him this boon, the Devī disappeared. By the Grace of the Devī, Suratha became the Lord of the Manvantara.

एवं ते वर्णित साधो सावर्णेर्जन्म कर्म च ।
एतत्पठंस्तथा शृण्वन्देव्यनुग्रहमाप्नुयात् ॥ 93 ॥

इति श्रीमद्देवीभागवते दशमस्कन्धे देवीमहात्म्ये द्वादशोऽध्यायः ॥ 12 ॥

O, Sādhu! Thus I have described to you the birth and deeds of Sāvarṇi. He who hears or reads this anecdote with devotion, will be a favourite of the Devī.

Here ends the Twelfth Chapter of the Tenth Book on the anecdote of Sāvarṇi Manu in the Mahāpurāṇam Srīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIII

On Bhrāmari Devī

श्रीनारायण उवाच

अथतः श्रूयतां शेषमनूनां चित्रमुद्भवम् ।
यस्य स्मरणमात्रेण देवीभक्तिः प्रजायते ॥ 1 ॥

Śrī Nārāyaṇa spoke: O Child Nārada! Hear now the wonderful anecdotes of the births of the remaining other Manus.

आसन्वैवस्वतमनोः पुत्राः षड् विमलोदयाः ।
करूषश्च पृषधश्च नाभागो दिष्ट एव च ॥ 2 ॥
शर्यातिश्च त्रिशंकुश्च सर्व एव महाबलाः ।
ततः षडेव ते गत्वा कालिंद्यास्तीरमुत्तमम् ॥ 3 ॥
निराहारा जितश्वासाः पूजां चक्रुस्ततः स्थिताः ।
देव्या महीमयीं मूर्तिं विनिर्माय पृथक्पृथक् ॥ 4 ॥

The mere remembrance of these birth anecdotes causes Bhakti to grow and well up towards the Devī. Vaivasvata Manu had six sons: *viz.*, Karuṣa, Pṛṣadhra, Nābhāga, Diṣṭa, Śaryāti, and Triśaṅku. All of them were stout and strong. Once they all united went to the excellent banks of the Yamunā and began to practise Prāṇāyāma without taking any food and became engaged in worshipping the Devī.

विविधैरुपचारैस्तां पूजयामासुरादृताः ।
ततश्च सर्व एवैते तपःसारा महाबलाः ॥ 5 ॥
जीर्णपर्णाशिना वायुभक्षणास्तोयजीवनाः ।
धूम्रपाना रश्मिपानाः क्रमशश्च बहुश्रमाः ॥ 6 ॥
ततस्तेषामादरेणाराधनं कुर्वतां सदा ।
विमला मतिरुत्पन्ना सर्वमोहविनाशिनी ॥ 7 ॥

Each of them built separately an earthen image of the Devī and worshipped Her with devotion and with various offerings. In the beginning they took the dry leaves of the trees that dropped of themselves for their food; then they drank water only, then breathed air only; then the smoke from the fire of the Homa; then they depended on the Solar Rays. Thus they practised tapasyā with great difficulties.

बभूवुर्मनुपुत्रास्ते देवीपादैकचिन्तनाः ।
मत्या विमलया तेषामात्मन्येवाखिलं जगत् ॥ 8 ॥
दर्शनं संजगामाशु तदद्भुतमिवाभवत् ।
एवं द्वादशवर्षांते तपसा जगदीश्वरी ॥ 9 ॥

The continual worship of the Devī with the greatest devotion made them conscious of their clear intellect, destructive of all sorts of vanities and delusions, and the Manu's sons thought only of the Hallowed Feet of the Devī; their intellects were purified and they were greately wondered to see within their Self the whole Universe.

प्रादुर्बभूव देवेशी सहस्रार्कसमद्युतिः ।
तां दृष्ट्वा विमलात्मानो राजपुत्रा षडेव ते ॥ 10 ॥
तुष्टुवुर्भक्तिनम्रांतःकरणा भावसंयुताः ।

Thus they practised their Tapasyā full twelve years when Bhagavatī, the Ruling Principle of this Universe resplendent with the brilliance of the thousand Suns, appeared before them. The princes with their intelligence thus purified saw Her, bowed downt and, with their lowly hearts, began to chant hymns to Her with greates devotion.

राजपुत्रा ऊचुः

महेश्वरि जयेशानि परमे करुणालये ॥ 11 ॥
वाग्भवाराधनप्रीते वाग्भवप्रतिपादिते ।

"O Īśānī! O Merciful! Thou art the Devī presiding over all. Thou art the Best. So Victory to Thee! Thou art known by the Vāgbhava Mantra. Thou gettest pleased when the Vāgbhava Mantra is repeated.

क्लींकारविग्रहे देवि क्लींकारप्रीतिदायिनि ॥ 12 ॥
कामराजमनोमोददायिनीश्वरतोषिणि ।
महामाये मोदपरे महासाम्राज्यदायिनि ॥ 13 ॥
विष्ण्वर्कहरशक्रादिस्वरूपे भोगवर्धिनि ।
एवं स्तुता भगवती राजपुत्रैर्महात्मभिः ॥ 14 ॥
प्रसादसुमुखी देवी प्रोवाच वचनं शुभम् ।

O Devī! Thou art of the nature of Klīm Kāra (of the form of Klīm). Thou gettest pleased with the repetition of Klīm Mantra. O Thou, that gladdenest the Lord! Thou bestowest joy and pleasure in the heart of the King of Kāma. O Mahā Māyā! When Thou art pleased, Thou givest that Unequalled Kingdom. O Thou that increasest the enjoyments! Thou art Viṣṇu, Sūrya, Hara, Indra and the other Devas. When the high-souled princes praised Her thus, Bhagavatī became pleased and spoke to them the following sweet words:

श्रीदेव्युवाच

राजपुत्रा महात्मानो भवंतस्तपसा युताः ॥ 15 ॥
निष्कल्मषाः शुद्धधियो जाता वै मदुपासनात् ।
वरं मनोगतं सर्वं याचध्वमविलंबितम् ॥ 16 ॥
प्रसन्नाऽहं प्रदास्यामि युष्माकं मनसि स्थितम् ।

"O High-souled Princes! You all have worshipped Me and practised, indeed, very hard tapasyās and thus you have become sinless and your intellects and hearts have become thoroughly purged and thus purified. Now ask boons that you desires. I will grant them are long to you.

राजपुत्रा ऊचुः

देवि निष्कंटकं राज्यं संततिश्चिरजीविनी ॥ 17 ॥
भोगा अव्याहताः कामं यशस्तेजो मतिश्च ह ।
अकुण्ठितत्वं सर्वेषामेव व वरो हितः ॥ 18 ॥

The Princes said: "O Devī! We want unrivalled Kingdoms, many sons of long longevity, continual enjoyment of pleasures, fame, energy, freedom in all actions, and as well the good and keen intelligence. These will be benificial to us.

श्रीदेव्युवाच

एवमस्तु च सर्वेषां भवतां यन्मनोगतम् ।
अथान्यदपि मे वाक्यं श्रूयतामादरादिदम् ॥ 19 ॥
भवन्तः सर्व एवैते मन्वन्तरपतीश्वराः ।
संतत्या दीर्घया भोगैरनेकैरपि संगमः ॥ 20 ॥
अखंडितबलैश्वर्यं यशस्तेजोविभूतयः ।
भवितारो मत्प्रसादाद्राजपुत्राः क्रमेण तु ॥ 21 ॥

The Devī said: Whatever you have desired, I grant them to you all. Besides I give you another boon. Listen attentively. By My Grace you all will be the Lords of the Manvantaras and acquire strength that will experience no defeat, and you will get prosperity, fame, energy, powers, and a continual line of descent and abundant full enjoyments."

श्रीनारायण उवाच

एवं तेभ्यो वरान्दत्त्वा भ्रामरी जगदम्बिका ।
अन्तर्धानं जगामाशु भक्त्या तैः संस्तुता सती ॥ 22 ॥
ते राजपुत्राः सर्वेऽपि तस्मिञ्जन्मन्यनुत्तमम् ।
राज्यं महीगतान्भोगान्बुभुजुश्च महौजसः ॥ 23 ॥

Nārāyaṇa said: After the World Mother Bhrāmarī Devī granted them these boons, the princes chanted hymns to Her and then She instantly vanished. The very energetic princes acquired in that birth excellent kingdoms and abundance of wealth.

संततिं चाखंडितां ते समुत्पाद्य महीतले ।
वंशं संस्थाप्य सर्वेऽपि मनूनां पतयोऽभवनम् ॥ 24 ॥

They all had sons and thus established their families, and became the Lords of Manvantara in their next births.

भवान्तरे क्रमेणैव सावर्णिपदभागिनः ।
प्रथमो दक्षसावर्णिर्नवमो मनुरीरितः ॥ 25 ॥
अव्याहतबलो देव्योः प्रसादादभवद्विभुः ।
द्वितीयो मेरुसावर्णिर्दशमो मनुरेव च ॥ 26 ॥
बभूव मन्वन्तरपो महादेवीप्रसादतः ।
तृतीयो मनुराख्यातः सूर्यसावर्णिनामकः ॥ 27 ॥
एकादशो महोत्साहस्तपसा स्वेन भावितः ।
चतुर्थश्चंद्रसावर्णिर्द्वादशो मनुराड् विभुः ॥ 28 ॥
देवीसमाराधनेन जातो मन्वन्तरेश्वरः ।
पंचमो रुद्रसावर्णिस्त्रयोदश मनुः स्मृतः ॥ 29 ॥
महाबलो महासत्त्वो बभूव जगदीश्वरः ।
षष्ठश्च विष्णुसावर्णिश्चतुर्दशमनुः कृती ॥ 30 ॥
बभूव देवीवरतो जगतां प्रथितः प्रभुः ।
चतुर्दशैते मनवो महातेजोबलैर्युताः ॥ 31 ॥
देव्याराधनतः पूज्या वंद्या लोकेषु नित्यशः ।
महाप्रतापिनः सर्वे भ्रामर्यास्तु प्रसादतः ॥ 32 ॥

By the Grace of the Devī, the first of the princes Karuṣa became the Ninth Manu, the exceedingly powerful Dakṣa Sāvarṇi; the second prince Pṛṣadhra became the Tenth Manu, named Meru Sāvarṇi; the third prince, the highly enthusiastic Nābhāga became the Eleventh Manu, named Sūrya Sāvarṇi; the fourth prince Diṣṭa became the Twelfth Manu, named Candra Sāvarṇi; the powerful fifth prince Śaryāti became the Thirteenth Manu named Rudra Sāvarṇi and the sixth prince Triśaṅku became the Fourteenth Manu named Viṣṇu Sāvarṇi and became the celebrated Lord of the world.

नारद उवाच

केयं सा भ्रामरी देवी कथं जाता किमात्मिका ।
तदाख्यानं वद प्राज्ञ विचित्रं शोकनाशकम् ॥ 33 ॥
न तृप्तिमधिगच्छामि पिबन्देवीकथामृतम् ।
अमृतं पिबतां मृत्युर्नास्य श्रवणतो यतः ॥ 34 ॥

Nārada questioned: O Wise One! Who is that Bhrāmari Devī? What is Her Nature? What for She takes birth? Kindly describe all this beautiful and pain destroying anecdotes to me. I am not satiated with the drinking of the nectar of the Glories of the Devī; my desire to hear further more is as strong as ever. As the drink of the nectar takes away death, so the drink of this anecdote of the Devī takes away the fear of death.

श्रीनारायण उवाच

शृणु नारद वक्ष्यामि जगन्मातुर्विचेष्टितम् ।
अचिंत्याव्यक्तरूपाया विचित्रं मोक्षदायकम् ॥ 35 ॥
यद्यच्चरित्रं श्रीदेव्यास्तत्सर्वं लोकहेतवे ।
निर्व्याजया करुणया पुत्रे मातुर्यथा तथा ॥ 36 ॥

Nārāyaṇa said: "O, Nārada! I will now narrate the wonderful glories of that unthinkable, unmanifested World-Mother, leading to Mukti. Hear, as a Mother behaves towards Her child kindly and without any hypocrisy, so the World-Mother in all Her lives manifests Her merciful sincere dealings for the welfare of the humanity.

पूर्वं दैत्यो महानासीदरुणाख्यो महाबलः ।
पाताले दैत्यसंस्थाने देवद्वेषी महाखलः ॥ 37 ॥
स देवाञ्जेतुकामश्च चकार परमं तपः ।
पद्मसंभवमुद्दिश्य स नस्त्राता भविष्यति ॥ 38 ॥

In days gone by, in the nether regions, in the city of the Daityas, there lived a powerful Daitya named Aruṇa. He was a furious Deva Hater and a pākkā hyprocrite.

गत्वा हिमवत पार्श्वे गङ्गाजलसुशीतले ।
पक्वपर्णाशनो योगी संनिरुध्य मरुद्गणम् ॥ 39 ॥
गायत्रीजपसंसक्तः सकामस्तमसा युतः ।
दशवर्षसहस्राणि ततो वारिकणाशनः ॥ 40 ॥

With a view to conquer the Devas, he went to the banks fo the Ganges in the Himālayas, practised a very hard Tapasyā, to Brahmā, taking Him to be the Protector of the Daityas. First influenced by Tamo Guṇa, he withheld in his body the five Vāyus and partook only the dry leaves and repeated the Gāyatrī Mantra and practised austerities.

दशवर्षसहस्राणि ततः पवनभोजनः ।
दशवर्षसहस्राणि निराहारोऽभवत्ततः ॥ 41 ॥

Thus he practised for full ten thousand years. Then for another ten thousand years the Daitya lived drinking some drops of water only; then for another ten thosand years he remained by inhaling air only; and then for another ten thousand years he did not take any thing and thus practised he his wornderful Tapasyā.

एवं तपस्यतस्तस्य शरीरादुत्थियोऽनलः ।
ददाह जगतीं सर्वां तदद्भुतमिवाभवत् ॥ 42 ॥
किमिदं किमिदं चेति देवाः सर्वे चकम्पिरे ।
संत्रस्ताः सकला लोका ब्रह्माणं शरणं ययुः ॥ 43 ॥

Thus practising his Tapasyā, a sort of wanderful halo of light emitted from his body and began to burn the whole world. This thing then appeared a great wonder. All the Devas then exclaimed. "Oh! What is this! Oh! What is this! And they trembled. All were very much terrified and took refuge of Brahmā.

विज्ञापितं देववरैः श्रुत्वा तत्र चतुर्मुखः ।
गायत्रीसहितो हंससमारूढो ययौ मुदा ॥ 44 ॥
प्राणमात्रावशिष्टं तं धमनीशतसंकुलम् ।
शुष्कोदरं क्षामगात्रं ध्यानमीलितलोचनम् ॥ 45 ॥

Hearing all the news from the Devas, the four-faced Bhagavān rode on His vehicle, the Swan, and with the Gāyatrī went very gladly to where the Daityas was practising his austerities and saw that the Daitya was immersed in meditation with his eyes closed; and he looked, as it were, blazing with fire, as if a second Fire himself.

ददर्श तेजसा दीप्तं द्वितीयमिव पावकम् ।
वरं वरय भद्रं ते वत्स यन्मनसि स्थितम् ॥ 46 ॥
श्रुतिमात्रेण संतोषकारकं वाक्यमूचिवान् ।
श्रुत्वा ब्रह्ममुखाद्वाणीं सुधाधारामिवारुणः ॥ 47 ॥

His belly had become dried up, body withered and the nerves of the bodies, too, became almost visible; only the life breath was lingering there. Brahmā then spoke to him: "O Child! Auspices to you! Now ask the boon that you desire." Hearing these gladdening nectar-like words from the mouth of Brahmā, Aruṇa, the chief of the Daityas opened his eyes and saw Brahmā in his front.

उन्मीलिताक्षः पुरतो ददर्श जलजोद्भवम् ।
गायत्रीसहितं देवं चतुर्वेदसमन्वितम् ॥ 48 ॥
अक्षस्त्रक्कुंडिकाहस्तं जपन्तं ब्रह्म शाश्वतम् ।
दृष्ट्वोत्थाय ननामाथ स्तुत्वा च विविधैः स्तवैः ॥ 49 ॥

Seeing Brahmā before him with a rosary of beads and Kamaṇḍalu in his hand and attended by Gāyatrī and the four Vedas, muttering the name of the Eternal Brahma, the Daitya rose up and bowed down to Him and sang to Him various Stotras.

वरं वव्रे स्वबुद्धिस्थो मा भवेन्मृत्युरित्यपि ।
श्रुत्वाऽरुणवचो ब्रह्मा बोधयामास सादरम् ॥ 50 ॥
ब्रह्मविष्णुमहेशाद्या मृत्युना कवलीकृताः ।
तदाऽन्येषां तु का वार्ता मरणे दानवोत्तम ॥ 51 ॥

Then the intelligent Daitya asked from Brahmā the following boon that "I shall not die. Grants this." Brahmā then gently explained to him: "O Best of the Dānavas! See that Brahmā, Viṣṇu, Maheśvara and others are not free from this limitation of death! What to speak then for others!

वरं योग्यं ततो ब्रूहि दातुं यः शक्यते मया ।
नात्राग्रहं प्रकुर्वन्ति बुद्धिमन्तो जनाः क्वचित् ॥ 52 ॥

I cannot grant you a boon that is an impossibility. Ask what is possible and just. The intelligent persons never show an eagerness to an impossibility."

इति ब्रह्मवचः श्रुत्वा पुनः प्रोवाच सादरम् ।
न युद्धे न च शस्त्रास्त्रान्न पुंभ्यो नापि योषितः ॥ 53 ॥
द्विपाद्भ्यो वा चतुष्पाद्भ्यो नोभयाकारतस्तथा ।
भवेन्मे मृत्युरित्येव देव देहि वरं प्रभो ॥ 54 ॥
बलं च विपुलं देहि येन देवजयो भवेत् ।

Hearing the above words of Brahmā, Aruṇa again said with devotion: "O Deva! If Thou art unwilling to grant me the above boon, then, O Lord! Grant me such a boon, as is practicable, that my death shall not be caused by any war, nor by any arms or weapons, nor by any man or any woman, by any biped or quadruped or any combinations of two and grant me such a boon, such a large army as I can conquer the Devas."

इति तस्य वचः श्रुत्वा तथास्त्विति वचोऽब्रवीत् ॥ 55 ॥

दत्त्वा वरं जगामाशु पद्मजः स्वं निकेतनम् ।
ततोऽरुणाख्यो दैत्यस्तु पातालात्स्वाश्रयस्थितान् ॥ 56 ॥

Hearing the words of the Daitya, Brahmā said "Let that be so" and went back instantly to His own abode. Then, puffed up with that boon, the Daitya Aruṇa called on all the other Daityas that lived in the nether regions.

दैत्यानाकारयामास ब्रह्मणो वरदर्पितः ।
आगत्य तेऽसुराः सर्वे दैत्येशं तं प्रचक्रिरे ॥ 57 ॥
दूतं च प्रेषयामासुर्युद्धार्थममरावतीम् ।
दूतवाक्यं तदा श्रुत्वा देवराड् भयकम्पितः ॥ 58 ॥

The Daityas, that were under his shelter, came and saluted him, as their king and, by his command, they sent messengers to the Heavens to fight with the Devas. Hearing from the messenger that the Daityas were willing to fight with the Devas, Indra trembled with fear and went instantly with the Devas to the abode of Brahmā.

देवैः सार्धं जगामाशु ब्रह्मणः सदनं प्रति ।
ब्रह्मविष्णू पुरस्कृत्य जग्मुस्ते शंकरालयम् ॥ 59 ॥

Taking Brahmā, too, along with them from there, they went to the Viṣṇu Loka and took Viṣṇu with them and all went to the Śiva Loka.

विचारं चक्रिरे तत्र वधार्थं ते सुरद्रुहाम् ।
एतस्मिन्समये तत्र दैत्यसेनासमावृतः ॥ 60 ॥
अरुणाख्यो दैत्यराजो जगामाशु त्रिविष्टपम् ।
सूर्येन्दुयमवह्नीनामधिकारान्पृथक् पृथक् ॥ 61 ॥

There they all held a conference how to kill the Daitya, the enemy of the Gods. While, on the other hand, Aruṇa, the king of the Daityas surrounded by his army, went ere long to the Heavens.

स्वयं चकार तपसा नानारूपधरो मुने ।
स्वस्वस्थानच्युताः सर्वे जग्मुः कैलासमण्डलम् ॥ 62 ॥
शशंसुः शंकरं देवाः स्वस्वदुःखं पृथक् पृथक् ।
महान्विचारस्तत्रासीत्किंकर्तव्यमतः परम् ॥ 63 ॥

O Muni! The Daitya, then, through the power of his Tapas, assumed various forms and seized the rights and possessions of the Moon, the Sun Yama, Agni and all the others.

न युद्धेन च शस्त्रास्त्रैर्न पुंभ्यो नापि योषितः ।
द्विपाद्भ्यो वा चतुष्पाद्भ्यो नोभयाकारतोऽपि वा ॥ 64 ॥
मृत्युर्भवेदिति ब्रह्मा प्रोवाच वचनं यतः ।
इति चिंतातुराः सर्वे कर्तुं किंचिन्न च क्षमाः ॥ 65 ॥

All the Devas, then, dislodged from their stations went to the region of Kailāśa and represented to Śaṅkara about their own troubles and dangers respectively. Then, what was to be done on this subject, on this, great discussions cropped up. When Brahmā said, that the death of the Daitya would not ensue from any fight, with any arms or weapons, from any man or woman, biped, quadruped or from any combination of the above two.

एतस्मिन्समये तत्र वागभूदशरीरिणी ।
भजध्वं भुवनेशानीं सा वः कार्यं विधास्यति ॥ 66 ॥
गायत्रीजपसंसक्तो दैत्यराड्यदि तां त्यजेत् ।
मृत्युयोग्यस्तदा भूयादित्युच्चैस्तोषकारिणी ॥ 67 ॥

Then the Devas became all anxious and could not find out any solution at that instant, when the Incorporeal Voice was clearly heard in the Heavens: Let you all worship the Queen of the Universe. She will carry out your work to success.

श्रुत्वा दैवीं तथा वाणीं मन्त्रयामासुरादृताः ।
बृहस्पतिं समाहूय वचनं प्राह देवराट् ॥ 68 ॥
गुरो गच्छ सुराणां तु कार्यार्थमसुरं प्रति ।
यथा भवेच्च गायत्रीत्यागस्तस्य तथा कुरु ॥ 69 ॥

If the king of the Daityas, always engaged in muttering the Gāyatrī, forsakes the Gāyatrī any how, then his death will occur. Hearing this gladdening Celestial Voice, the Devas held the council with great caution. When it was settled what ought to be done, Indra asked Bṛhaspati and said:

अस्माभिः परमेशानी सेव्यते ध्यानयोगतः ।
प्रसन्ना सा भगवती साहाय्यं ते करिष्यति ॥ 70 ॥

"O Guru Deva! You would better go to the Daitya for carrying out of the Devas' ends and do so that he forsakes the Devī Gāyattrī Parameśvarī. We will all now go and meditate on Her. When She will be pleased, She will help us.

इत्यादिश्य गुरुं सर्वे जग्मुर्जांबूनदेश्वरीम् ।
सास्मान्दैत्यभयत्रस्तान्पालयिष्यति शोभना ॥ 71 ॥

तत्र गत्वा तपश्चर्यां चक्रुः सर्वे सुनिष्ठिताः ।
मायाबीजजपासक्ता देवीमखपरायणाः ॥ 72 ॥

Thus commanding Bṛhaspati and thinking that the beautiful Protectress of Jāmbū Nada would protect them the Devas all started to worship Her and, going there, began the Devī Yajña and with great devotion muttered the Māyā Bīja and practised asceticism.

बृहस्पतिस्तदा शीघ्रं जगामासुरसन्निधौ ।
आगतं मुनिवर्यं तं पप्रच्छाथ स दैत्यराट् ॥ 73 ॥
मुने कुत्रागमः कस्मात्किमर्थमिति मे वद ।
नाहं युष्मत्पक्षपाती प्रत्युतारातिरेव च ॥ 74 ॥

On the other hand, Bṛhaspati went ere long in the garb of a Muni to the Daitya Aruṇa. The king of the Daityas then asked him: "O Best of Munis! Whence and why have you come here. Say, O Muni! Where have you come? I am not one of your party. Rather I am your enemy.

इति तस्य वचः श्रुत्वा प्रोवाच मुनिनायकः ।
अस्मत्सेव्या च या देवी सा त्वया पूज्यतेऽनिशम् ॥ 75 ॥
तस्मादस्मत्पक्षपाती न भवेस्त्वं कथं वद ।
इति तस्य वचः श्रुत्वा मोहितो देवमायया ॥ 76 ॥
तत्याज परमं मन्त्रमभिमानेन सत्तम ।
गायत्रीत्यागतो दैत्यो निस्तेजस्को बभूव ह ॥ 77 ॥

Hearing the above words, Bṛhaspatī said: When you are worshipping incessantly the Devī whom we too worship, then say how you are not a one on our side! "O Saint! The vicious Daitya, hearing the above words and deluded by the Māyā of the Devas, forsook the Gāyatrī Mantra out of vanity and therefore he became weak, bereft of the Holy Fire.

कृतकार्यो गुरुस्तस्मात्स्थानान्निर्गतवान्पुनः ।
ततो वृत्तांतमखिलं कथयामास वज्रिणे ॥ 78 ॥
संतुष्टास्ते सुराः सर्वे भेजिरे परमेश्वरीम् ।

Then Bṛhaspati, having succeeded in his work there, went to the Heavens and saw Indra and told him everything in detail. The Devas became satisfied and worshipped the Highest Deity.

एवं बहुगते काले कस्मिंश्चित्समये मुने ॥ 79 ॥
प्रादुरासीज्जगन्माता जगन्मंगलकारिणी ।
कोटिसूर्यप्रतीकाशा कोटिकन्दर्पसुन्दरा ॥ 80 ॥
चित्रानुलेपना देवी चित्रवासोयुगान्विता ।
विचित्रमाल्याभरणा चित्रभ्रमरमुष्टिका ॥ 81 ॥

O, Muni! Thus a long interval passed, when one day the World Mother, the Auspicious Devī appeared before them She was resplended with the brilliance of ten million suns and looked beautiful like ten millions of Kandarpas (Gods of love). Her body was anointed with variegated colours, etc.; She wore a pair of clothings; a wonderful garland suspended from Her neck; Her body was decked with various ornaments and in the fists of Her hands there were wonderful rows of hornets (large black bees).

वराभयकरा शांता करुणामृतसागरा ।
नानाभ्रमरसंयुक्तपुष्पमालाविराजिता ॥ 82 ॥
भ्रामरीभिर्विचित्राभिरसंख्याभिः समावृता ।
भ्रमरैर्गायमानैश्च ह्रींकारमनुमन्वहम् ॥ 83 ॥
समन्ततः परिवृता कोटिकोटिभिरम्बिका ।
सर्वशृंगारवेषाढ्या सर्ववेदप्रशंसिता ॥ 84 ॥
सर्वात्मिका सर्वमयी सर्वमंगलरूपिणी ।
सर्वज्ञा सर्वजननी सर्वा सर्वेश्वरी शिवा ॥ 85 ॥

Her one hand was ready to grant boons and Her other hand was ready to hold out "no fear." On the neck of Bhagavtaī, the Ocean of Mercy, and peaceful, were seen the variegated garlands with large black bees all round. Those male and female bees singing incessantly all round Her the Hrīṅkāra Mantra (the First Vibration of Force), koṭis of black bees surrounded Her. The All-auspicious Bhagavatī, praised by all the Vedas, Who is all in all, composed of all, Who is all good, the Mother of all, Ominiscient, the Proctectress of all, was adorned fully with dress."

दृष्ट्वा तां तरलात्मनो देवा ब्रह्मपुरोगमाः ।
तुष्टुवुर्हृष्टमनसो विष्टरश्रवसं शिवाम् ॥ 86 ॥

Seeing suddenly the Devī, in their front Brahmā and the other Devas became surprised and by and by they got relieved and gladly began to chant hymns of praise to Bhagavatī, Whose Glories have been written in the Vedas.

देवा ऊचुः

नमो देवि महाविद्ये सृष्टिस्थित्यंतकारिणि ।
नमः कमलपत्राक्षि सर्वाधारे नमोऽस्तु ते ॥ 87 ॥
सविश्वतैजसाप्राज्ञविराट्सूत्रात्मिके नमः ।
नमो व्याकृतरूपायै कूटस्थायै नमोनमः ॥ 88 ॥

The Devas said: "O Devī! Obeisance to Thee! Thou art the Highest Knowledge and the Creatrix, Preservrix and the Destructix of the Universe. O Thou, the Lotus-eyed! Thou art the Refuge of all! So we bow down to Thee. O Devī! Thou art collectively and individually Viśva, Taijasa, Prājña, Virāṭ and Sūtrātmā. O Bhagavatī. Thou art differentiated and undifferentiated; Thou art the Kūṭastha Caitanya (the Unmoveable, Unchangeable Consciousness).

दुर्गे सर्गादिरहिते दुष्टसंरोधनार्गले ।
निरर्गलप्रेमगम्ये भर्गे देवि नमोऽस्तु ते ॥ 89 ॥

So we bow down to Thee. O Durge! Thou art unconcerned with the creation, preservation and destruction; yet Thou punishest the wicked and art easily available by the sincere devotion of Thy Bhaktas.

नमः श्रीकालिके मातर्नमो नीलसरस्वति ।
उग्रतारे महोग्रे ते नित्यमेव नमो नमः ॥ 90 ॥
नमः पीतांबरे देवि नमस्त्रिपुरसुन्दरि ।
नमो भैरवि मातंगि धूमावति नमो नमः ॥ 91 ॥

O Devī! Thou scorchest and destroyest the ignorance and sin of the embodied souls. Hence Thou art named Bhargā. So we bow down to Thee. O Mother! Thou art Kālikā, Nīla Sarasvatī, Ugra Tārā. Mahogrgā; Thou assumest many other forms. So we always bow down to Thee. O Devī! Thou art Tripura Sundarī, Bhaiaravī, Mātaṅgī, Dhūmāvatī, Chinnamastā, Śākambharī and Rakta Dantikā.

छिन्नमस्ते नमस्तेऽस्तु क्षीरसागरकन्यके ।
नमः शाकम्भरि शिवे नमस्ते रक्तदन्तिके ॥ 92 ॥
निशुम्भशुम्भदलनि रक्तबीजविनाशिनि ।
धूम्रलोचननिर्णाशे वृत्रासुरनिबर्हिणि ॥ 93 ॥
चण्डमुण्डप्रमथिनि दानवांतकरे शिवे ।
नमस्ते विजये गंगे शारदे विकचानने ॥ 94 ॥

Obeisance to Thee! O Bhagavatī! It is Thou that didst appear as Lakṣmī out of the milk ocean (Kṣīra Samudra). Thou hadst destroyed Vṛtrāsura, Caṇḍa, Muṇḍa, Dhūmralocana, Rakta Bīja, Śumbha, Niśumbha and the Exterminator of the Dānavas and thus, Thou didst do great favours to the Devas.

पृथ्वीरूपे दयारूपे तेजोरूपे नमो नमः ।
प्राणरूपे महारूपे भूतरूपे नमोऽस्तु ते ॥ 95 ॥
विश्वमूर्ते दयामूर्ते धर्ममूर्ते नमो नमः ।
देवमूर्ते ज्योतिमूर्ते ज्ञानमूर्ते नमोऽस्तु ते ॥ 96 ॥

So, O Gracious Countenced! Thou art Vijayā and Gaṅgā; O, Śārade! We bow down to Thee. O Devī! Thou art the earth, fire, Prāṇa and other Vāyus and other substances. O Merciful! Thou art of the form of this Universe; the Deva from, and the Moon, Sun and other Luminous forms and of the Knowledge Form.

गायत्रि वरदे देवि सावित्रि च सरस्वति ।
नमः स्वाहे स्वधे मातर्दक्षिणे ते नमो नमः ॥ 97 ॥
नेति नेतीति वाक्यैर्या बोध्यते सकलागमैः ।
सर्वे प्रत्यक्स्वरूपां तां भजामः परदेवताम् ॥ 98 ॥

O Devī! Thou art Sāvitrī; Thou art Gāyatrī; Thou art Sarasvatī; Thou art Svadhā, Svāhā, and Dakṣiṇā So we bow down to Thee. Thou art, in the Vedas, the Āgamas, "Not this" "Not this" Thou art what is left after the negation of all this. This all the Vedas declare of Thy True Nature Thus as the Absolute Consciousness in all. Thus Thou art the Highest Deity So we worship Thee.

भ्रमरैर्वेष्टिता यस्माद्भ्रामरी सा ततः स्मृता ।
तस्यै देव्यै नमो नित्यं नित्यमेव नमो नमः ॥ 99 ॥
नमस्ते पार्श्वयोः पृष्ठे नमस्ते पुरतोम्बिके ।
नम ऊर्ध्वं नमश्चाधः सर्वत्रैव नमो नमः ॥ 100 ॥

As Thou art surrounded by large black bees, Thou art named Bhrāmarī. We always make obeisance to Thee! Obeisance to Thee! Obeisance to Thy sides! Obeisance to Thy back! obeisance to Thy front! O Mother! Obeisance to Thy above! Obeisance to Thy below!

कृपां कुरु महादेवि मणिद्विपाधिवासिनि ।
अनन्तकोटिब्रह्मांडनायिके जगदम्बिके ॥ 101 ॥

जय देवि जगन्मातर्जय देवि परात्परे ।
जय श्रीभुवनेशानि जय सर्वोत्तमोत्तमे ॥ 102 ॥

Obeisance to everywhere round of Thee! O Thou, the Dweller in Maṇī Dvīpa! O, Mahā Devī! Thou art the Guide of the innumerable Brahmāṇḍas! O world Mother! Let Thou be merciful to us. O Devī! Thou art higher than the highest. O World Mother! Victory be to Thee! All Hail! O Goddess of the universe!

कल्याणगुणरत्नानामाकरे भुवनेश्वरि ।
प्रसीद परमेशानि प्रसीद जगतोरणे ॥ 103 ॥

Thou art the Best in the whole universe; Victory to Thee! O Lady of the world! Thou art the mine of all the gems of qualities. O Parameśvarī! O World Mother! Let Thou be pleased unto us."

नारायण उवाच

इति देववचः श्रुत्वा प्रगल्भं मधुरं वचः ।
उवाच जगदम्बा सा मत्तकोकिलभाषिणी ॥ 104 ॥

Nārāyaṇa said: Hearing those sweet, ready and confident words of the Devas, the World Mother said in the sweet tone of a Mad Cuckoo:

देव्युवाच

प्रसन्नाऽहं सदा देवा वरदेशशिखामणिः ।
ब्रुवंतु विबुधाः सर्वे यदेव स्याच्चिकीर्षितम् ॥ 105 ॥
देवीवाक्यं सुराः श्रुत्वा प्रोचुर्दुःखस्य कारणम् ।
दुष्टदैत्यस्य चरितं जगद्बाधाकरं परम् ॥ 106 ॥

"O Devas! As far as granting boons to others is concerned, I am ever ready. I am always pleased with you. So, O Devas! Say what you want." Hearing the words of the Devī, the Devas began to express the cause of their sorrows.

देवब्राह्मणवेदानां हेलनं नाशनं तथा ।
स्थानभ्रंशं सुराणां च कथयामासुरादृताः ॥ 107 ॥
ब्रह्मणो वरदानं च यथावत्ते समूचिरे ।
श्रुत्वा देवमुखाद्वाणीं महाभगवती तदा ॥ 108 ॥

They informed Her of the wicked nature of the vicious Daitya, the neglect of the Devas, the Brāhmaṇas and the Vedas and the runis thereof, and the dispossession of the Devas of their abodes and the receiving by the Daitya of the boon from Brahmā; in fact, everything what they had to say, duly and vigorously.

प्रेरयामास हस्तस्थान्भ्रमरान्भ्रामरी तदा ।
पार्श्वस्थानग्रभागस्थान्नानारूपधरांस्तदा ॥ 109 ॥

Then the Bhagavatī Bhrāmarī Devī sent out all sorts of black bees, hornets, etc., from Her sides, front and forepart.

जनयामास बहुशो यैर्व्याप्तं भुवनत्रयम् ।
मटचीयूथत्तेषां समुदायस्तु निर्गतः ॥ 110 ॥
तदांतरिक्षं तैर्व्याप्तमंधकारः क्षितावभूत् ।
दिवि पर्वतशृंगेषु द्रुमेषु विपिनेष्वपि ॥ 111 ॥

Innumerable lines of black bees then were generated and they joined themselves with those that got out of the Devī's hands and thus they covered the whole earth. Thus countless bees began to emit from all sides like locusts. The sky was overcast with the bees; and the earth was covered with darkness.

भ्रमरा एव संजातास्तदद्भुतमिवाभवत् ।
ते सर्वे दैत्यवक्षांसि दारयामासुरुद्गताः ॥ 112 ॥
नरं मधुहरं यद्वन्मक्षिकाः कोपसंयुताः ।
उपायो न च शस्त्राणां तथाऽस्त्राणां तदाऽभवत् ॥ 113 ॥

The sky, mountain peaks, trees, forests all became filled with bees and the spectacle presented a grant dismal sight. Then the black bees began to tear asunder the breasts of the Daityas as the bees bite those who destroy their beehives.

न युद्धं न च संभाषा केवलं मरणं खलु ।
यस्मिन्यस्मिन्स्थले ये ये स्थिता दैत्या यथा यथा ॥ 114 ॥
तत्रैव च तथा सर्वे मरणं प्रापुरुत्स्मयाः ।
परस्परं समाचारो न कस्याप्यभवत्तदा ॥ 115 ॥

Thus the Daityas could not use their weapons nor could they fight nor exchange any words. Nothing they could do; they had no help but to die. The Daityas remained in the same state where they were and in that state they wondered and died. No one could talk with another.

क्षणमात्रेण ते सर्वे विनष्टा दैत्यपुंगवाः ।
कृत्वेत्थं भ्रमराः कार्यं देवीनिकटमाययुः ॥ 116 ॥
आश्चर्यमेतदाश्चर्यमिति लोकाः समूचिरे ।
किं चित्रं जगदम्बाया यस्या मायेयमीदृशी ॥ 117 ॥

Thus the principal Daityas died within an instant. Thus completing their destruction, the bees came back to the Devī. All the people then spoke to one another "Oh! What a wonder!" "Oh! What a wonder!" Or like this:

ततो देवगणाः सर्वे ब्रह्मविष्णुपुरोगमाः ।
निमग्ना हर्षजलधौ पूजयामासुरंबिकाम् ॥ 118 ॥
नानोपचारैर्विविधैर्नानोपायनपाणयः ।
जयशब्दं प्रकुर्वाणा मुमुचुः सुमनांसि च ॥ 119 ॥
दिवि दुंदुभयो नेदुर्ननृतुश्चाप्सरोगणाः ।
पेठुर्वेदान्मुनिश्रेष्ठा गंधर्वाद्या जगुस्तथा ॥ 120 ॥

"Whose Māyā is this! What a wonder that She will do like this!" Thus Brahmā, Viṣṇu and Maheśa became merged in the ocean of joy and worshipped the Devī Bhagavatī with various offerings and shoutings of chants "Victory to the Devī" and showered flowers all around. The Munis began to recite the Vedas. The Gandharvas began to sing.

मृदंगमुरजावीणाढक्काडमरुनिःस्वनैः ।
घंटाशंखनिनादैश्च व्याप्तमासीज्जगत्त्रयम् ॥ 121 ॥
नानास्तोत्रैस्तदा स्तुत्वा मूर्ध्न्याधायांजलींस्तदा ।
जय मातर्जयेशानीत्येवं सर्वे समूचिरे ॥ 122 ॥

The various musical instruments. Mṛdaṅgas, Murajas, the Indian lutes, Dhakkās, Damarus, Śaṅkhas, bells, etc., all sounded and the three worlds were filled with their echoes. All with folded palms chanted various hymns of praise to the Devī and said "O Mother! Īsānī! Victory to Thee!"

ततस्तुष्टा महादेवी वरान्दत्त्वा पृथक्पृथक् ।
स्वस्मिंश्च विपुलां भक्तिं प्रार्थिता तैर्ददौ च ताम् ॥ 123 ॥
पश्यतामेव देवानामंतर्धानं गता ततः ।
इति ते सर्वमाख्यातं भ्रामर्याश्चरितं महत् ॥ 124 ॥

The Mahā Devī became glad and gave to each separate boons and when they asked "for unshakeable devotion to Thy lotus feet," She granted them that also and disappeared before them. Thus, I have described to you the glorious charater of the Bhrāmarī Devī.

पठतां शृण्वतां चैव सर्वपापप्रणाशनम् ।
श्रुतमाश्चर्यजनकं संसारार्णवतारकम् ॥ 125 ॥
एवं मनूनां सर्वेषां चरितं पापनाशनम् ।
देवीमाहात्म्यसंयुक्तं पठञ्शृण्वञ्शुभप्रदम् ॥ 126 ॥
यश्चैतत्पठते नित्यं शृणुयाद्योऽनिशं नरः ।
सर्वपापविनिर्मुक्तो देवीसायुज्यमाप्नुयात् ॥ 127 ॥

इति श्रीमद्देवीभागवते महापुराणे दशमस्कंधे
त्रयोदशोऽध्यायः ॥ 13 ॥
सार्धरुद्रैः पंचशत (511॥) श्लोकैर्व्यासकृतैः शुभैः ।
देवीभागवतस्यास्य दशमस्कन्ध ईरितः ॥ 1 ॥
समाप्तोऽयं दशमः स्कन्धः ।

If anybody hears this very wonderful anecdote, he crosses at once this ocean of the world. Along with the gloriess and greatness of the Devī, if one hears the accounts of Manus, then all auspiciousness comes to him. He who hears or recites daily this Greatness of the Devī, becomes freed from all his sins and he gets himself absorbed in the thoughts of the Devī (Sājuya).

Note: The Mantra is here not merely the Seed, the Spiritual Password, but it connotes, besides the idea of the password, the Ādi First vibration and it exhibits the First Spiritual Form, endowed with the highest feelings of Faith, Wisdom, Bliss and Joy, displayed with the grandest colours, startling thrills, rapt enchanting signs, gestures, and postures, the shooting forth of all powers, the sources of Siddhis, that cannot be ordinarily conceived in the worldly concerns. Their faint echoes govern this mighty world. The Mantras are seated in the six cakras or plexuses or the six Laya centres in the spinal cord. Within these cakras, the transformations of the Tattvas take place. Some vanish. Some appear and so on. Remarks: In this chapter we find clearly the mention of the several names of the ten Daśa Mahā Vidyās.

Here ends the Thirteenth Chapter of the Tenth Book of the account of Bhrāmarī Devī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa and here ends as well the Tenth Book.

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Śrīmaddevībhāgavatam

Eleventh Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On the Morning Duties

नारद उवाच

भगवान् भूतभव्येश नारायण सनातन ।
आख्यातं परमाश्चर्यं देवीचारित्रमुत्तमम् ॥ 1 ॥
प्रादुर्भावः परो मातुः कार्यार्थमसुरद्रुहाम् ।
अधिकाराप्तिरुक्ताऽत्र देवीपूर्णकृपावशात् ॥ 2 ॥

Nārada said: O Bhagavan! O Thou, the Eternal One! O Nārāyaṇa! O Lord of the past and the future! Thou art the Creator and the Lord of all the beings that lived in the past and that will come into existance in the future. Thou hast described to me the highly wonderful and excellent anecdote of the Exalted Devī. How She did assume the forms of Mahākālī, Mahā Lākṣmī, Mahā Sarasvatī and Bhrāmarī, for the fulfilment of the Devas' purposes and how the Devas got back their possessions by the Grace of the Devī. All you have described.

अधुना श्रोतुमिच्छामि येन प्रीणाति सर्वदा ।
स्वभक्तान्परिपुष्णाति तमाचारं वद प्रभो ॥ 3 ॥

O Lord! Now I want to hear the rules of Sadācāra (right way of living), the due observation of which by the devotees pleases the World-Mother. Kindly describe them.

श्रीनारायण उवाच

शृणु नारद तत्त्वज्ञ सदाचारविधिक्रमम् ।
यदनुष्ठानमात्रेण देवी प्रीणाति सर्वदा ॥ 4 ॥
प्रातरुत्थाय कर्तव्यं यद्द्विजेन दिने दिने ।
तदहं संप्रवक्ष्यामि द्विजानामुपकारकम् ॥ 5 ॥

Nārāyaṇa said: O Knower of Truth! Now I am telling you those rules of the right way of living, which rightly observed, always please Bhagavtī. Listen first, I will talk of the Brāhmins, how their welfare is secured, what the Brāhmaṇas ought to do on getting up early in the morning from their bed.

उदयास्तमयं यावद्द्विजः सत्कर्मकृद्भवेत् ।
नित्यनैमित्तिकैर्युक्तः काम्यैश्चान्यैरगर्हितैः ॥ 6 ॥
आत्मनश्च सहायार्थं पिता माता न तिष्ठति ।
न पुत्रदारा न ज्ञातिर्धर्मस्तिष्ठति केवलम् ॥ 7 ॥

From the sunrise to the sunset the Brāhmaṇas should do all daily and occasional duties (Nitya and Naimittik Karmas) and they are to perform the optional works for some particular object such as Puttreṣṭi Yajña and other good works (not acts of black magic as killing, causing pain and inconveniences to others, etc. It is the Self alone and not the Father, Mother, etc., nor any other body that helps us on our way to that happiness in the next world. Father, Mother, wife, sons and others are helps merely to our happiness in this world. None of them are helpful to us in bettering our states in the next world.

तस्माद्धर्मं सहायार्थं नित्यं संचिनु साधनैः ।
धर्मेणैव सहायात्तु तमस्तरति दुस्तरम् ॥ 8 ॥
आचारः प्रथमो धर्मः श्रुत्युक्तः स्मार्त एव च ।
तस्मादस्मिन्समायुक्तो नित्यं स्यादात्मनो द्विजः ॥ 9 ॥

Deliverance of one's Self depends verily on his own Self. Therefore one should always earn and store dharma (religion) and observe always there the right conduct to help one in the next world. If Dharma be on our side, this endless sea of troubles can be safely crossed. The rules of right living as ordained by the Manu in Śrutis and Manu Smṛtis are the principal Dharmas. The Brāhmaṇas should always be observent to their Dharma as ordained in the Śāstras, Śruti and Smṛti.

आचारल्लभते चायुराचाराल्लभते प्रजाः ।
आचारादन्नमक्षय्यमाचारो हंति पातकम् ॥ 10 ॥
आचारः परमो धर्मो नृणां कल्याणकारकः ।
इह लोके सुखी भूत्वा परत्र लभते सुखम् ॥ 11 ॥

Follow the right conduct and then you will get life, posterity and increase of happiness easily destroyed; the right conduct is the auspicious principal Dharma of men. Persons of right living enjoy happiness in this world as well as in the next.

अज्ञानांधजनानां तु मोहितैर्भ्रामितात्मनाम् ।
धर्मरूपो महादीपो मुक्तिमार्गप्रदर्शकः ॥ 12 ॥
आचारात्प्राप्यते श्रैष्ठ्यमाचारात्कर्म लभ्यते ।
कर्मणो जायते ज्ञानमिति वाक्यं मनोः स्मृतम् ॥ 13 ॥

Those, who are veiled in darkness by Ignorance and thus wildly enchanted, can verily see their way to Mukti if they follow the Great Light revealed to them by Dharma and the right conduct. It is by Sadācāra, that superiority is attained. Men of right conduct always do good deeds. From good deeds, knowledge comes. This is the advice of Manu.

सर्वधर्मवरिष्ठोऽयमाचारः परमं तपः ।
तदेव ज्ञानमुद्दिष्टं तेन सर्वं प्रसाध्यते ॥ 14 ॥
यस्त्वाचारविहीनोऽत्र वर्तते द्विजसत्तम ।
स शूद्रवद्बहिष्कार्यो यथा शूद्रस्तथैव सः ॥ 15 ॥

Right way of living is the best of all the Dharmas and is a great Tapasyā (asceticism). The knowledge comes from this Right Living. Everything is attained thereby. He who is devoid of Sadācāra, is like a Śūdra, even if he comes of a Brāhmiṇ family. There is no distinction whatsoever between him and a Śūdra. Right conduct is of two kinds:

आचारो द्विविधः प्रोक्तः शास्त्रीयो लौकिकस्तथा ।
उभावपि प्रकर्तव्यौ न त्याज्यौ शुभमिच्छता ॥ 16 ॥
ग्रामधर्मा जातिधर्मा देशधर्माः कुलोद्भवाः ।
परिग्राह्या नृभिः सर्वैर्नैव तांल्लंघयेन्मुने ॥ 17 ॥

(1) as dictated by the Śāstras, (2) as dictated by the popular custom, Laukika). Both these methods should be observed by him who wants welfare for his Self. He is not to forsake one of them. O Muni! The village Dharma, the Dharma of one's own caste, the Dharma of one's own family, and the Dharma of one's own country all should be observed by men.

दुराचारो हि पुरुषो लोके भवति निंदितः ।
दुःखभागी च सततं व्याधिना व्याप्त एव च ॥ 18 ॥
परित्यजेदर्थकामौ यौ स्यातां धर्मवर्जितौ ।
धर्ममप्यसुखोदर्कं लोकविद्विष्टमेव च ॥ 19 ॥

Never, Never he is to do anything otherwise. With great loving devotion that is to be preserved. Men who practise wrong ways of living, are censured by the public; they always suffer from diseases. Avoid wealth and desires that have no Dharma in them. Why? If in the name of Dharma, painful acts (*e.g.* killing animals in sacrifices) are to be committed, those are blamed by the people; so never commit them. Avoid them by all means.

नारद उवाच

बहुत्वादिह शास्त्राणां निश्चयः स्यात्कथं मुने ।
कियत्प्रमाणं तद्ब्रूहि धर्ममार्गविनिर्णयम् ॥ 20 ॥

Nārada said: "O Muni! The Śāstras are not one, they are many and they lay down different rules and contradictory opinions, How then Dharma is to be followed? And according to what Dharma Śāstra?

श्रीनारायण उवाच

श्रुतिस्मृती उभे नेत्रे पुराणं हृदयं स्मृतम् ।
एतत्त्रयोक्त एव स्याद्धर्मो नान्यत्र कुत्रचित् ॥ 21 ॥

Nārāyaṇa said: Śruti and Smṛti are the two eyes of God; the Purāṇam is His Heart. Whatever is stated in the Śruti, the Smṛti and the Purāṇams is

Dharma; whatever else is written in other Śāstras is not Dharma. Where you will find differences between Śruti, Smṛti and Purāṇas, accept the words of the Śruits as final proofs. Wherever Smṛti disagrees with the Purāṇas, know the Smṛtis more authoritative.

विरोधी यत्र तु भवेत्त्रयाणां च परस्परम् ।
श्रुतिस्तत्र प्रमाणं स्याद्द्वयोर्द्वैधे स्मृतिर्वरा ॥ 22 ॥
श्रुतिद्वैधं भवेद्यत्र तत्र धर्मावुभौ स्मृतौ ।
स्मृतिद्वैधं तु यत्र स्याद्विषयः कल्प्यतां पृथक् ॥ 23 ॥
पुराणेषु क्वचिच्चैव तंत्रदृष्टं यथातथम् ।
धर्मं वदंति तं धर्मं गृह्णीयान्न कथंचन ॥ 24 ॥

And where differences will crop up in the Śrutis themselves, know that Dharma, too, is of two kinds. And where the differences will crop up in the Smṛtis themselves, consider, then, that different things are aimed at. In some Purāṇas, the Dharma of the Tantras is duly described; but of these, which go against the Vedas, they are not to be accepted by any means.

वेदाविरोधि चेत्तंत्रं तत्प्रमाणं न संशयः ।
प्रत्यक्षश्रुतिरुद्धं यत्तत्प्रमाणं भवेन्न च ॥ 25 ॥
सर्वथा वेद एवासौ धर्ममार्गप्रमाणकः ।
तेनाविरुद्धं यत्किंचित्तत्प्रमाणं न चान्यथा ॥ 26 ॥

Tantra is accepted as the authoritative proof then and then only when it contradicts not the Vedas. Whatever goes clearly against the Vedas can in no way be accepted as a proof. In matters concerning Dharma, the Vedas is the Sole Proof, Therefore that which is not against the Vedas can be taken as proof; otherwise not.

यो वेदधर्ममुज्झित्य वर्ततेऽन्यप्रमाणतः ।
कुण्डानि तस्य शिक्षार्थं यमलोके वसंति हि ॥ 27 ॥
तस्मात्सर्वप्रयत्नेन वेदोक्तं धर्ममाश्रयेत् ।
स्मृतिः पुराणमन्यद्वा तंत्रं वा शास्त्रमेव च ॥ 28 ॥
तन्मूलत्वे प्रमाणं स्यान्नान्यथा तु कदाचन ।

Whoever acts Dharma according to other proofs than what is ordained in the Vedas, goes to the hell in the abode of Yama to get his lesson. So the Dharma that is by all means to be accepted as such, is what is stated in the Vedas. The Smṛtis, the Purāṇas, or the Tantra Śāstras can be taken also as authoritative when they are not conflicting to Vedas. Any other Śāstras can be taken as authoritative when it is fundamentelly coincident with the Vedas. Else it can never be accepted.

ये कुशास्त्राभियोगेन वर्तयंतीहं मानवान् ॥ 29 ॥
अधोमुखोर्ध्वपादास्ते यास्यंति नरकार्णवम् ।
कामचाराः पाशुपतास्तथा वै लिंगधारिणः ॥ 30 ॥
तप्तमुद्रांकिता ये च वैखानसमतानुगाः ।
ते सर्वे निरयं यांति वेदमार्गबहिष्कृताः ॥ 31 ॥

Those who do injury to others even by the blade of a Kuśa grass used as a weapon, go to hell with their heads downwards and their feet upwards. Those that follow their own sweet free will, that take up any sort of dress (*e.g.* Bauddhas), those that follow the philosophical doctrines called Pāśupatas, and the other hermits and saints and persons that take up other vows contrary to the religions of the Vedas, for example, the Vaikhānasa followers, those who brand their bodies by the hot Mudrās, at the places of pilgrimages, *e.g.* Dvārakā, etc., they go to hell with their bodis scorched by red hot brands (Tapta Mudrās).

वेदोक्तमेव सद्धर्मं तस्मात्कुर्यान्नरः सदा ।
उत्थायोत्थाय बोद्धव्यं किं मायाऽद्य कृतं कृतम् ॥ 32 ॥
दत्तं वा दापितं वापि वाक्येनापि च भाषितम् ।
उपपापेषु सर्वेषु पातकेषु महत्स्वपि ॥ 33 ॥

So persons should act according to the excellent religions commanded by the Vedas. Everyday he should get up from his bed early in the morning and think thus: "What good acts have I done, what have I given as charities? Or what I advised others to do charities what greater sins (Mahāpātakas) and what smaller sins have I committed?"

अवाप्य रजनीयामं ब्रह्मध्यानं समाचरेत् ।
ऊरुस्थोत्तानचरणः सव्ये चोरौ तथोत्तरम् ॥ 34 ॥
उत्तानं किंचिदुत्तानं मुखमवष्टभ्य चोरसा ।
निमीलिताक्षः सत्त्वस्थो दन्तैर्दंतान्न संस्पृशेत् ॥ 35 ॥

At the last quarter of the night he should think

of Para Brahma. He should place his right leg on his left thigh and his left on his right thigh crosswise keeping his head straight up and touching the breast with his chin, and closing his eyes, he should sit steadily so that the upper teeth should not touch the lower jaw.

तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः ।
सन्निरुद्धेंद्रियग्रामो नातिनिम्नस्थितासनः ॥ 36 ॥
द्विगुणं त्रिगुणं वापि प्राणायाममुपक्रमेत् ।
ततो ध्येयः स्थितो योऽसौ हृदये दीपवत्प्रभुः ॥ 37 ॥

He should join his tongue with his palate and he should sit quiet, restraining as his senses. He should be Śuddha Sattva. His seat should not be very low. First of all he should practise Prāṇāyāma twice or thrice; and within his heart he should meditate the Self of the shape of the Holy Flame or the Holy Light. (Om Mani Padmi Hum.)

धारयेत्तत्र चात्मानं धारणां धारयेद्बुधः ।
सधूमयश्च विधूमश्च सगर्भश्चाप्यगर्भकः ॥ 38 ॥
सलक्ष्यश्चाप्यलक्ष्यश्च प्राणायामस्तु षड्विधः ।
प्राणायामसमो योगः प्राणायाम इतीरितः ॥ 39 ॥

He should fix his heart for a certain time to that Luminous Self whose Eyes are everywhere. So the intelligent man should practise Dhāraṇā. Prāṇāyāma is of six kinds: (1) Sadhūma (when the breaths are not steady), (2) Nirdhūma (better than the Sadhūma), (3) Sagarbha (when united with one's mantra), (4) Agarbha (when the practise is without the thought of any mantra), (5) Salakṣya (when the heart is fixed on one's Deity) and (6) Alakṣya (when the heart is not fixed on one's Deity). No yoga can be compared with Prāṇāyāma. This is equal to itself. Nothing can be its equal.

प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ।
वर्णत्रयात्मका ह्येते रेचपूरककुम्भकाः ॥ 40 ॥
स एव प्रणवः प्रोक्तः प्राणायामश्च तन्मयः ।
इडया वायुमारोप्य पूरयित्वोदरे स्थितम् ॥ 41 ॥
शनैः षोडशमात्राभिरन्यया तं विरेचयेत् ।
एवं सधूमः प्राणानामायामः कथितो मुने ॥ 42 ॥

This Prāṇāyāna is of three kinds, called Recaka, Pūraka and Kumbhāka. The Prāṇāyāma consists of three letters, A, U, M, *i.e.*, of the nature of "Om". Or, in other words the letter A, of the Praṇava Om indicates Pūraka, the letter "U" denotes Kumbhaka and the letter "M" denotes Recaka. By the Iḍā Nāḍi (by the left nostril) inhale as long as you count "A" (Viṣṇu) thirty-two times; then without breath, *i.e.*, do Kumbhaka as long as you count "U" (Śiva) sixtyfour times and by the Piṅgalā Nāḍi (the right nostril) do the Recaka, *i.e.*, exhale the breath as long as you count "M" (Brahmā) for sixteen times. O Muni! Thus I have spoken to you of the Sadhūma Prāṇāyāma.

आधारे लिंगनाभिप्रकटितहृदये तालुमूले ललाटे
द्वे पत्रे षोडशारे द्विदशदशदलद्वादशार्धे चतुष्के ।
वासान्ते बालमध्ये डफकठसहिते कण्ठदेशे स्वराणां
हंक्षंतत्त्वार्थयुक्तं सकलदलगतं वर्णरूपं नमामि ॥ 43 ॥
अरुणकमलसंस्था तद्रजः पुंजवर्णा
हरनियमितचिह्ना पद्मतंतुस्वरूपा ।
रविहुतवहराकानायकास्यस्तनाढ्या
सकृदपि यदि चित्ते संवसेत्स्यात्स मुक्तः ॥ 44 ॥
स्थितिः सैवागतिर्यात्रा मतिश्चिंता स्तुतिर्वचः ।
अहं सर्वात्मको देवः स्तुतिः सर्वं त्वदर्चनम् ॥ 45 ॥
अहं देवी न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं स्वात्मानमिति चिंतयेत् ॥ 46 ॥
प्रकाशमानां प्रथम प्रयाणे प्रतिप्रयाणेऽप्यमृतायमानाम् ।
अंतःपदव्यामनुसंचरंतीमानंदरूपामबलां प्रपद्ये ॥ 47 ॥

After doing the Prāṇāyāma as stated above, pierce the Six Cakras (*i.e.*, plexuses) (called Ṣaṭcakra bheda) and carry the Kula Kuṇḍalinī to the Brahma Randhra, the brain aperture, or to the thousand petalled lotus in the head and meditate in the heart the Self like a Steady Flame. (The Nāḍis are not those which are known to the Vaidya or the Medical Śāstras. The latter are the gross physical nerves. The Nāḍis here are the Yoga Nāḍis, the subtle channels (Vivaras) along which the Prāṇik currents flow. Now the process of piercing the six Cakras (or nerve centres or centres of moving Prāṇik forces) is being described. Within

this body, the six nerve centres called Padmas (Lotuses) exist. They are respectively situated at the (1) Mūlādhāra (half way between Anus and Liṅga Mūla), called the Sacral Plexus; (2) Liṅga Mūla (the root of the genital organs),; called postatic plexus; (this is also called Svādhiṣṭhāna) (3) Navel, the Solar Plexus (4) Heart, the cardiac Plexus, (5) Throat (6) Forehead, between the eye brows there-the lotus in the forehead, called the cavernous plexus (Ājñā Cakra) has two petals; in these two petals, the two letters "Haṃ" "Kṣaṃ" exist in the right hand direction (with the hands of the watch; going round from left of right keeping the right towards one circumambulated as a mark of respect). I bow down to these which are the two-lettered Brahma. The lotus that exists in the throat laryngeal or pharyngeal plexus has sixteen petals (viśuddhā cakra); in these are in due order in right hand direction the sixteen letters (vowels) a, ā, i, ī, u, ū, ṛi, ṝ, lṛ, lrī, e, ai, o, au, aṃ, aḥ; I bow down to these which are the sixteen lettered Brahma. The lotus that exists in the heart, the cardiac plexus (anāhata cakra), has twelve petals; wherein are the twelve letters k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh; I bow to these twelve lettered Brahma. The Solar plexus forms the Great Junction of the Right and Left sympathetic chains Iḍā and Piṅgalā with the Cerebro spinal Axis. The lotus that exists in the navel, called the Solar Plexus, or Epigastric plexus (Maṇipura Cakra) has ten petals wherein are the ten letters ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, counting in the right hand direction (that is clockwise) (and the action of this clock's vertical in the plane of the spinal cord; also it may be horizontal). The lotus that exists at the root the genital organ, the genital plexus or postatic plexus has six petals. The petals are the configurations made by the position of Nāḍis at any particular centre. Svādhiṣṭhāna cakra or Svayambhu Liṅga, wherein are sitauted the six letters, b, bh, m, y, r, l; I bow down to this six-lettered Brahma. (These are the Laya Centres). The lotus that exists in the Mūlādhāra, called the sacral or sacrococcygeal plexus has four petals, wherein are the four letters v, ś, ṣ, s. I bow down to these four-lettered Brahma. In the above six nerve centres or Laya Centres, or lotuses, all the letters are situated in the right hand direction (clockwise).

Note: All the nerves of the body combine themselves in these six nerve centres or Laya Centres. Each of these centres is spheroidal and is of the Fourth Dimension. At each centre many transitions take place, many visions take place, many forces are perceived and wonderful varieties of knowledge are experienced. These are called the Laya Centres. For many things vanish into non-existance and many new Tattvas are experienced.)

Thus meditating on the Six Cakras or plexuses, meditate on the Kula Kuṇḍalinī, the Serpent Fire. She resides on the four petalled lotus (Centre of Śakti) called Mūlādhāra Cakra (Coccygeal plexus); She is of Rajo Guṇa; She is of a blood red colour, and She is expressed by the mantra "Hrīṃ," which is the Māyābīja; she is subtle as the thread of the fibrous stock of the water lily. The Sun of Her face; Fire is Her breasts; he attains Jīvan mukti (liberation while living) within whose heart such a Kula Kuṇḍalini arises an awakens even once. Thus meditating on Kula Kuṇḍalinī, one should pray to Her: Her sitting, coming, going, remaining, the thought on Her, the realisation of Her and chanting hymns to Her, etc., all are Mine, Who is of the nature of all in all; I am that Bhagavatī; O Bhagavatī! All my acts are Thy worship; I am the Devī; I am Brahma, I am free from sorrow. I am of the nature of Everlasting Existence, Intelligence and Bliss. Thus one should meditate of one's ownself.

ततो निजब्रह्मरंध्रे ध्यायेत्तं गुरुमीश्वरम् ।
उपचारैर्मानसैश्च पूजयेत्तं यथाविधि ॥ 48 ॥

I take refuge of that kula Kuṇḍalinī, who appears like lightning and who holds the current thereof, when going to Brahmarandhra, in the brain, who appears like nectar when coming back from the

of Para Brahma. He should place his right leg on his left thigh and his left on his right thigh crosswise keeping his head straight up and touching the breast with his chin, and closing his eyes, he should sit steadily so that the upper teeth should not touch the lower jaw.

तालुस्थाचलजिह्वश्च संवृतास्यः सुनिश्चलः ।
सन्निरुद्धेंद्रियग्रामो नातिनिम्नस्थितासनः ॥ 36 ॥
द्विगुणं त्रिगुणं वापि प्राणायाममुपक्रमेत् ।
ततो ध्येयः स्थितो योऽसौ हृदये दीपवत्प्रभुः ॥ 37 ॥

He should join his tongue with his palate and he should sit quiet, restraining as his senses. He should be Śuddha Sattva. His seat should not be very low. First of all he should practise Prāṇāyāma twice or thrice; and within his heart he should meditate the Self of the shape of the Holy Flame or the Holy Light. (Om Mani Padmi Hum.)

धारयेत्तत्र चात्मानं धारणां धारयेद्बुधः ।
सधूमयश्च विधूमश्च सगर्भश्चाप्यगर्भकः ॥ 38 ॥
सलक्ष्यश्चाप्यलक्ष्यश्च प्राणायामस्तु षड्विधः ।
प्राणायामसमो योगः प्राणायाम इतीरितः ॥ 39 ॥

He should fix his heart for a certain time to that Luminous Self whose Eyes are everywhere. So the intelligent man should practise Dhāraṇā. Prāṇāyāma is of six kinds: (1) Sadhūma (when the breaths are not steady), (2) Nirdhūma (better than the Sadhūma), (3) Sagarbha (when united with one's mantra), (4) Agarbha (when the practise is without the thought of any mantra), (5) Salakṣya (when the heart is fixed on one's Deity) and (6) Alakṣya (when the heart is not fixed on one's Deity). No yoga can be compared with Prāṇāyāma. This is equal to itself. Nothing can be its equal.

प्राणायाम इति प्रोक्तो रेचपूरककुम्भकैः ।
वर्णत्रयात्मका ह्येते रेचपूरककुम्भकाः ॥ 40 ॥
स एव प्रणवः प्रोक्तः प्राणायामश्च तन्मयः ।
इडया वायुमारोप्य पूरयित्वोदरे स्थितम् ॥ 41 ॥
शनैः षोडशमात्राभिरन्यया तं विरेचयेत् ।
एवं सधूमः प्राणानामायामः कथितो मुने ॥ 42 ॥

This Prāṇāyāna is of three kinds, called Recaka, Pūraka and Kumbhāka. The Prāṇāyāma consists of three letters, A, U, M, *i.e.*, of the nature of "Om". Or, in other words the letter A, of the Praṇava Om indicates Pūraka, the letter "U" denotes Kumbhaka and the letter "M" denotes Recaka. By the Iḍā Nāḍi (by the left nostril) inhale as long as you count "A" (Viṣṇu) thirty-two times; then without breath, *i.e.*, do Kumbhaka as long as you count "U" (Śiva) sixtyfour times and by the Piṅgalā Nāḍi (the right nostril) do the Recaka, *i.e.*, exhale the breath as long as you count "M" (Brahmā) for sixteen times. O Muni! Thus I have spoken to you of the Sadhūma Prāṇāyāma.

आधारे लिंगनाभिप्रकटितहृदये तालुमूले ललाटे
द्वे पत्रे षोडशारे द्विदशदशदलद्वादशार्धे चतुष्के ।
वासान्ते बालमध्ये डफकठसहिते कण्ठदेशे स्वराणां
हंक्षंतत्त्वार्थयुक्तं सकलदलगतं वर्णरूपं नमामि ॥ 43 ॥
अरुणकमलसंस्था तद्रजः पुंजवर्णा
हरनियमितचिह्ना पद्मतंतुस्वरूपा ।
रविहुतवहराकानायकास्यस्तनाढ्या
सकृदपि यदि चित्ते संवसेत्स्यात्स मुक्तः ॥ 44 ॥
स्थितिः सैवागतिर्यात्रा मतिश्चिंता स्तुतिर्वचः ।
अहं सर्वात्मको देवः स्तुतिः सर्वं त्वदर्चनम् ॥ 45 ॥
अहं देवी न चान्योऽस्मि ब्रह्मैवाहं न शोकभाक् ।
सच्चिदानन्दरूपोऽहं स्वात्मानमिति चिंतयेत् ॥ 46 ॥
प्रकाशमानां प्रथम प्रयाणे प्रतिप्रयाणेऽप्यमृतायमानाम् ।
अंतःपदव्यामनुसंचरंतीमानंदरूपामबलां प्रपद्ये ॥ 47 ॥

After doing the Prāṇāyāma as stated above, pierce the Six Cakras (*i.e.*, plexuses) (called Ṣaṭcakra bheda) and carry the Kula Kuṇḍalinī to the Brahma Randhra, the brain aperture, or to the thousand petalled lotus in the head and meditate in the heart the Self like a Steady Flame. (The Nāḍis are not those which are known to the Vaidya or the Medical Śāstras. The latter are the gross physical nerves. The Nāḍis here are the Yoga Nāḍis, the subtle channels (Vivaras) along which the Prāṇik currents flow. Now the process of piercing the six Cakras (or nerve centres or centres of moving Prāṇik forces) is being described. Within

this body, the six nerve centres called Padmas (Lotuses) exist. They are respectively situated at the (1) Mūlādhāra (half way between Anus and Liṅga Mūla), called the Sacral Plexus; (2) Liṅga Mūla (the root of the genital organs),; called postatic plexus; (this is also called Svādhiṣṭhāna) (3) Navel, the Solar Plexus (4) Heart, the cardiac Plexus, (5) Throat (6) Forehead, between the eye brows there-the lotus in the forehead, called the cavernous plexus (Ājñā Cakra) has two petals; in these two petals, the two letters "Ham" "Kṣam" exist in the right hand direction (with the hands of the watch; going round from left of right keeping the right towards one circumambulated as a mark of respect). I bow down to these which are the two-lettered Brahma. The lotus that exists in the throat laryngeal or pharyngeal plexus has sixteen petals (viśuddhā cakra); in these are in due order in right hand direction the sixteen letters (vowels) a, ā, i, ī, u, ū, ṛi, ṛ, lṛ, lrī, e, ai, o, au, am, aḥ; I bow down to these which are the sixteen lettered Brahma. The lotus that exists in the heart, the cardiac plexus (anāhata cakra), has twelve petals; wherein are the twelve letters k, kh, g, gh, ṅ, c, ch, j, jh, ñ, ṭ, ṭh; I bow to these twelve lettered Brahma. The Solar plexus forms the Great Junction of the Right and Left sympathetic chains Iḍā and Piṅgalā with the Cerebro spinal Axis. The lotus that exists in the navel, called the Solar Plexus, or Epigastric plexus (Maṇipura Cakra) has ten petals wherein are the ten letters ḍ, ḍh, ṇ, t, th, d, dh, n, p, ph, counting in the right hand direction (that is clockwise) (and the action of this clock's vertical in the plane of the spinal cord; also it may be horizontal). The lotus that exists at the root the genital organ, the genital plexus or postatic plexus has six petals. The petals are the configurations made by the position of Nāḍis at any particular centre. Svādhiṣṭhāna cakra or Svayambhu Liṅga, wherein are sitauted the six letters, b, bh, m, y, r, l; I bow down to this six-lettered Brahma. (These are the Laya Centres). The lotus that exists in the Mūlādhāra, called the sacral or sacrococcygeal plexus has four petals, wherein are the four letters v, ś, ṣ, s. I bow down to these four-lettered Brahma. In the above six nerve centres or Laya Centres, or lotuses, all the letters are situated in the right hand direction (clockwise).

Note: All the nerves of the body combine themselves in these six nerve centres or Laya Centres. Each of these centres is spheroidal and is of the Fourth Dimension. At each centre many transitions take place, many visions take place, many forces are perceived and wonderful varieties of knowledge are experienced. These are called the Laya Centres. For many things vanish into non-existance and many new Tattvas are experienced.)

Thus meditating on the Six Cakras or plexuses, meditate on the Kula Kuṇḍalinī, the Serpent Fire. She resides on the four petalled lotus (Centre of Śakti) called Mūlādhāra Cakra (Coccygeal plexus); She is of Rajo Guṇa; She is of a blood red colour, and She is expressed by the mantra "Hrīm," which is the Māyābīja; she is subtle as the thread of the fibrous stock of the water lily. The Sun of Her face; Fire is Her breasts; he attains Jīvan mukti (liberation while living) within whose heart such a Kula Kuṇḍalini arises an awakens even once. Thus meditating on Kula Kuṇḍalinī, one should pray to Her: Her sitting, coming, going, remaining, the thought on Her, the realisation of Her and chanting hymns to Her, etc., all are Mine, Who is of the nature of all in all; I am that Bhagavatī; O Bhagavatī! All my acts are Thy worship; I am the Devī; I am Brahma, I am free from sorrow. I am of the nature of Everlasting Existence, Intelligence and Bliss. Thus one should meditate of one's ownself.

ततो निजब्रह्मरंध्रे ध्यायेत्तं गुरुमीश्वरम् ।
उपचारैर्मानसैश्च पूजयेत्तं यथाविधि ॥ 48 ॥

I take refuge of that kula Kuṇḍalinī, who appears like lightning and who holds the current thereof, when going to Brahmarandhra, in the brain, who appears like nectar when coming back from the

brain to the Mūlādhāra and who travels in the Suṣumnā Nāḍī in the spinal cord.

स्तुवीताऽनेन मंत्रेण साधको नियतात्मवान्।
गुरुर्ब्रह्मा गुरुर्विष्णुर्गुरुर्देवो महेश्वरः ॥
गुरुरेव परं ब्रह्म तस्मै श्रीगुरवे नमः ॥ 49 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे प्रातश्चिंतनं नाम प्रथमोऽध्यायः ॥ 1 ॥

Then one is to meditate on one's own Guru, who is thought of as one with God, as seated in one's brain and then worship Him mentally. Then the Sādhaka, controlling himself is to recite the following Mantra "The Guru is Brahmā, the Guru is Viṣṇu, it is the Guru again that is the Deva Maheśvara; it is Guru that is Para Brahma. I bow down to that Śrī Guru.

Here ends the First Chapter of the Eleventh Book on what is to be thought of in the morning in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II

On Cleaning the Body

श्रीनारायण उवाच

आचारहीनं न पुनन्ति वेदा यदप्यधीताः सह षड्भिरंगैः।
छंदांस्येनं मृत्युकाले त्यजंति नीडं शकुन्ता इव जातपक्षाः ॥ 1 ॥
ब्राह्मे मुहूर्ते चोत्थाय तत्सर्वं सम्यगाचरेत्।
रात्रेरंतिमयामे तु वेदाभ्यासं चरेद्बुधः ॥ 2 ॥

Nārāyaṇa said: Even if a man studies the Vedas with six Aṅgas (limbs of the Vedas), he cannot be pure if he be devoid of the principle of right living (Sadācāra) and if he does not practise it. All that is in vain. As soon as the two wings of the young ones of birds appear, they leave their nests, so the chandas (the Vedas) leave such a man devoid of Sadācāra at the time of his death. The intelligent man should get up from his bed at the Brāhma muhūrta and should observe all the principles of Sadācāra. In the last quarter of night, he should practise in reciting and studying the Vedas.

किंचित्कालं ततः कुर्यादिष्टदेवानुचिंतनम्।
योगी तु पूर्वमार्गेण ब्रह्मध्यानं समाचारेत् ॥ 3 ॥
जीवब्रह्मैक्यता येन जायते तु निरंतरम्।
जीवन्मुक्तश्च भवति तत्क्षणादेव नारद ॥ 4 ॥

Then for some time he should meditate on his Iṣṭa Deva (his Presiding Deity). The Yogī should meditate on Brahma according to the method stated before. O Nārada! If meditation be done as above, the identity of Jīva and Brahma is at once realised and the man becomes liberated while living.

पंचपंच उषःकालः सप्तपंचारुणोदयः।
अष्टपंच भवेत्प्रातः शेषः सूर्योदयः स्मृतः ॥ 5 ॥
प्रातरुत्थाय यः कुर्याद्विण्मूत्रं द्विजसत्तमः।
नैर्ऋत्यामिषुविक्षेपमतीत्याभ्यधिकं भुवः ॥ 6 ॥

After the fifty-fifth Daṇḍa (from the preceding sunrise *i.e.,* 2 hours before the sunrise comes the Uṣākāla; after the fifty seventh daṇḍa comes the Aruṇodayakāla; after fifty eighth Daṇḍa comes the morning time; then the Sun rises. One should get up from one's bed in the morning time. He should go then to a distance where an arrow shot at one stretch goes. There in the south-west corner he is to void his urines and faeces.

विण्मूत्रेऽपि च कर्णस्थ आश्रमे प्रथमे द्विजः।
निवीतं पृष्ठतः कुर्याद्वानप्रस्थगृहस्थयोः ॥ 7 ॥
कृत्वा यज्ञोपवीतं तु पृष्ठतः कंठलंवितम्।
विण्मूत्रं तु गृही कुर्यात्कर्णस्थं प्रथमाश्रमी ॥ 8 ॥

Then the man, if he be a Brahmacārī, should place his holy thread on his right ear and the householder should suspend it on his neck only. That is, the Brahmacārī, in the first stage of his life should place the holy thread over his right ear, the householder and the Vānaprasthīs should suspend the holy thread from the neck towards the back and then void their faeces, etc.

अन्तर्धाय तृणैर्भूमिं शिरः प्रावृत्य वाससा।
वाचं नियम्य यत्नेन ष्ठीवनश्वासवर्जितः ॥ 9 ॥

न फालकृष्टे न जले न चितायां न पर्वते ।
जीर्णदेवालये कुर्यान्न वल्मीके न शाद्वले ॥ 10 ॥
न स सत्त्वेषु गर्तेषु न गच्छन्न पथि स्थितः ।
संध्ययोरुभयोर्जप्ये भोजने दंतधावने ॥ 11 ॥

He is to tie a piece of cloth round his head; and spread earth or leaves on the place where he will evacuate himslef. He is not to talk then nor spit nor inhale hard. One is not to evacuate oneself in cultivated lands, that have been tilled, in water, over the burning pyre, on the mountain, in the broken and runied temples, on the ant-hills, on places covered with grass, on road side, or on holes where living beings exists.

पितृकार्ये च दैवे च तथा मूत्रपुरीषयोः ।
उत्साहे मैथुने वापि तथा वै गुरुसन्निधौ ॥ 12 ॥
यागे दाने ब्रह्मयज्ञे द्विजो मौनं समाचरेत् ।
देवता ऋषयः सर्वे पिशाचोरगराक्षताः ॥ 13 ॥

One ought the to do the same while walking. One ought to keep silence during both the twilights, while one is passing urine or voiding one's faeces, or while one is holding sexual intercourse, or before the presence of one's Guru, during the time of sacrifice, or while making gifts, or while doing Brahma Yajña. One ought to pray before evacuating, thus: "O Devas! O Ṛṣis! O Piśācas! O Uragas! O Rākṣasas!

इतो गच्छंतु भूतानि बहिर्भूमिं करोम्यहम् ।
इति संप्रार्थ्य पश्चात्तु कुर्याच्छौचं यथाविधि ॥ 14 ॥
वाय्वग्नी विप्रमादित्यमापः पश्यंस्तथैव गाः ।
न कदाचन कुर्वीत विण्मूत्रस्य विसर्जनम् ॥ 15 ॥

You all who might be existing here unseen by me, are requested to leave this place. I am going to ease myself here duly." Never one is to void oneself while one looks at Vāyu (wind), Agni (fire), a Brāhmaṇa, the Sun, water or cow.

उदङ्मुखो दिवा कुर्याद्रात्रौ चेद्दक्षिणामुखः ।
तत आच्छाद्य विण्मूत्रं लोष्ठपर्णतृणादिभिः ॥ 16 ॥
गृहीतलिंग उत्थाय स गच्छेद्वारिसन्निधौ ।
पात्रे जलं गृहीत्वा तु गच्छेदन्यत्र चैव हि ॥ 17 ॥

At the day time one is to turn one's face northward and at the night time southward, while easing oneself and then one is to cover the faeces, etc., with stones, pebbles, leaves or grass, etc. Then he is to hold his genital organ with his hand and go to a river or any other watery place; he is to fill his vessel with water then and go to some other place.

गृहीत्वा मृत्तिकां कूलाच्छ्वेतां ब्राह्मणसत्तमः ।
रक्तां पीतां तथा कृष्णां गृह्णीयुश्चान्यवर्णकाः ॥ 18 ॥
अथवा या यत्र देशे सैव ग्राह्या द्विजोत्तमैः ।
अंतर्जलाद्देवगृहाद्वल्मीकान्मूषकोत्करात् ॥ 19 ॥
कृतशौचावशिष्टाच्च न ग्राह्याः सप्त मृत्तिका ।
मूत्रात्तु द्विगुणं शौचे मैथुने त्रिगुणं स्मृतम् ॥ 20 ॥

The Brāhmaṇa is to use the white earth, the Kṣattriya is to take the red earth, the Vaiśya is to use the yellow earth and the Śūdra is to apply the black earth and with that he is to cleanse himself. The earth under water, the earth of any temple, the earth of an anthill, the earth of a mouse hole, and the remmant of the earth used by another body for washing are not to be used for cleansing purpose. The earth for cleansing faeces is twice as much as that used in case of urine clearance; in the cleansing after sexual intercourse thrice as much.

एका लिंगे करे तिस्र उभयोर्मृद्द्वयं स्मृतम् ।
मूत्रशौचं समाख्यातं शौचे तद्द्विगुणं स्मृतम् ॥ 21 ॥
विट्शौचे लिंगदेशे तु प्रदद्यान्मृत्तिकाद्वयम् ।
पंचापाने दशैकस्मिन्नुभयोः सप्तमृत्तिकाः ॥ 22 ॥

In urine cleansing the earth is to applied in the organ of generation once, thrice in the hand. And in dirt clearing, twice in the organ of generation five times in anus, ten times in the left and seven times in both the hands.

वामपादं पुरस्कृत्य पश्चाद्दक्षिणमेव च ।
प्रत्येकं च चतुर्वारं मृत्तिकां लेपयेत्सुधीः ॥ 23 ॥
एवं शौचं गृहस्थस्य द्विगुणं ब्रह्मचारिणः ।
त्रिगुणं वानप्रस्थस्य यतीनां च चतुर्गुणम् ॥ 24 ॥

Then apply earth four times first in the left feet and then on the right feet. The house holder should clear thus; the Brahmacārī is to do twice and the Yatis four times.

आर्द्रामलकमाना तु मृत्तिका शौचकर्मणि ।
प्रत्येकं तु सदा ग्राह्यो नातो न्यूना कदाचन ॥ 25 ॥
एतद्दिवा स्याद्विट्शौचं तदर्धं निशि कीर्तितम् ।
आतुरस्य तदर्धं तु मार्गस्थस्य तदर्धकम् ॥ 26 ॥
स्त्रीशूद्राणामशक्तानां वालानां शौचकर्मणि ।
यथा गंधक्षयः स्यात्तु तथा कुर्यादसंख्यकम् ॥ 27 ॥

At every time the quantity of wet earth that is to be taken is to be of the size of an Āmalakī fruit. never it is to be less than that. This is for the clearance in the day time. Half of these can be used in the night time. For the invalids, one-fourth the above measurements; for the passers-by, one-eighth the above dimensions are to be observed. In case of women, Śūdras, and incapable children, clearings are to be done till then when the offensive smell vanishes.

गंधलेपक्षयो यावत्तावच्छौचं विधीयते ।
सर्वेषामेव वर्णानामित्याह भगवान्मनुः ॥ 28 ॥
वामहस्तेन शौचं तु कुर्याद्वै दक्षिणेन न ।
नाभेरधो वामहस्तो नाभेरूर्ध्वं तु दक्षिणः ॥ 29 ॥

No numbers are to be observed. Bhagvān Manu says—for all the Varṇas the clearing is to be done till then when the offensive smell vanishes. The clearing is to be performed by the left hand. The right hand is never to be used. Below the navel, the left hand is to be used; and above the navel the right hand is to be used for clearing.

शौचकर्मणि विज्ञेयो नान्यथा द्विजपुंगवैः ।
जलपात्रं न गृह्णीयाद्विण्मूत्रोत्सर्जने बुधः ॥ 30 ॥
गृह्णीयाद्यदि मोहेन प्रायश्चित्तं चरेत्ततः ।
मोहाद्वाप्यथवाऽऽलस्यान्न कुर्याच्छौचमात्मनः ॥ 31 ॥
जलाहारस्त्रिरात्रः स्यात्ततो जापाच्च शुध्यति ।

The wise man should never hold his water pot while evacuating himself. If by mistake he catches hold of his waterpot, he will have to perform the penance (prāyaścitta). If, out of vanity or sloth, clearing be not done, for three nights, one is to fast, drinking water only, and then to repeat the Gāyatrī Mantra and thus be purified.

देशकालद्रव्यशक्तिस्वोपपत्तीश्च सर्वशः ॥ 32 ॥
ज्ञात्वा शौचं प्रकर्तव्यमालस्यं नात्र धारयेत् ।
पुरीषोत्सर्जने कुर्याद्गंडूषान्द्वादशैव तु ॥ 33 ॥
चतुरो मूत्रविक्षेपे नातो न्यूनान्कदाचन ।

In every matter, in view of the place, time and materials, one's ability and power are to be considered and steps are to be taken accordingly. Knowing all this, one should clear oneself according to rule. Never be lazy here. After evacuating oneself of faeces, one is to rinse one's mouth twelve times; and after passing urine and clearing, one is to rinse four times. Never less than that is to be done.

अधोमुखं नरः कृत्वा त्यजेत्तं वामतः शनैः ॥ 34 ॥
आचम्य च ततः कुर्याद्दंतधावनमादरात् ।
कंटकिक्षीरवृक्षोत्थं द्वादशांगुलमव्रणम् ॥ 35 ॥

The water after rinsing is to be thrown away slowly downwards on one's left. Next performing Ācamana one is to wash one's teeth. He is to take a tiny piece, twelve Aṅgulas (fingers) long (about one foot) from a tree which is thorny and gummy.

कनिष्ठिकाग्रवत्स्थूलं पूर्वार्धे कृतकूर्चकम् ।
करंजोदुम्बरौ चूतः कदम्बो लोध्रचम्पकौ ॥ 36 ॥
बदरीति द्रुमाश्चेति प्रोक्ता दंतप्रधावने ।
अन्नाद्या व्यूहध्वंसे सोमो राजायमागमत् ।
स मे मुखं प्रक्षाल्येत तेजसा च भगेन च ॥ 37 ॥

The cleansing twig (for teeth) is thick like one's little finger. He is to chew the one end of it to form a tooth brush. Karañja, Uḍumbara (fig tree), Mango, Kadamba, Lodha, Campaka and Badarī trees are used for cleansing teeth. While cleansing teeth, one is to recite the following mantra: "O Tree! Wherein resides the Deity Moon for giving food to the beings and for killing the enemies! Let Him wash my mouth to increase my fame and honour!

आयुर्बलं यशो वर्चः प्रजाः पशु वसूनि च ।
ब्रह्मप्रज्ञां च मेधां च त्वन्नो देहि वनस्पते ॥ 38 ॥
अभावे दंतकाष्ठस्य प्रतिषिद्धदिनेषु च ।
अपां द्वादशगंडूषैर्विदध्याद्दंतधावनम् ॥ 39 ॥
रवेर्दिने यः कुरुते प्राणी दन्तस्य धावनम् ।

सविता भक्षितस्तेन स्वकुलं तेन घातितम् ॥ 40 ॥
प्रतिपद्दर्शषष्ठीषु नवम्येकादशीरवौ ।

O Tree! Dost Thou please give me long life, power, fame, energy, beauty, sons, cattle, wealth, intellect, and the knowledge of Brahma." If the cleansing twig be not available and if there be any prohibition to brush one's teeth that day (say Pratipada day, Amāvasa, Ṣaṣṭhī and Navamī), take mouthfuls of water, gargle twelve times and thus cleanse the teeth.

दन्तानां काष्ठसंयोगाद्दहत्यासप्तमं कुलम् ॥ 41 ॥
कृत्वाऽलं पादशौचं ह्यमलमथ जलं त्रिःपिबेद्द्विर्विमृज्य
तर्जन्यांगुष्ठवत्या सजलमभिमृशेन्नासिकारंध्रयुग्मम् ।
अंगुष्ठानामिकाभ्यां नयनयुगयुतं कर्णयुग्मं कनिष्ठां-
गुष्ठाभ्यां नाभिदेशे हृदयमथ तलेनांगुलीभिः शिरांसि ॥ 42 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे द्वितीयोऽध्यायः ॥ 2 ॥

If one brushes one's teeth with a twig on the new moon day, the first, sixth, ninth and eleventh day after the Full or New Moon or on Sunday, one eats the Sun (as it were, by making Him lose his fire), makes his family line extinct and brings his seven generations down into the hell. Next he should wash his feet and sip pure clean water thrice, touch his lips twice with his thumb, and then clear the nostrils by his thumb and fore finger. Then he to touch his eyes and ears with his thumb and ring finger, touch his navel with his thumb and little finger, touch his breast with his palm and touch his head with all his fingers.

Here ends the Second Chapter of the Eleventh Book on cleansing the several parts of the body in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPATER III

On the Glories of the Rudrākṣa Beads

श्रीनारायण उवाच

"शुद्धं स्मार्तं चाचमनं पौराणं वैदिकं तथा ।
तांत्रिकं श्रौतमित्याहुः षड्विधं श्रुतिचोदितम् ।
विण्मूत्रादिकशौचं च शुद्धं च परिकीर्तितम् ।
स्मार्तं पौराणिकं कर्म आचांते विधिपूर्वकम् ।
वैदिकं श्रौतमित्यादि ब्रह्मयज्ञादिपूर्वकम् ।
अस्त्रविद्यादिकं कर्म तांत्रिको विधिरुच्यते"।
स्मृत्वा चोंकारगायत्रीं निबध्नीयाच्छिखां तथा ।
पुनराचम्य हृदयं बाहू स्कंधौ च संस्पृशेत् ॥ 1 ॥
क्षुते निष्ठीवने चैव दंतोच्छिष्टे तथाऽनृते ।
पतितानां च संभाषे दक्षिणं श्रवणं स्पृशेत् ॥ 2 ॥

Śrī Nārāyaṇa said: O Nārada! There are the six kinds of Ācamana: (1) Śuddha, (2) Smārta, (3) Paurāṇik, (4) Vaidik, (5) Tāntrik and (6) Śrauta. The act of cleaning after evacuating oneself of urine and faeces is known as Śuddha Śauca. After cleaning, the Ācamana, that is performed according to rules, is named as Smārta and Paurāṇik. In places where the Brahma Yajña is performed, the Vaidik and Śrauta Ācamanas are done. And where acts e.g. the knowledge of warfare are being executed, the Tāntrik Ācamana is done. Then he is to remember the Gāyatrī Mantra with Praṇava (om) and fasten the lock of hair on the crown of his head, thus controlling all the hindrances (Vighna Bandhanam). Sipping again, he is to touch his heart, two arms, and his two shoulders. As sneezing, spitting, touching the lower lip with teeth, accidentally telling a lie, and taking with a very sinful man, he is to touch his right ear (Where the several Devas reside).

अग्निरापश्च वेदाश्च सोमः सूर्योऽनलस्तथा ।
सर्वे नारद विप्रन्य कर्णे तिष्ठन्ति दक्षिणे ॥ 3 ॥
ततस्तु गत्वा नद्यादौ प्रातःस्नानं विशोधनम् ।
समाचरेन्मुनिश्रेष्ठ देहसंशुद्धिहेतवे ॥ 4 ॥
अत्यंतमलिनो देहो नवद्वारैर्मलं वहन् ।
सदाऽऽस्ते तच्छोधनाय प्रातःस्नानं विधीयते ॥ 5 ॥

On the right ear of the Brāhmaṇas reside Fire, Water, the Vedas, the Moon, the Sun, and the Vāyu (wind). Then one is to go to a river or any other reservoir of water, and there to perform one's morning ablutions and to cleanse his body

thoroughly. For the body is always unclean and dirty and various dirts are being excreted out of the nine holes (doors) in the body. The morning bath removes all these impurities.

अगम्यागमनात्पापं यच्च पापं प्रतिग्रहात् ।
रहस्याचरितं पापं मुच्यते स्नानकर्मणा ॥ 6 ॥
अस्मातस्य क्रियाः सर्वा भवंति विफला यतः ।

Therefore the morning bath is essentially necessary. The sins that arise from going to those who are not fit for such purposes, from accepting gifts from impure persons or from the practice of any other secret vices all are removed by the morning ablutions.

तस्मात्प्रातश्चरेत्स्नानं नित्यमेव दिने दिने ॥ 7 ॥
दर्भयुक्तश्चरेत्स्नानं तथा संध्याभिवंदनम् ।
सप्ताहं प्रातरस्नायी संध्याहीनस्त्रिभिर्दिनैः ॥ 8 ॥
द्वादशाहमनग्निः सन्द्विजः शूद्रत्वमाप्नुयात् ।

Without this bath, no acts bear any fruit. Therefore every day, this morning bath is very necessary. Taking the Kuśa grass in hand, one is to perform one's bath and Sandhyā. If for seven days, the morning ablutions are not taken, and if for three days, the Sandhyās are not performed, if for twelve days, the daily Homas be not performed, the Brāhmaṇas become Śūdras.

अल्पत्वाद्धोमकालस्य बहुत्वात्स्नानकर्मणः ॥ 9 ॥
प्रातर्न तु तथा स्नायाद्धोमकाले विगर्हितः ।
गायत्र्यास्तु परं नास्ति इह लोके परत्र च ॥ 10 ॥
गायंतं त्रायते यस्माद्गायत्रीत्यभिधीयते ।
प्रणवेन तु संयुक्तां व्याहृतित्रयसंयुताम् ॥ 11 ॥

The time for making the Homa in the morning as very little; therefore lest ablutions be done fully which would take a long time and hence the time for the Homa might elapse, the morning bath should be performed quickly. After the bath the Prāṇāyāma is to be done. Then the full effects of bath are attained. There is nothing holier in this world or in the next than reciting the Gāyatrī. It saves the singer who sings the Gāyatrī; hence it is called Gāyatrī.

वायुं वायौ जयेद्विप्रः प्राणसंयमनत्रयात् ।
ब्राह्मणः श्रुतिसंपन्नः स्वधर्मनिरतः सदा ॥ 12 ॥

During the time of Prāṇāyāma, one must control one's Prāṇa and Apāṇa Vāyus *i.e.*, make them equal. The Brāhmin, knowing the Vedas and devoted to his Dharma, must practise Prāṇāyāma three times with the repetition of Gāyatrī and Praṇava and the three Vyārhitis (Om Bhu, Om Bhuvar, Om Svaḥ).

स वैदिकं जपेन्मंत्रं लौकिकं न कदाचन ।
गोशृंगे सर्षपो यावत् तावद्येषां न स स्थिरः ॥ 13 ॥
न तारयंत्युभौ पक्षौ पितृनेकोत्तरं शतम् ।

While practising, the muttering of Gāyatrī is to be done three times. In Prāṇāyāma, the Vaidik mantra is to be repeated, never a Laukika Mantra is to be uttered. At the time of Prāṇāyāma, if any body's mind be not fixed, even for a short while, like a mustard seed on the apex of a cow-born, he cannot save even one hundred and one persons in his father's or in his mother's line.

सगर्भो जपसंयुक्तस्त्वगर्भो ध्यानमात्रकः ॥ 14 ॥
स्नानांगतर्पणं कृत्वा देवर्षिपितृतोषकम् ।

Prāṇāyāma is called Sagarbha when performed with the repetition of some mantra; it are called Agarbha when it is done simply with mere meditation, without repeating any mantra. After the bathing, the Tarpaṇam with its accompaniments, is to be done; *i.e.* the peace offerings are made with reference to the Devas, the Ṛṣis, and the Pitṛs (whereby we invoke the blessings from the sublte planes where the highsouled persons dwell.)

शुद्धे वस्त्रे परीधाय जलाद्बहिरुपागतः ॥ 15 ॥
विभूतिधारणं कार्यं रुद्राक्षाणां च धारणम् ।
क्रमयोगेन कर्तव्यं सर्वदा जपसाधकैः ॥ 16 ॥
रुद्राक्षन्कंठदेशे दशनपरिमितान्मस्तके विंशती द्वे
षट् षट् कर्णप्रदेशे करयुगलकृते द्वादश द्वादशैव ।
बाह्वोरिंदोः कलाभिर्नयनयुगकृते त्वेकमेकं शिखायां
वक्षस्यष्टाधिकं यः कलयति शतकं स स्वयं नीलकंठः ॥ 17 ॥

After this, a clean pair of clothes is to be worn and then he should get up and come out of the water. The next things preparatory to practise

Japam are to wear the Tilaka marks of ashes and to put on the Rudrākṣa beads. He who holds thirty-two Rudrākṣa beads on his neck, forty on his head, six on each ear (12 on two ears), twenty four beads on two hands (twelve on each hand) thirtytwo beads on two arms (sixteen on each), one bead on each eye and one bead on the hair on the crown, and one hundred and eight beads on the breast, (251 in all) becomes himself Mahā Deva. One is expected to use them as such.

बद्ध्वा स्वर्णेन रुद्राक्षं रजतेनाथवा मुने ।
शिखायां धायेन्नित्यं कर्णयोर्वा समाहितः ॥ 18 ॥
यज्ञोपवीते हस्ते वा कंठे तुंदेऽथवा नरः ।
श्रीमत्पंचाक्षरेणैव प्रणवेन तथापि वा ॥ 19 ॥

O Muni! You can use the Rudrākṣas after tieing, stringing together with gold or silver always on your Śikhā, the tuft of hair on the head or on your ears. On the holy thread, on the hands, on the neck, or on the belly (abdomen) one can keep the Rudrākṣa after one has repeated sincerely and with devotion the five lettered mantra of Śiva, or one has repeated the Praṇava (Om).

निर्व्याजभक्त्या मेधावी रुद्राक्षं धारयेन्मुदा ।
रुद्राक्षधारणं साक्षाच्छिवज्ञानस्य साधनम् ॥ 20 ॥
रुद्राक्षं यच्छिखायां तत्तारतत्त्वमिति स्मरेत् ।
कर्णयोरुभयोर्ब्रह्मन् देवं देवीं च भावयेत् ॥ 21 ॥

Holding the Rudrākṣa implies that the man has realised the knowledge of Śiva-Tattva. O Brahman! The Rudrākṣa bead that is placed on the tuft or on the crown hair represents the Tāra tattva *i.e.,* Om Kāra; the Rudrākṣa beads that are held on the two ears are to be thought of as Deva and Devī, (Śiva and Śivā).

यज्ञोपवीते वेदांश्च तथा हस्ते दिशः स्मरेत् ।
कंठे सरस्वतीं देवीं पावकं चापि भावयेत् ॥ 22 ॥

The one hundred and eight Rudrākṣa beads on the sacrificial thread are considered as the one hundred and eight Vedas (signifying the Full Knowledge), as sixteen digits of the Moon completed; on the arms, are considered as the Dik (quarters); on the neck, are considered as the Devī Sarasvatī and Agni (fire).

सर्वाश्रमाणां वर्णानां रुद्राक्षाणां च धारणम् ।
कर्तव्यं मंत्रतः प्रोक्तं द्विजानां नान्यवर्णिनाम् ॥ 23 ॥
रुद्राक्षधारणाद्रुद्रो भवत्येव न संशयः ।
पश्यन्नपि निषिद्धांश्च तथा शृण्वन्नपि स्मरन् ॥ 24 ॥
जिघ्रन्नपि तथा चाश्नन्प्रलपन्नपि संततम् ।
कुर्वन्नपि सदा गच्छन्विसृजन्नपि मानवः ॥ 25 ॥

The Rudrākṣa beads ought to be taken by men of all colours and castes. The Brāhmaṇas, Kṣattriyas and Vaiśyas should hold them after purifying them with Mantras *i.e.* knowingly; whereas the Śūdras can take them without any such purification by the Mantras; *i.e.* unknowingly. By holding or putting on the Rudrākṣa beads, persons become the Rudras incarnate in flesh and body. There is no doubt in this.

रुद्राक्षधारणादेव सर्वपापैर्न लिप्यते ।
अनेन भुक्तं देवेन भुक्तं यत्तु तथा भवेत् ॥ 26 ॥
पीतं रुद्रेण तत्पीतं घ्रातं शिवेन तत् ।
रुद्राक्षधारणे लज्जा येषामस्ति महामुने ॥ 27 ॥
तेषां नास्ति विनिर्मोक्षः संसाराज्जन्मकोटिभिः ।

By this all the sins arising from seeing, hearing, remembering, smelling, eating prohibited things, talking incoherently, doing prohibited things, etc., are entirely removed with the Rudrākṣa beads on the body; whatever acts, eating, drinking, smelling, etc., are done, are, as it were, done by Rudra Deva Himself. O Great Muni! He who feels shame in holding and putting on the Rudrākṣa beads, can never be freed from this Samsāra even after the Koṭi births.

रुद्राक्षधारिणं दृष्ट्वा परिवादं करोति यः ॥ 28 ॥
उत्पत्तौ तस्य सांकर्यमस्त्येवेति विनिश्चयः ।
रुद्राक्षधारणादेव रुद्रो रुद्रत्वमाप्नुयात् ॥ 29 ॥
मुनयः सत्यसंकल्पा ब्रह्मा ब्रह्मत्वमागतः ।
रुद्राक्षधारणाच्छ्रेष्ठं न किंचिदपि विद्यते ॥ 30 ॥

He who blames another person holding Rudrākṣa beads has defects in his birth (is a bastard). There is no doubt in this. It is by holding

on Rudrākṣa that Brahmā has remained steady in His Brahmahood untainted and the Munis have been true to their resolves. So there is no act better and higher than holding the Rudrākṣa beads.

रुद्राक्षधारिणे भक्त्वा वस्त्रं धान्यं ददाति यः ।
सर्वपापविनिर्मुक्तः शिवलोकं स गच्छति ॥ 31 ॥
रुद्राक्षधारिणं श्राद्धे भोजयेत विमोदतः ।
पितृलोकमवाप्नोति नात्र कार्या विचारणा ॥ 32 ॥

He who gives clothing and food to a person holding Rudrākṣa beads with devotion is freed of all sins and goes to the Śiva Loka. He who feasts gladly any holder of such beads of the time of Śrāddha, goes undoubtedly to the Pitṛ Loka.

रुद्राक्षधारिणः पादौ प्रक्षाल्याद्भिः पिबेन्नरः ।
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥ 33 ॥
हारं वा कटकं वापि सुवर्णं वा द्विजोत्तमः ।

He who washes the feet of a holder of Rudrākṣa and drinks that water, is freed of all sins and resides with honour in the Śiva Loka. If a Brāhmaṇa holds with devotion the Rudrākṣa beads with a necklace and gold, he attains the Rudrahood.

रुद्राक्षसहितं भक्त्या धारयन्नुद्रतामियात् ॥ 34 ॥

रुद्राक्षं केवलं वापि यत्र कुत्र महामते ।
समंत्रकं वा मंत्रेण रहितं भाववर्जितम् ॥ 35 ॥
यो वा को वा नरो भक्त्या धारयेल्लज्जयाऽपि वा ।
सर्वपापविनिर्मुक्तः सम्यग्ज्ञानमवाप्नुयात् ॥ 36 ॥
अहो रुद्राक्षमाहात्म्यं मया वक्तुं न शक्यते ।
तस्मात्सर्वप्रयत्नेन कुर्याद्रुद्राक्षधारणम् ॥ 37 ॥

इति श्रीमद्देवीभागवते एकादशस्कन्धे सदाचारवर्णने तृतीयोऽध्यायः ॥ 3 ॥

O Intelligent One! Wherever whoever holds with or without faith and devotion the Rudrākṣa beads with or without any mantra, is freed of all sins and is entitled to the Tattvajñāna. I am unable to describe fully the greatness of the Rudrākṣa beads. In fact, all should by all mean hold the Rudrākṣa beads on their bodies.

Note: The Number one hundred and eight (108) signifies the One Hundred and Eight Vedas, the Brahmaṇa, the Source of all Wisdom and Joy.

Here ends the Third Chapter of the Eleventh Book on the glories of the Rudrākṣa beads in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV

On the Greatness of the Rudrākṣam

नारद उवाच

एवंभूतानुभावोऽयं रुद्राक्षो भवताऽनघ ।
वर्णितो महतां पूज्यः कारणं तत्र किं वद ॥ 1 ॥

Nārada said: O Sinless one! The greatness of the Rudrākṣa seed that you have described is verily such. Now I ask why is this Rudrākṣam so much entitled to worship by the people. Please speak clearly on this point.

नारायण उवाच

एवमेव पुरा पृष्टो भगवान् गिरिशः प्रभुः ।
षण्मुखेन च रुद्रस्तुं यदुवाच शृणुष्व तत् ॥ 2 ॥

Nārāyaṇa spoke: O Child! This is the very question that was asked once by Kārtika, the sixfaced One, to Bhagavān Rudra, dwelling in Kailāśa. What He replied, I say now. Listen.

ईश्वर उवाच

शृणु षण्मुख तत्त्वेन कथयामि समासतः ।
त्रिपुरो नाम दैत्यस्तु पुराऽऽसीत्सर्वदुर्जयः ॥ 3 ॥
हतास्तेन सुराः सर्वे ब्रह्मविष्ण्वादिदेवताः ।
सर्वैस्तु कथिते तस्मिंस्तदाऽहं त्रिपुरं प्रति ॥ 4 ॥

Rudra Deva spoke: "O Child Ṣaḍānana. I will dwell briefly on the secret cause of the greatness of the Rudrākṣa seed. Hear. In days of yore, there was a Daitya called Tripura who could not be conquered by any body. Brahmā, Viṣṇu and the other Devas were defeated by him. They then came to Me and requested Me to kill the Asura.

अचिंतयं महाशस्त्रमघोराख्यं मनोहरम् ।
सर्वदेवमय दिव्यं ज्वलंतं घोररूपि यत् ॥ 5 ॥

At their request, I called in my mind the Divine Great weapon, named Aghora, beautiful and terrible and containing the strength of all the Devas, to kill him. It was inconceivable and it was blazing with fire.

त्रिपुरस्य वधार्थाय देवानां तारणाय च ।
सर्वविघ्नोपशमनमघोरास्त्रमचिंतयम् ॥ 6 ॥
दिव्यवर्षसहस्त्रं तु चक्षुरुन्मीलितं मया ।
पश्चान्ममाकुलाक्षिभ्यः पतिता जलबिंदवः ॥ 7 ॥

For full divine one thousand years I remained awake with eyelids wide open in thinking of the Aghora weapon, the destroyer of all obstacles, whereby the killing of Tripurāsura might be effected and the troubles of the Devas be removed. Not for a moment my eyelids dropped. There by my eyes were affected and drops of water came out of any eyes.—Note here.

तत्राश्रुबिंदुतो जाता महारुद्राक्षवृक्षकाः ।
ममाज्ञया महासेन सर्वेषां हितकाम्यया ॥ 8 ॥
बभूवुस्ते च रुद्राक्षा अष्टत्रिंशत्प्रभेदतः ।
सूर्यनेत्रसमुद्भूताः कपिला द्वादशः स्मृताः ॥ 9 ॥
सोमनेत्रोत्थिताः श्वेतास्ते षोडशविधाः क्रमात् ।
वह्निनेत्रोद्भवाः कृष्णा दशभेदा भवंति हि ॥ 10 ॥

How enemies are to be killed. It requires great thought, great concentration, great yoga and great powers.) O Mahāsena! From those drops of water coming out of my eyes, the great tree of Rudrākṣam did spring from the welfare of all. This Rudrākṣa seed is of thirty-eight varieties. From My Sūrya Netra. *i.e.*, My right eye, symbolizing the Sun, twelve yellow coloured (Piṅgala colour) varities have come; and from my left eye representing the Moon, the Soma Netra, sixteen varieties of white colour and from my third eye on the top, representing Fire *i.e.* the Agni Netra, ten varieties of black colour have come out.

श्वेतवर्णश्च रुद्राक्षो जातितो ब्राह्म उच्यते ।
क्षात्रो रक्तस्तथा मिश्रो वैश्यः कृष्णस्तु शूद्रकः ॥ 11 ॥

Of these the white Rudrākṣams are Brāhmins and they are used by Brāhmaṇas; the red coloured ones are the Kṣattriyas and should be used by the Kṣattriyas and the black ones are Śūdras and should be used by the Vaiśya and the Śūdras.

एकवक्त्रः शिवः साक्षाद्ब्रह्महत्यां व्यपोहति ।
द्विवक्त्रो देवदेव्यौ स्याद्विविधं नाशयेदघम् ॥ 12 ॥

One faced Rudrākṣa seed is the Śiva Himself, made manifest and rendered vivid; even the sin incurred in killing a Brāhmaṇa is destroyed thereby. Two faced or two headed Rudrākṣam is like the Deva and Devī. Two sorts of sins are destroyed thereby.

त्रिवक्त्रस्त्वनलः साक्षात्स्त्रीहत्यां दहति क्षणात् ।
चतुर्वक्त्रः स्वयं ब्रह्मा नरहत्यां व्यपोहति ॥ 13 ॥
पंचवक्त्रः स्वयं रुद्रः कालाग्निर्नामनामतः ।
अभक्ष्यभक्षणोद्भूतैरगम्यागमनोद्भवैः ॥ 14 ॥
मुच्यते सर्वपापैस्तु पंचवक्त्रस्य धारणात् ।
षड्वक्त्रः कार्त्तिकेयस्तु स धार्यो दक्षिणे करे ॥ 15 ॥

The three faced Rudrākṣam is like fire; the sin incurred in killing a woman is destroyed in a moment. The four faced Rudrākṣa seed is like Brahmā and removes the sin of killing persons. The five faced Rudrākṣam is verily an image of Rudra; all sorts of sins, e.g. eating prohibited food, going to the ungoables, *etc.*, are destroyed thereby. The six faced Rudrākṣam is Kārtikeya. It is to be worn on the right hand.

ब्रह्महत्यादिभिः पापैर्मुच्यते नात्र संशयः ।
सप्तवक्त्रो महाभागो ह्यनंगो नाम नामतः ॥ 16 ॥
तद्धारणान्मुच्यते हि स्वर्णस्तेयादिपातकैः ।
अष्टवक्त्रो महासेन साक्षाद्देवो विनायकः ॥ 17 ॥

One becomes freed of the Brahmahatyā sin. There is no manner of doubt in this. The seven faced Rudrākṣam is named Anaṅga. Holding this rees one from the sin of stealing gold, etc., O Mahāsena! The eight faced Rudrākṣa is Vināyaka.

अन्नकूटं तूलकूटं स्वर्णकूटं तथैव च ।
दुष्टान्वयस्त्रियं वाऽथ संस्पृशंश्च गुरुस्त्रियम् ॥ 18 ॥
एवमादीनि पापानि हंति सर्वाणि धारणात् ।
विघ्नास्तस्य प्रणश्यंति याति चांते परं पदम् ॥ 19 ॥

Holding this frees one from the sin of holding an illicit contact with a woman of a bad family and with the wife of one's Guru, etc., and other sins as well. It enables one to acquire heaps of food, cotton, and gold; and in the end the Highest Place is attained.

भवंत्येते गुणाः सर्वे ह्यष्टवक्त्रस्य धारणात् ।
नववक्त्रो भैरवस्तु धारयेद्वामबाहुके ॥ 20 ॥
भुक्तिमुक्तिप्रदः प्रोक्तो मम तुल्यबलो भवेत् ।
भ्रूणहंत्यासहस्राणि ब्रह्महत्याशतानि च ॥ 21 ॥
सद्यः प्रलयमायांति नववक्त्रस्य धारणात् ।

The fruit of holding the eight faced Rudrākṣa seed has been said. Now I will talk of the nine-faced Rudrākṣam. It is verily the Bhairava made manifest. On the left hand it should be worn. By this, the people get both Bhoga (enjoyment) an Mokṣa (liberation) and they become powerful like Me and get themselves freed at once, without the least delay, of the sins incurred by committing thousands of abortions, hundreds of Brahmahatyās (killing the Brāhmaṇas).

दशवक्त्रस्तु देवेशः साक्षाद्देवो जनार्दनः ॥ 22 ॥
ग्रहाश्चैव पिशाचाश्च वेताला ब्रह्मराक्षसाः ।
पन्नगाश्चोपशाम्यन्ति दशवक्त्रस्य धारणात् ॥ 23 ॥

Holding the ten-faced Rudrākṣa is verily wearing Janārdana, the Deva of the Devas. The holding of which pacifies the evils caused by planets, Piśācas, Vetālas Brahma Rākṣasas, and Pannagas.

वक्त्रैकादशरुद्राक्षो रुद्रैकादशकं स्मृतम् ।
शिखायां धारयेद्यो वै तस्य पुण्यफलं शृणु ॥ 24 ॥
अश्वमेधसहस्रस्य वाजपेयशतस्य च ।
गवां शतसहस्रय सम्यग्दत्तस्य यत्फलम् ॥ 25 ॥

The eleven-faced Rudrākṣam is like the Eleven Rudras. The fruits, the efficacy of which I now describe. Hear. The fruits obtained through the performance of one thousand horse sacrifices, one hundred Vājapeya sacrifices, and making gifts of one hundred thousand cows are obtained thereby.

तत्फलं लभते शीघ्रं वक्त्रैकादशधारणात् ।
द्वादशास्यस्य रुद्राक्षस्यैव कर्णे तु धारणात् ॥ 26 ॥
आदित्यास्तोषिता नित्यं द्वादशास्ये व्यवस्थिताः ।
गोमेधे चाश्वमेधे च यत्फलं तदवाप्नुयात् ॥ 27 ॥

If one wears the twelve-headed Rudrākṣam on one's ear, the Ādityas get satisfied. The fruits of performing Gomedha and Aśvamedha sacrifices are obtained thereby.

शृंगिणां शस्त्रिणां चैव व्याघ्रादीनां भयं न हि ।
न च व्याधि भयं तस्य नैव चाधिः प्रकीर्तितः ॥ 28 ॥
न च किंचिद्भयं तस्य न च व्याधिः प्रवर्तते ।
न कुतश्चिद्भयं तस्य सुखी चैवेश्वरो भवेत् ॥ 29 ॥
हस्त्यश्वमृगमार्जारसर्पमूषकदर्दुरान् ।
खरांश्च श्वशृगालांश्च हत्वा बहुविधानपि ॥ 30 ॥
मुच्यते नात्र संदेहो वक्त्रद्वादशधारणात् ।

No fear comes from horned buffaloes, armed enemies and wolves and tigers and other murderous animals. Also the several diseases of the body never come to him. The holder of the twelve-faced Rudrākṣa seeds feels always happy and he is the master of some kingdoms. He becomes freed of the sins incurred in killing elephants, horses, dear, cats, snakes, mice, frogs, asses, foxes and various other animlas.

वक्त्रत्रयोदशो वत्स रुद्राक्षो यदि लभ्यते ॥ 31 ॥
कार्तिकेयसमो ज्ञेयः सर्वकामार्थसिद्धिदः ।
रसो रसायनं चैव तस्य सर्वं प्रसिध्यति ॥ 32 ॥

O Child! The thirteen faced Rudrākṣam is very rare; if anybody gets it, he becomes like Kārtikeya and gets all desires fulfilled; and the eight siddhis are under his grasp. He learns how to make gold, silver and other metals; he attains all sorts of enjoyments. There is no manner of doubt in this.

तस्यैव सर्वभोग्यानि नात्र कार्या विचारणा ।
मातरं पितरं चैव भ्रातरं वा निहन्ति यः ॥ 33 ॥

O Ṣaḍānana! If anybody holds the thirteen faced Rudrākṣam, he becomes freed from the sins incurred in killing mother, father and brothers.

मुच्यते सर्वपापेभ्यो धारणात्तस्य षण्मुख ।
चतुर्दशास्यो रुद्राक्षो यदि लभ्यते पुत्रक ॥ 34 ॥
धारयेत्सततं मूर्ध्नि तस्य पिंडः शिवस्य तु ।
किं मुने बहुनोक्तेन वर्णनेन पुनः पुनः ॥ 35 ॥

O Son! If one holds on one's head the fourteen faced Rudrākṣam always, one becomes like Śiva. O Muni! What more shall I speak to you! the Devas pay their respects to one holding the fourteen faced Rudrākṣas and he in the end attains the Highest Goal, the state of Śiva. His body becomes verily the body of Śiva.

पूज्यते संततं देवैः प्राप्यते च परा गतिः ।
रुद्राक्ष एकः शिरसा धार्यो भक्त्या द्विजोत्तमैः ॥ 36 ॥
षड्विंशद्भिः शिरोमाला पंचाशद्धृदयेन तु ।
कलाक्षैर्बाहुवलये अर्काक्षैर्मणिबंधनम् ॥ 37 ॥

The Devas always worship the Rudrākṣa seed; the highest goal is attained hy wearing the Rudrākṣam. The Brāhmaṇas should hold on their heads at least one Rudrākṣam with devotion. A rosary of twenty-six Rudrākṣams is to be made and tied on the head.

अष्टोत्तरशतेनापि पंचाशद्भिः षडानन ।
अथवा सप्तविंशत्या कृत्वा रुद्राक्षमालिकाम् ॥ 38 ॥
धारणाद्वा जपाद्वापि ह्यनंतं फलमश्नुते ।

Similarly a rosary of fifty seeds is to be worn and suspended on the breast; sixteen each on each of the two arms; twenty-four Rudrākṣams to be worn on the wrists, twelve on each. O Ṣaḍānana! If a rosary be made of one hundred and eight, fifty or twenty-seven Rudrākṣams and if japam be done with that, immeasurable merits are obtained.

अष्टोत्तरशतैर्माला रुद्राक्षैर्धार्यते यदि ॥ 39 ॥
क्षणे क्षणेऽश्वमेधस्य फलं प्राप्नोति षण्मुख ।
त्रिःसप्तकुलमुद्धृत्य शिवलोके महीयते ॥ 40 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे
चतुर्थोऽध्यायः ॥ 4 ॥

If anybody wears a rosary of one hundred and eight seeds, he gets at every moment the fruit of performing the Aśvamedha sacrifices and uplifts his twenty-one generations and finally he resides in the Śiva Loka."

Here ends the Fourth Chapter of the Eleventh Book on the Greatness of the Rudrākṣam in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER V

On the Rudrākṣam Rosaries

ईश्वर उवाच

लक्षणं जपमालायाः शृणु वक्ष्यामि षण्मुख ।
रुद्राक्षस्य मुखं ब्रह्मा बिंदू रुद्र इतीरितः ॥ 1 ॥
विष्णुः पुच्छं भवेच्चैव भोगमोक्षफलप्रदम् ।
पंचविंशतिभिश्चाक्षैः पंचवक्त्रैः सकंटकैः ॥ 2 ॥
रक्तवर्णैः सितैर्मिश्रैः कृतरेधविदर्भितैः ।
अक्षसूत्रं प्रकर्तव्यं गोपुच्छवलयाकृति ॥ 3 ॥

Īśvara said: "O Kārtikeya! Now I will speak how to count the Japam (repetition of the mantra) with the rosary. Hear. The face of Rudrākṣam is Brahmā; the upper summit point is Śiva and the tail end of Rudrākṣam is Viṣṇu. The Rudrākṣam has two-fold powers: It can give Bhoga (Enjoyment) as well as Mokṣa (Liberation). Then string or tie together, like a cow's tail, and like the snake's coiling a body, twentyfive five faced Rudrākṣa seeds, thorny and of red, white, mixed colours bored through and through. The rosary is to taper as a cow's tail tapers down.

वक्त्रं वक्त्रेण संयोज्य पुच्छं पुच्छेन योजयेत् ।
मेरुमूर्ध्वमुखं कुर्यात्तदूर्ध्वं नागपाशकम् ॥ 4 ॥
एवं संग्रथितां मालां मन्त्रसिद्धिप्रदायिनीम् ।
प्रक्षाल्य गन्धतोयेन पंचगव्येन चोपरि ॥ 5 ॥

In stringing the beads into a rosary, it should be seen that the flat face of one Rudrākṣam is in front of the flat of another Rudrākṣam; so the tail, the pointed end of one, must come in front of the tail or the narrower end of another. The Meru or the topmost bead of the string must have its face turned upwards and the knot should be given over that.

The rosary, thus strung, yeilds success of the Mantra (mantra-siddhi) When the rosary is strung, it is to be bathed with clear and scented water and afterwards with the Pañcagavya (cow-dung, cow urine, curd, milk, and ghee); then wash it with clear water and sanctify it with the condensed electrical charge of the Mantra.

ततः शिवांभसा क्षाल्य ततो मन्त्रगणान्न्यसेत् ।
स्पृष्ट्वा शिवास्त्रमन्त्रेण कवचेनावगुण्ठयेत् ॥ 6 ॥
मूलमन्त्रं न्यसेत्पश्चात्पूर्ववत्कारयेत्तथा ।
सद्योजातादिभिः प्रोक्ष्य यावदष्टोत्तरं शतम् ॥ 7 ॥

Then recite the Mantra of Śiva (Six limbed, with "Hūm" added and collect the rosaries. Then repeat over them the Mantra "Sadyojāta, etc., and sprinkle water over it one hundred and eight times.

मूलमन्त्रं समुच्चार्य शुद्धभूमौ निधाय च ।
तस्योपरि न्यसेत्साम्बं शिवं परमकारणम् ॥ 8 ॥
प्रतिष्ठिता भवेन्माला सर्वकामफलप्रदा ।
यस्य देवस्य यो मन्त्रस्तां तेनैवाभिपूजयेत् ॥ 9 ॥
मूर्ध्नि कण्ठेऽथवा कर्णे न्यसेद्वा जपमालिकाम् ।
रुद्राक्षमालया चैवं जप्तव्यं नियतात्मना ॥ 10 ॥

Then utter the principal mantra and place them on a holy ground and perform Nyāsa over it, *i.e.*, think that the Great Cause Śiva and the World-Mother Bhagavatī have come on them. Thus make the Samskāra of the rosary (*i.e.*, purify it) and you will find then that your desired end will be attained successfully. Worship the rosary witht he Mantra of that Devatā for which it is intended.

कण्ठे मूर्ध्नि हृदि प्रांते कर्णे बाहुयुगेऽथवा ।
रुद्राक्षधारणं नित्यं भक्त्या परमया युतः ॥ 11 ॥
किमत्र बहुनोक्तेन वर्णनेन पुनः पुनः ।
रुद्राक्षधारणं नित्यं तस्मादेतत्प्रशस्यते ॥ 12 ॥

One is to wear the Rudrākṣa rosary on one's head, neck or ear and controlling one self, one should make japam with the rosary On the neck, head, breast, or the ears or one the arms, the rosary should he held with the greates devotion. What is the use in saying about it so often? It is highly meritorious and commendable to holds always the Rudrākṣam.

स्नाने दाने जपे होमे वैश्वदेवे सुरार्चने ।
प्रायश्चित्ते तथा श्राद्धे दीक्षाकाले विशेषतः ॥ 13 ॥
अरुद्राक्षधरो भूत्वा यत्किंचित्कर्म वैदिकम् ।
कुर्वन्विप्रस्तु मोहेन नरके पतति ध्रुवम् ॥ 14 ॥

Especially on such occasions as taking baths making gifts, making japams, performing the Homas, or sacrifices to Viśve Devās, in performing the Pūjās of the Devas, in making Prāyaścittams (Penances), in the time of Śrāddha and in the time of initiation, it is highly necessary to hold Rudrākṣam. A Brāhmin is sure to go to hell if he performs any Vaidik act without wearing any Rudrākṣam. Note: It would be offering an insult to Śiva!.

रुद्राक्षं धारयेन्मूर्ध्नि कण्ठे सूत्रे करेऽथवा ।
सुवर्णमणिसंभिन्नं शुद्धं नान्यैर्धृतं शिवम् ॥ 15 ॥
नाशुचिर्धारयेदक्षं सदा भक्त्यैव धारयेत् ।
रुद्राक्षतरुसंभूतवातोद्भूततृणान्यपि ॥ 16 ॥
पुण्यलोकं गमिष्यन्ति पुनरावृत्तिदुर्लभम् ।
रुद्राक्षं धारयन्पापं कुर्वन्नपि च मानवः ॥ 17 ॥

It is advisable to use the true Rudrākṣam with gold and jewel, on the head, neck or one one's hand. Never use the Rudrākṣam worn by another. Use Rudrākṣam always with devotion; never use it while you are impure. Even the grass that grows with the air in contact with the Rudrākṣa tree, goes verily to a holy region for ever. Jābāla Muni says in the Śruti; If a man wearing Rudrākṣam commits a sin, he gets deliverance from that sin.

सर्वं तरति पाप्मानं जाबालश्रुतिराह हि ।
पशवो हि च रुद्राक्षधारणाद्यांति रुद्रताम् ॥ 18 ॥
किमु ये धारयन्ति स्म नरा रुद्राक्षमालिकाम् ।
रुद्राशः शिरसा ह्येको धार्यो रुद्रपरैः सदा ॥ 19 ॥

Even if animals hold Rudrākṣam, they become Śiva; what of men! The devotees of Śrī Rudra should always use at least one Rudrākṣa on the head. Those great devotees, who with Rudrākṣam on take the name of the Highest Self Śambhu, get themselves freed of all sorts of sins and pains.

ध्वंसनं सर्वदुःखानां सर्वपापविमोचनम् ।

व्याहरन्ति च नामानि ये शंभोः परमात्मनः ॥ 20 ॥
रुद्राक्षालंकृता ये च ते वै भागवतोत्तमाः ।
रुद्राक्षधारणं कार्यं सर्वश्रेयोर्थिभिर्नृभिः ॥ 21 ॥

Those who are ornamented with Rudrākṣam are the best devotees. It is highly incumbent on those who want their welfare to wear Rudrākṣam. Those who hold Rudrākṣam on their ears, crown hair, neck, hands, and breast, get Brahmā, Viṣṇu, and Maheśvara under them as their Vibhūtis (manifestations, powers).

कर्णपाशे शिखायां च कण्ठे हस्ते तथोदरे ।
महादेवश्च विष्णुश्च ब्रह्मा तेषां विभूतयः ॥ 22 ॥
देवाश्चान्ये तथा भक्त्या खलु रुद्राक्षधारिणः ।
गोत्रर्षयश्च सर्वेषां कूटस्था मूलरूपिणः ॥ 23 ॥
तेषां वंशप्रसूताश्च मुनयः सकला अपि ।
श्रौत्रधर्मपराः शुद्धाः खलु रुद्राक्षधारिणः ॥ 24 ॥

The Devas and all those Ṛṣis that started the Gotra, the Ādipuruṣas (the first chief men in several families), held with reverence the Rudrākṣams. All the other Munis, that descended from their families, the ardent followers of Śrauta Dharma, the pure souled, held the Rudrākṣams.

श्रद्धा न जायते साक्षाद्वेदसिद्धे विमुक्तिदे ।
बहूना जन्मनामन्ते महादेवप्रसादतः ॥ 25 ॥
रुद्राक्षधारणे वांछा स्वभावादेव जायते ।
रुद्राक्षस्य तु माहात्म्यं जाबालैरादरेण तु ॥ 26 ॥
पठ्यते मुनिभिः सर्वैर्मया पुत्र तथैव च ।
रुद्राक्षस्य फलं चैव त्रिषु लोकेषु विश्रुतम् ॥ 27 ॥

It may be, that many might not like at first to hold this Rudrākṣam, the visibile giver of liberation and so well written in the Vedas; but after many births, out of the Grace of Mahādeva, many become eager to take the Rudrākṣams. The Munis that are the Jābāla Sākhīs are famous in expounding the inestimable greatness of Rudrākṣams.

फलस्य दर्शने पुण्यं स्पर्शात्कोटिगुणं भवेत् ।
शतकोटिगुणं पुण्यं धारणाल्लभते नरः ॥ 28 ॥
लक्षकोटिसहस्राणि लक्षकोटिशतानि च ।
जपाच्च लभते नित्यं नात्र कार्या विचारणा ॥ 29 ॥

The effect of holding Rudrākṣams is well known in the three worlds. Puṇyam (great merit) arises from the mere sight of Rudrākṣams; ten million times the merit arises by its touch; and by wearing it, one hundred Koṭi times the fruit arisee and if one makes Japam every day, then one lakh koṭi times the puṇyam arises. There is no manner of questionings in this.

हस्ते चोरसि कण्ठे च कर्णयोर्मस्तके तथा ।
रुद्राक्षं धारयेद्यस्तु स रुद्रो नात्र संशयः ॥ 30 ॥
अवध्यः सर्वभूतानां रुद्रवद्धि चरेद्भुवि ।
सुराणामसुराणां च वंदनीयो यथा शिवः ॥ 31 ॥
रुद्राक्षधारी सततं वन्दनीयस्तथा नरैः ।
उच्छिष्टो वा विकर्मस्थो युक्तो वा सर्वपातकैः ॥ 32 ॥

He who holds in his hand, breast, neck, ears, head, the Rudrākṣams, becomes an image of Rudra. There is no manner of doubt in this. By holding Rudrākṣams, men become invulnerable of all the beings, become respected, like Mahā Deva, by the Devas and Asuras and they roam on the earth like Rudra.

मुच्यते सर्वपापेभ्यो रुद्राक्षस्य तु धारणात् ।
कण्ठे रुद्राक्षमाबध्य श्वापि वा म्रियते यदि ॥ 33 ॥
सोऽपि मुक्तिमवाप्नोति किं पुनर्मानुषोऽपि सः ।
जपध्यानविहीनोपि रुद्राक्षं यदि धारयेत् ॥ 34 ॥

Even if a man be addicted to evil deeds and commits all sorts of sins, he becomes respected by all, on holding Rudrākṣams. By this men are freed of the sin of taking Ucchiṣṭa and of all the other sins. Even if you suspend a Rudrākṣam rosary on the neck of a dog and if that dog dies in that state, he gets liberation! Then what to speak of others!

सर्वपापविनिर्मुक्तः स याति परमा गतिम् ।
एकं वापि हि रुद्राक्षं कृत्वा यत्नेन धारयेत् ॥ 35 ॥
एकविंशतिमुद्धृत्य रुद्रलोके महीयते ।
अतः परं प्रवक्ष्यामि रुद्राक्षस्य पुनर्विधिम् ॥ 36 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे पञ्चमोऽध्यायः ॥ 5 ॥

By holding Rudrākṣams, men even if they be devoid of Japam and Dhyānam, become freed of all sins and attain the highest state. Even if one holds merely one Rudrākṣa seed purified and

surcharged with Mantra Śakti, he uplifts his twentyone generations, gets to Heaven and resides there with respect. I am speaking now further of the Greatness of Rudrākṣam.

Here ends the Fifth Chapter of the Eleventh Book on the Rudrākṣam rosaries in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VI

On the Greatness of Rudrākṣam

ईश्वर उवाच

महासेन कुशग्रन्थिपुत्राजीवादयः परे ।
रुद्राक्षस्य तु नैकोऽपि कलामर्हति षोडशीम् ॥ 1 ॥
पुरुषाणां यथा विष्णुर्ग्रहाणां च यथा रविः ।
नदीनां तु यथा गंगा मुनीनां कश्यपो यथा ॥ 2 ॥
उच्चैःश्रवा यथाऽश्वानां देवानामीश्वरो यथा ।
देवीनां तु यथा गौरी तद्वच्छ्रेष्ठमिदं भवेत् ॥ 3 ॥

Īśvara said: O Kārtikeya! Kuśagranthi, Jīvapattrī and other rosaries cannot compare to one-sixteenth part of the Rudrākṣa rosary. As Viṣṇu is the best of all the Puruṣas, the Gaṅgā is the best of all the rivers, Kaśyapa, amongst the Munis, Ucchaiḥśravā amongst the horses, Mahā Deva amongst the Devas, Bhagavatī amongst the Devīs, so the Rudrākṣam rosary is the Best of all the rosaries.

नातः परतरं स्तोत्रं नातः परतरं व्रतम् ।
अक्षय्येषु च दानेषु रुद्राक्षस्तु विशिष्यते ॥ 4 ॥
शिवभक्ताय शांताय दद्याद्रुद्राक्षमुत्तमम् ।
तस्य पुण्यफलस्यांतं न चाहं वक्तुमुत्सहे ॥ 5 ॥

All the furtis that occur by reading the stotras and holding all the Vratas, are obtained by wearing the Rudrākṣam bead. At the time of making the Akṣaya gift, the Rudrākṣam bead is capable of giving high merits. The merit that accrues by giving Rudrākṣam to a peaceful devotee of Śiva, cannot be expressed in words.

धृतरुद्राक्षकण्ठाय यस्त्वन्नं संप्रयच्छति ।
त्रिःसप्तकुलमुद्धृत्य रुद्रलोकं स गच्छति ॥ 6 ॥
यस्य भाले विभूतिर्न नागे रुद्राक्षधारणम् ।
न शंभोर्भवने पूजा स प्रियः श्वपचाधमः ॥ 7 ॥

If anybody gives food to a man holding the Rudrākṣam rosary, his twenty one generations are uplifted and he ultimately becomes able to live in the Rudra Loka. He who does not apply ashes on his forhead and who does not hold Rudrākṣam and is averses to the worship of Śiva is inferior to a cāṇḍāla.

खादन्मांसं पिबन्मद्यं संगच्छन्नंत्यजानपि ।
पातकेभ्यो विमुच्येत रुद्राक्षे शिरसि स्थिते ॥ 8 ॥
सर्वयज्ञतपोदानवेदाभ्यासैश्च यत्फलम् ।
तत्फलं लभते सद्यो रुद्राक्षस्य तु धारणात् ॥ 9 ॥

If Rudrākṣam be placed on the head then the flesh-eaters, drunkards, and the associates with the vicious become freed of their sins. Whatever fruits are obtained by performing various sacrifices, asceticism and the study of the Vedas are easily attained by simply holding the Rudrākṣam rosary.

वेदैश्चतुर्भिर्यत्पुण्यं पुराणपठनेन च ।
यत्तीर्थसेवनेनैव सर्वविद्यादिभिस्तथा ॥ 10 ॥
तत्पुण्यं लभते सद्यो रुद्राक्षस्य तु धारणात् ।
प्रयाणकाले रुद्राक्षं बंधयित्वा म्रियेद्यदि ॥ 11 ॥
स रुद्रत्वमवाप्नोति पुनर्जन्म न विद्यते ।

Whatever merits are obtained by reading the four Vedas and all the Purāṇas and bathing in all the Tīrthas an the results that are obtained by immense practise in learning all are, obtained by wearing Rudrākṣam. If at the time of death, one wears Rudrākṣam and dies, one attains Rudrahood. One has not to take again one's birth.

रुद्राक्षं धारयेत्कंठे बाह्वोर्वा म्रियते यदि ॥ 12 ॥
कुलैकविंशमुत्तार्य रुद्रलोके वसेन्नरः ।
ब्राह्मणो वापि चांडालो निर्गुणः सगुणोपि च ॥ 13 ॥
भस्मरुद्राक्षधारी यः स देवत्वं शिवं व्रजेत् ।
शुचिर्वाप्यशुचिर्वापि तथाऽभक्ष्यस्य भक्षकः ॥ 14 ॥
म्लेच्छो वाप्यथ चांडालो युतो वा सर्वपातकैः ।
रुद्राक्षधारणादेव स रुद्रो नात्र संशयः ॥ 15 ॥

If anybody dies by holding Rudrakṣam on his neck or one his two arms, he uplifts his twenty-one generations and lives in the Rudra Loka. Be he a Brāhmaṇa or a Cāṇḍāla, be he with qualities or without qualities, if he applies ashes to his body and holds Rudrākṣam, he surely attains Śivahood. Be he pure or impure; whether he eats uneatables or be he a Mleccha or a Cāṇḍāla or a Great Sinner, any body if he holds Rudrākṣam is surely equal to Rudra. There is no doubt in this.

शिरसा धारिते कोटिः कर्णयोर्दश कोटयः ।
शतकोटिर्गले बद्धो मूर्ध्नि कोटिसहस्रकम् ॥ 16 ॥
अयुतं चोपवीते तु लक्षकोटिर्भुजे स्थिते ।
मणिबन्धे तु रुद्राक्षो मोक्षसाधनकः परः ॥ 17 ॥

If any body holds Rudrākṣam on his head he gets Koṭi times the fruits; on his ears ten Koṭi times the fruit, on his neck, one hundred Koṭi times the fruit; on his thread, ayuta times the fruit; on his arm, one lākh Koṭi times the fruit and if one wears Rudrākṣam on one's wrist, one attains Mokṣa.

रुद्राक्षधारको भूत्वा यत्किंचित्कर्म वैदिकम् ।
कुर्वन्विप्रः सदा भक्त्या महदाप्नोति तत्फलम् ॥ 18 ॥
रुद्राक्षमालिकां कण्ठे धारयेद्भक्तिवर्जितः ।
पापकर्मा तु यो नित्यं स मुक्तः सर्वबन्धनात् ॥ 19 ॥

Whatever acts, montioned in the Vedas be performed with Rudrākṣam on, the fruits obtained are unbounded. Even if a man be without any Bhakti and if he wears on his neck the Rudrākṣa rosary though he does always vicious acts, he becomes freed of the bondage of this world.

रुद्राक्षार्पितचेता यो रुद्रक्षस्तेन वै धृतः ।
असौ माहेश्वरो लोके नमस्यः स तु लिंगवत् ॥ 20 ॥
अविद्यो वा सविद्यो वा रुद्राक्षस्य तु धारणात् ।
शिवलोकं प्रपद्येत कीकटे गर्दभो यथा ॥ 21 ॥

Even if a man does not hold Rudrākṣa but if he be always full of devotion towards the Rudrākṣam, he attains the fruit that is got by wearing the Rudrākṣam and he attains the Śiva Loka and is honoured like Śiva. As in the county of Kikaṭa, an ass which used to carry Rudrākṣam seed got Śivahood after his death, so any man, whether he be a Jñāni (wise) or Ajñāni (unwise), gets Śivahood if he holds Rudrākṣam. There is no doubt in this."

स्कन्द उवाच

रुद्राक्षान्सन्दधे देव गर्दभः केन हेतुना ।
कीकटे केन वा दत्तस्तद्ब्रूहि परमेश्वर ॥ 22 ॥

Skanda said: "O God! How is it that in the county of Kīkaṭa (Bihar), an ass had to carry Rudrākṣa; who gave him the Rudrākṣams! And what for did he hold that?"

श्रीभगवानुवाच

शृणु पुत्र पुरावृत्तं गर्दभो विंध्यपर्वते ।
धत्ते रुद्राक्षभारं तु वाहितः पथिकेन तु ॥ 23 ॥
श्रांतोऽसमर्थस्तद्भारं वोढुं पतितवान्भुवि ।
प्राणैस्त्यक्तस्त्रिनेत्रस्तु शूलपाणिर्महेश्वरः ॥ 24 ॥

Bhagavān Īśvara said: "O Son! Now hear the history of the case. In the Vindhya mountain one ass used to carry the load of Rudrākṣam of a traveller. Once the ass felt tired and became unable to carry the load and fell down on the road and died.

मत्प्रसादान्महासेन मदन्तिकमुपागतः ।
यावद्वक्त्रास्यसंख्यानं रुद्राणाक्षां सुदुर्लभम् ॥ 25 ॥
तावद्युगसहस्राणि शिवलोके महीयते ।
स्वशिष्येभ्यस्तु वक्तव्यं नाशिष्येभ्यः कदाचन ॥ 26 ॥

After his death the ass came to Me by My Grace, becoming Maheśvara with trident in his hand and with three eyes. O Kārtikeya! As many faces as there are in the Rudrākṣam, for so many thousand Yugas the holder resides with honour in the Śiva Loka.

अभक्तेभ्योऽपि मूर्खेभ्यः कदाचिन्न प्रकाशयेत् ।
अभक्तो वाऽस्तु भक्तो वा नीचो नीचतरोऽपि वा ॥ 27 ॥
रुद्राक्षान्धारयेद्यस्तु मुच्यते सर्वपातकैः ।
रुद्राक्षान्धारणं पुण्यं केन वा सदृशं भवेत् ॥ 28 ॥

One should declare the greatness of Rudrākṣam to one's own disciple never to disclose its glories to one who is not a disciple nor a devotee of Rudrākṣam nor to him who is an illiterate brute. Be he Bhakta or not a Bhakta, be he low or very low, if he holds Rudrākṣam, then he is freed from

all sins. No equal can be to the merit of him who holds the Rudrākṣams.

महाव्रतमिदं प्राहुर्मुनयस्तत्त्वदर्शिनः ।
सहस्रं धारयेद्यस्तु रुद्राक्षाणां धृतव्रतः ॥ 29 ॥

The Munis, the Seers of truth, describe this holding on of Rudrākṣam as a very great vow. He who makes a vow to hold one thousand Rudrākṣams, becomes like Rudra; the Devas bow down before him.

तं नमन्ति सुराः सर्वे यथा रुद्रस्तथैव सः ।
अभावे तु सहस्रस्य बाह्वोः षोडश षोडश ॥ 30 ॥
एकं शिखायां करयोर्द्वादश द्वादशैव तु ।
द्वात्रिंशत्कंठदेशे तु चत्वारिंशच्च मस्तके ॥ 31 ॥
एकैकं कर्णयोः षट् षट् वक्षस्यष्टोत्तरं शतम् ।
यो धारयति रुद्राक्षान्रुद्रवत्स तु पूज्यते ॥ 32 ॥

If thousand Rudrākṣams be not obtained, one should hold at least sixteen Rudrākṣams on each arm, one Rudrākṣam on the cown hair; on the two hands, twelve on each; thirty-two on the neck; forty on the head; six on each ear and one hundred and eight Rudrākṣams on the breast; and then he becomes entitled to worship like Rudra.

मुक्ताप्रवालस्फटिकरौप्यवैडूर्यकाञ्चनैः ।
समेतान्धारयेद्यस्तु रुद्राक्षान्स शिवो भवेत् ॥ 33 ॥
केवलानपि रुद्राक्षान्यद्यालस्याद्बिभर्ति यः ।
तं न स्पृशंति पापानि तमांसीव विभावसुम् ॥ 34 ॥

If any body holds Rudrākṣam together with pearls, Prabāla, crystal, silver, gold and gem (lapis lazuli) he becomes a manifestation of Śiva. If a body, through laziness even, holds Rudrākṣam, the sin cannot touch him as darkness cannot come near light.

रुद्राक्षमालया मन्त्रो जप्तोऽनन्तफलप्रदः ।
यस्यांगे नास्ति रुद्राक्ष एकोऽपि बहुपुण्यदः ॥ 35 ॥
तस्य जन्म निरर्थं स्यात्त्रिपुण्ड्ररहितं यथा ।
रुद्राक्षं मस्तके धृत्वा शिरःस्नानं करोति यः ॥ 36 ॥

If any body makes makes Japam of a mantram with a Rudrākṣa rosary, he gets unbounded results. Such a merit giving Rudrākṣam, if one such Rudrākṣam be not found in any one's body, his life becomes useless, like a man who is void of Tripuṇḍraka (three curved horizontal marks made on the forehead by the worshippers or Śiva).

गङ्गास्नानफलं तस्य जायते नात्र संशयः ।
एकवक्त्रः पञ्चवक्त्र एकादशमुखाः वरे ॥ 37 ॥
चतुर्दशमुखाः केचिद्रुद्राक्षा लोकपूजिताः ।
भक्त्या संपूज्यते नित्यं रुद्राक्षः शंकरात्मकः ॥ 38 ॥

If any body simply washes his head all over with Rudrākṣam on, he gets the fruit of bathing in the eleven faced and fourteen faced Rudrākṣam is Śaṅkara made manifest; so it entitled to worship by all. The Rudrākṣam is Śaṅkara made manifest; so it is always worshipped with devotion.

दरिद्रं वापि पुरुषं राजानं कुरुते भुवि ।
अत्र ते कथयिष्यामि पुराणं मतमुत्तमम् ॥ 39 ॥

The greatness of Rudrākṣam is such as it can make a king out of a poor man. On this point, I will tell you an excellent Purāṇic anecdote.

कोसलेषु द्विजः कश्चिद्गिरिनाथ इति श्रुतः ।
महाधनी च धर्मात्मा वेदवेदांगपारगः ॥ 40 ॥
यज्ञकृद्दीक्षितस्तस्य तनयः सुन्दराकृतिः ।
नानागुणनिधिः ख्यातस्तरुणः कामसुन्दरः ॥ 41 ॥

There was a Brāhimin, named Girinātha in the country of Kosala. He was proficient in the Vedas and Vedāṅgas, religious and very rich He used to perform sacrifices. He had a beautiful son named Guṇanidhi. The son gradually entered into his youth and looked beautiful like Kandarpa, the God of Love.

गुरोः सुधिषणस्याथ पत्नीं मुक्तावलीमथ ।
मोहयामास रूपेण यौवनेन मदेन च. ॥ 42 ॥
संगतस्तु तया सार्धं किञ्चित्कालं ततो भिया ।
विषं ददौ च गुरवे येभे पश्चात्तु निर्भयः ॥ 43 ॥
यदा माता पिता कर्म किञ्चिज्जानाति यत्क्षणे ।
मातरं पितरं चापि मारयामास तद्विषात् ॥ 44 ॥

While he was studying at his Guru Suddhiṣaṇa's house, he, by his beauty and youth captivated the mind of his Guru's wife named Muktāvalī. The Guru's wife became so much enchanted by his extraordinary beauty that she, being unable to control herself, mixed with him and for some time remained with him in secret enjoyment. Then

feeling inconveniences, due to the fear of his Guru, to enjoy her freely, used poison to the Guru, killed him and then he began to live freely with her. Next when his father, mother came to know about this, he put to death instantly his father and mother, administering poison to them.

नानाविलासभोगैश्च जाते द्रव्यव्यये ततः ।
ब्राह्मणानां गृहे चौर्यं चकार स तदा खलः ॥ 45 ॥
सुरापानमदोन्मत्तस्तदा ज्ञातिबहिष्कृतः ।
ग्रामान्निष्कासितः सर्वैस्तदा सोऽभूद्वनेचरः ॥ 46 ॥
मुक्तावल्या तया सार्धं जगाम गहनं वनम् ।
मार्गे स्थितो द्रव्यलोभाज्जघान ब्राह्मणान्बहून् ॥ 47 ॥
एवं बहुगते काले ममार स तदाऽधमः ।

He became addicted to various pleasures and his wealth was exhausted gradually. He began to steal in Brāhmaṇas' houses and became addicted very much to drinking. His relatives outcasted him from the society for his bad behaviour and banished him outside the town. He then went into a dense forest with Muktāvalī; and he began to kill the Brāhmins for their wealth. Thus a long time passed away; when at last he fell into the jaws of death.

नेतुं तं यमदूताश्च समाजग्मुः सहस्रशः ॥ 48 ॥
शिवलोकाच्छिवगणास्तथैव च समागतः ।
तयोः परस्परं वादो बभूव गिरिजासुत ॥ 49 ॥
यमदूतास्तदा प्रोचुः पुण्यमस्य किमस्ति हि ।
ब्रुवंतु सेवकाः शंभोर्यद्येनं नेतुमिच्छथ ॥ 50 ॥
शिवदूतास्तदा प्रोचुरयं यस्मिन्स्थले मृतः ।
दशहस्तादधो भूमे रुद्राक्षस्तत्र चास्ति हि ॥ 51 ॥

Then to take him to the region of Death, thousands of the Yama's messengers came; at the same time the Śiva's messengers came from Śiva-Loka. O Kārtikeya! A quarrel then ensued between both the parties of Yama and Śiva, The Yama's messengers, then, said: "O Servers of Śambhu! What are the merits of this man that you have come to take him? First speak to us of his merits." Śiva's messengers —"Fifteen feet below the ground where this man died, there exists the Rudrākṣam.

तत्प्रभावेन हे दूता नेष्यामः शिवसन्निधिम् ।
ततो विमानमारुह्य दिव्यरूपधरो द्विजः ॥ 52 ॥
गतो गुणनिधिर्दूतैः सहितः शंकरालयम् ।
इति रुद्राक्षमाहात्म्यं कथितं तव सुव्रत ॥ 53 ॥

O Yamā's messengers! By the influence of that Rudrākṣam, all his sins are destroyed; and we have come to take him to Śiva." Then the Brahmin Guṇanidhi assumed a divine form and, getting on an aerial car went with Śiva's messengers before Śiva.

एवं रुद्राक्षमहिमा समासात्कथितो मया ।
सर्वपापक्षयकरो महापुण्यफलप्रदः ॥ 54 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे षष्ठोऽध्यायः ॥ 6 ॥

O One of good vows! Thus I have described briefly to you the greatness of Rudrākṣam. This is capable to remove all sorts of sins and yield great merits.

Here ends the Sixth Chapter of the Eleventh Book on the Greatness of Rudrākṣams in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII

On the Different Numbers of Facets of Rudrākṣam

श्रीनारायण उवाच

एवं नारद षड्वक्त्रो गिरिशेन विबोधितः ।
रुद्राक्षमहिमानं च ज्ञात्वाऽऽसीत्स कृतार्थकः ॥ 1 ॥
इत्थंभूतानुभावोऽयं रुद्राक्षो वर्णितो मया ।
सदाचारप्रसंगेन शृणु चान्यत्समाहितः ॥ 2 ॥

Śrī Nārāyaṇa said: O Nārada! When Girīśa thus explained to Kārtikeya the greatness of Rudrākṣam, he became satisfied. Now I have spoken to you of the glories of the Rudrākṣams as far as I know.

यथा रुद्राक्षमहिमा वर्णितोऽनन्तुण्यदः ।
लक्षणं मन्त्रविन्यासं तथाऽहं वर्णयामि ते ॥ 3 ॥
लक्षं तु दर्शनात्पुण्यं कोटिस्तत्स्पर्शनाद्भवेत् ।

तस्य कोटिगुणं पुण्यं लभते धारणान्नरः ॥ 4 ॥
लक्षकोटिसहस्राणि लक्षकोटिशतानि च ।
तज्जपाल्लभते पुण्यं नरो रुद्राक्षधारणात् ॥ 5 ॥

Now, as to our subject of right way of acting, I will now speak on other things that ought to be known. Listen. The seeing of Rudrākṣam brings in a lakh times of Puṇyam and koṭi times the merit arises from touching that; holding it brings in koṭi times merit; again if one makes the japam of a Mantra with that Rudrākṣam, one obtains merit the hundred lakh koṭi times and one thousand lakh koṭi time the merit.

रुद्राक्षाणां तु भद्राक्षधारणात्स्यान्महाफलम् ।
धात्रीफलप्रमाणं यच्छ्रेष्ठमेतदुदाहृतम् ॥ 6 ॥
बदरीफलमात्रं तु प्रोच्यते मध्यमं बुधैः ।
अधमं चणमात्रं स्यात्प्रतिज्ञैषा मयोदिता ॥ 7 ॥

The merit in holding the Rudrākṣam is far superior to that in holding Bhadrākṣam. The Rudrākṣam seed that is of the size of an Āmalakī is the best; which is the of the size of a plum, is middling; and which is of the size of a gram is the worst, this is my word and promise.

ब्राह्मणाः क्षत्रिया वैश्याः शूद्राश्चेति शिवाज्ञया ।
वृक्षाज्जाताः पृथिव्यां तु तज्जातीयः शुभाक्षकाः ॥ 8 ॥
श्वेतास्तु ब्राह्मणा ज्ञेयाः क्षत्रिया रक्तवर्णकाः ।
पीता वैश्यास्तु विज्ञेयाः कृष्णाः शूद्रा प्रकीर्तिताः ॥ 9 ॥

The Rudrākṣam trees is of four kinds: Brāhmaṇa, Kṣattriya, Vaiśya, and Śūdra. The white colour is Brāhmaṇa; the red colour is Kṣattriya; the yellow colour is Vaiśya and the black coloured Rudrākṣam seed is Śūdra.

ब्राह्मणो विभृयाच्छ्वेतान्रभक्तान्राजा तु धारयेत् ।
पीतान्वैश्यस्तु बिभृयात्कृष्णाञ्छूद्रस्त धारयेत् ॥ 10 ॥
समाः स्निग्धा दृढास्तद्वत्कंटकैः संयुताः शुभाः ।
कृमिदष्टाञ्छिन्नभिन्नान्कंटकै रहितास्तथा ॥ 11 ॥

The Brāhmaṇas are to use the white coloured Rudrākṣams; the Kṣattriyas, the red coloured ones, the Vaiśyas, the yellow coloured ones; and the Śūdras, the black ones. Those Rudrākṣa seeds that are nicely circular, smooth, hard, and whose thorns or points are distinctly visible, are the best.

व्रणयुक्तानावृत्तांश्च षड्रुद्राक्षांस्तु वर्जयेत् ।
स्वयमेव कृतद्वारो रुद्राक्षः स्यादिहोत्तमः ॥ 12 ॥
यत्तु पौरुषयत्नेन कृतं तनमध्यमं भवेत् ।
समान्स्निग्धान्दृढान्वृत्तान्क्षौमसूत्रेण धारयेत् ॥ 13 ॥

Those that are pierced by insects, broken in parts, whose thorns are not clearly visible, with swells and holes and those that are coated over, these six varieties of Rudrākṣams are faulty. Those Rudrākṣams that have their holes by nature runing through and through are best; and those that have their holes pierced by men are middling.

सर्वगात्रेषु साम्येन समानाऽतिविलक्षणा ।
निघर्षे हेमलेखाभा यत्र लेखा प्रदृश्यते ॥ 14 ॥
तदक्षमुत्तमं विद्यात्स धार्यः शिवपूजकैः ।
शिखायामेकरुद्राक्षं त्रिंशद्वै शिरसा वहेत् ॥ 15 ॥

The Rudrākṣa seeds that are all of uniform shape, bright hard, and beautifully circular should be strung together by a silken thread. How to test the Rudrākṣa seed? As gold is tested by a touch stone; so the Rudrākṣam is tested by drawing lines on it; those on which the lines are most uniform, bright and beautiful are the best and they should be worn by the Śaivas.

षट्त्रिंशच्च गले धार्या बाह्वोः षोडश षोडश ।
मणिबंधे द्वादशाक्षान्स्कंधे पञ्चाशतं भवेत् ॥ 16 ॥
अष्टोत्तरशतैर्मालोपवीतं च प्रकल्पयेत् ।
द्विसरं त्रिसरं वापि बिभृयात्कण्ठदेशतः ॥ 17 ॥

One should hold one Rudrākṣam on the crown hair, thirty on the head, thirty six on the neck; sixteen on each arm, twelve on each wrist, fifty on the shoulders, one hundred and eight Rudrākṣams in the place of the sacrificial thread; and the devotee should have two or three rounds on the neck.

कुण्डले मुकुटे चैव कर्णिकाहारकेषु च ।
केयूरे कटके चैव कुक्षिवंशे तथैव च ॥ 18 ॥
सुप्ते पीते सर्वकालं रुद्राक्षं धारयेन्नरः ।
त्रिशतं त्वधमं पञ्चशतं मध्यममुच्यते ॥ 19 ॥
सहस्रमुत्तमं प्रोक्तं चैवं भेदेन धारयेत् ।

On the earrings, on the crown of the head, the head, on bracelets, on armlets, on necklace, on the

ornament worn on the loins one should hold Rudrākṣam always, whether one sleeps or eats. Holding three hundred Rudrākṣams is the lowest; holding five hundred is middling; holding one thousand Rudrākṣams is the best; so one ought to wear one thousand Rudrākṣams.

शिरसीशानमन्त्रेण कर्णे तत्पुरुषेण च ॥ 20 ॥
अघोरेण ललाटे तु तेनैव हृदयेऽपि च ।
अघोरबीजमन्त्रेण करयोधरियेत्पुनः ॥ 21 ॥

At the time of taking Rudrākṣam, on one's head, one should utter the Mantra of Īśāna; the mantra of Tat Puruṣa while holding on one's ears; Aghora mantra on one's forehead and heart; and the Bīja of Aghora mantra *i.e.* "hasau" while holding on one's hands.

पञ्चाशदक्षग्रथितां वामदेवेन चोदरे ।
पञ्चब्रह्मभिरंगैश्चाप्येवं रुद्राक्षधारणम् ॥ 22 ॥
ग्रथितान्मूलमन्त्रेण सर्वानक्षांस्तु धारयेत् ।
एकवक्त्रस्तु रुद्राक्षः परतत्त्वप्रकाशकः ॥ 23 ॥
परतत्त्वधारणाच्च जायते तत्प्रकाशनम् ।

One should wear the rosary of fifty Rudrākṣa seeds, suspended up to the bolly, uttering the Vāmadeva mantra, *i.e.*, Sadyojātādi, etc., the five Brahma mantras, and the six-limbed Śiva mantra. One is to string every Rudrākṣa seed, uttering the root mantra and then hold it One-faced Rudrākṣa reveals Paratattva (the highest Tattva); when worn, the knowledge of the highest Tattva arises; the Brahma is seen then.

द्विवक्त्रस्तु मुनिश्रेष्ठ अर्धनारीश्वरो भवेत् ॥ 24 ॥
धारणादर्धनारीशः प्रीयते तस्य नित्यशः ।
त्रिवक्त्रस्त्वनलः साक्षात्स्त्रीहत्यां दहति क्षणात् ॥ 25 ॥
त्रिमुखश्चैव रुद्राक्षोऽप्यग्नित्रयस्वरूपकः ।
तद्धारणाच्च हुतभुक्तस्य तुष्यति नित्यशः ॥ 26 ॥

The two-faced Rudrākṣam is Ardhanārīśvara, the Lord of the other half which represents woman (in the same person); if worn, Ardhanārīśvara Śiva is always pleased with that man who holds it. The threefaced Rudrākṣam is Fire made manifest; it destroys in a moment the sin of killing a woman. The three-faced Rudrākṣam is the three Agnis, Dakṣiṇāgni, Gārhapatya, and Āhavanīya; Bhagavān Agni is always pleased with that man who wears the three-faced Rudrākṣam.

चतुर्मुखस्तु रुद्राक्षः पितामह एव रूपकः ।
तद्धारणान्महाश्रीमान्महदारोग्यमुत्तमम् ॥ 27 ॥
महती ज्ञानसंपत्तिः शुद्धये धारयेन्नरः ।
पञ्चमुखस्तु रुद्राक्षः पञ्चब्रह्मस्वरूपकः ॥ 28 ॥

The four-faced Rudrākṣam in Brahmā Himself. The wearer gets his prosperity enhanced, his diseases destroyed, the divine knowledge springs in him and his heart is always pleased. The five-faced Rudrākṣam is the five-faced Śiva Himself; Mahādeva gets pleased with him who holds it.

तस्य धारणमात्रेण संतुष्यति महेश्वरः ।
षड्वक्त्रश्चैव रुद्राशः कार्तिकेयाधिदैवतः ॥ 29 ॥
विनायकं चापि देवं प्रवदन्ति मनीषिणः ।
सप्तवक्त्रस्तु रुद्राशः सप्तगात्राधिदैवतः ॥ 30 ॥

The Presiding Deity of the six-faced Rudrākṣam is Kārtikeya. Some Paṇḍits take Gaṇapati to be the Presiding Deity of the six-faced Rudrākṣam. The presiding Deity of the seven-faced Rudrākṣam is the seven Mātṛkās, the Sun and the seven Ṛṣis.

सप्ताश्वदैवतश्चैव मुनिसप्तकदैवतः ।
तद्धारणान्महाश्रीः स्यान्महदारोग्यमुत्तमम् ॥ 31 ॥
महती ज्ञानसंपत्तिः शुचिर्वै धारयेन्नरः ।
अष्टवक्त्रस्तु रुद्राक्षोऽप्यष्टमात्राधिदैवतः ॥ 32 ॥

By putting on this, the prosperity is increased, health and the pure knowledge are established. It should be put on when one becomes pure. The Presiding Deity of the eight-faced Rudrākṣam is Brāhmī, the eight Mātṛkās. By holding this, the eight Vasus are pleased and the river Ganges is also pleased.

वस्वष्टकप्रीतिकरो गङ्गाप्रीतिकरः शुभः ।
तद्धारणादिमे प्रीता भवेयुः सत्यवादिनः ॥ 33 ॥
नववक्त्रस्तु रुद्राक्षो यमदेव उदाहृतः ।
तद्धारणाद्यमभयं न भवत्येव सर्वथा ॥ 34 ॥

The putting on of this makes the Jīvas truthful and pleasant-minded. The Devatā of the nine-faced

Rudrākṣam is Yama; holding this puts off the fears of Death.

दशवक्त्रस्तु रुद्राक्षो दशाशार्दैवतः स्मृतः ।
दशाशाप्रीतिजनको धारणे नात्र संशयः ॥ 35 ॥
एकादशमुखस्त्वक्षो रुद्रैकादशदैवतः ।
तमिंद्रदैवतं चाहुः सदा सौख्यविवर्धनम् ॥ 36 ॥

The Devatā of the eleven-faced Rudrākṣam is ten quarters the ten quarters are pleased with him who wears the ten-faced Rudrākṣam. The Devatā of the eleven-mouthed Rudrākṣam is the eleven Rudras and Indra. Holding this enhances happiness. The twelve-faced Rudrākṣam is Viṣṇu made manifast; its Devatās are the twelve Ādityas; the devotees of Śiva should hold this.

रुद्राक्षो द्वादशमुखो महाविष्णुस्वरूपकः ।
द्वादशादित्यदैवश्च बिभर्त्येन हि तत्परः ॥ 37 ॥
त्रयोदशमुखश्चाक्षः कामदः सिद्धिदः शुभः ।
तस्य धारणमात्रेण कामदेवः प्रसीदिति ॥ 38 ॥

The thirteen-faced Rudrākṣam, if worn, enables one to secure one's desires; he does nowhere experience failures. The Kāma Deva becomes pleased with him who wears this.

चतुर्दशमुखश्चाक्षो रुद्रनेत्रसमुद्भवः ।
सर्वव्याधिहरश्चैव सर्वारोग्यप्रदायकः ॥ 39 ॥
मद्यं मांसं च लशुनं पलांडुं शिग्रुमेव च ।
श्लेष्मातकं विड्वराहं भक्षणे वर्जयेत्ततः ॥ 40 ॥

The fourteen-faced Rudrākṣam destroys all diseases and gives eternal health. While holding this, one ought not to take wine, flesh, onion, garlic, Sajñā fruit, Cāltā fruit and the flesh of the boar which eats excrements, etc.,

ग्रहणे विषुवे चैव संक्रमे अयने तथा ।
दर्शे च पौर्णमासे च पुण्येषु दिवसेष्वपि ।
रुद्राक्षधारणात्सद्यः सर्वपापैः प्रमुच्यते ॥ 41 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे सप्तमोऽध्यायः ॥ 7 ॥

During the Lunar and Solar eclipses, daring the Uttarāyaṇa Saṅkrānti or the Dakṣiṇāyana Saṁkrānti, during the full Moon or the New Moon day, if Rudrākṣam be worn, one becomes instantly freed of all one's sins.

Here ends the Seventh Chapter of the Eleventh Book on the greatness of one faced etc., Rudrākṣam in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VIII

On Bhūta Śuddhi

श्रीनारायण उवाच

भूतशुद्धिप्रकारं च कथयामि महामुने ।
मूलाधारात्समुत्थाय कुण्डलीं परदेवताम् ॥ 1 ॥
सुषुम्नामार्गमाश्रित्य ब्रह्मरंध्रगतां स्मरेत् ।
जीवं ब्रह्मणि संयोज्य हंसमंत्रेण साधकः ॥ 2 ॥

Nārāyaṇa said: O Great Muni! Now I shall tell you the rules of Bhūta Śuddhi *i.e.* the purification of the elements of the body (by respiratory attraction and replacement, etc.). Firstly, think of the Highest Deity Kuṇḍalinī (the Serpent Fire) as rising up in the hollow canal Suṣumnā in the Spinal Cord from the Mulādhāra (the sacral plexus) to the Brahmarandhra (the aperture supposed to be at the crown of the head). Next, the devotee is to meditate on the Mantra "Hamsa" and consider his Jīvātmā (the embodied soul) united with Para Brahma.

पादादिं जानुपर्यंतं चतुष्कोणं सवज्रकम् ।
लंबीजाढ्यं स्वर्णवर्णं स्मरेदवनिमण्डलम् ॥ 3 ॥
जान्वाद्यं नाभिचंद्रार्धनिभं पद्मद्वयांकितम् ।
वंबीजयुतं श्वेताभमंभसो मंडलं स्मरेत् ॥ 4 ॥

Then think from leg to the knees in the form of a square Yantra (diagram) as furnished with Vajra thunderbolt) (represented by 63 lines at the four corners); consider this square as the earth, of a golden colour and represented by the letter "Lam," representing the Seed Mantra of earth. Next from the knee to the navel consider the semi-moon and at its two ends consider that the two lotuses are situated. Consider this as the circle of water, of

white colour, represented by the letter "Vam" the Seed Mantra of water.

नाभेर्हृदयपर्यंतं त्रिकोणं स्वस्तिकान्वितम् ।
रंबीजेन युतं रक्तं स्मरेत्पावकमण्डलम् ॥ 5 ॥
हृदो भ्रूमध्यपर्यन्तं वृतं षड्बिंदुलांछितम् ।
यंबीजयुक्तं धूम्राभं नभस्वन्मंडलं स्मरेत् ॥ 6 ॥

Then again from the navel to the heart consider it as of a triangular from and the Svastika mark at its three angles and think it as of fire and represented by the letter "Ram" its root Mantra, of red colour. Next from the heart to the centre of the eyebrows, consider as marked with six dots, with the Seed Mantra "Yam" of a smoke-coloured colour (dark-red) and of a circular appearane and consider it as air.

आब्रह्मरंध्रभ्रूमध्याद्वृतं स्वच्छं मनोहरम् ।
हंबीजयुक्तमाकाशमंडलं च विचिंतयेत् ॥ 7 ॥
एवंभूतानि संचिंत्य प्रत्येकं संविलापयेत् ।
भुवं जले जलं वह्नौ वह्निं वायौ नभस्यमुम् ॥ 8 ॥

Then again from the centre of the eyebrows to the crown of the head consider as Ākāśa Maṇḍalam (a region of ether) beautiful and clear and with "Ham" as its Bīja letter. Thus thinking consider firstly the earthy principle originated from watery principle, dissolved in water.

विलाप्य खमहंकारे महत्तत्त्वेऽप्यहंकृतिम् ।
महांतं प्रकृतौ मायामात्मनि प्रविलापयेत् ॥ 9 ॥
शुद्धसंविन्मयो भूत्वा चिंतयेत्पापपूरुषम् ।
वामकुक्षिस्थितं कृष्णमंगुष्ठपरिमाणकम् ॥ 10 ॥
ब्रह्महत्याशिरोयुक्तं कनकस्तेयबाहुकम् ।
मदिरापानहृदयं गुरुतल्पकटीयुतम् ॥ 11 ॥

Then think water as dissolved in fire, its cause; fire dissolved in air, its cause; and air dissolved in Ākāśa, ether, its cause; then consider Akāśa dissolved in its cause Ahaṅkāra, egoism; then again Ahaṅkāra dissolved in the Great Principle (Mahattattva); and Mahattatva again in its cause Prakṛti and consider Prakṛti again diluted in its cause, the Supreme Self. Then consider you ownself as the Highest Knowledge and only that. Think, then, of the Pāpa Puruṣa, the Sinful Man in your body.

तत्संसर्गिपदद्वंद्वमुपपातकमस्तकम् ।
खड्गचर्मधरं कृष्णमधोवक्त्रं सुदुःसहम् ॥ 12 ॥
वायुबीजं स्मरन्वायुं संपूर्यैनं विशोषयेत् ।
स्वशरीरयुतं मंत्रो वह्निबीजेन निर्दहेत् ॥ 13 ॥

The size of this Man is that of a thumb and it is situated in the left abdomen. The head of him is represented by Brahmahatyā (murdering a Brāhmaṇa); his arm as stealing gold; his heart as drinking wine; his loins as going to the wife of his Guru, his legs as mixing with people who go to their Guru's wives, and his toes as representing other sins and venial offences. The Sinful Man holds axes and shield in his hands; he is always angry, with his head bent down and his appearance is very horrible.

कुंभके परिजप्तेन ततः पापनरोद्भवम् ।
बहिर्भस्म समुत्सार्य वायुं बीजेन रेचयेत् ॥ 14 ॥
सुधाबीजं देहोत्थं भस्म संप्लावयेत्सुधीः ।
भूबीजेन घनीकृत्य भस्म तत्कनकांडवत् ॥ 15 ॥

Inhale air through the left nostril thinking of "Vam" the Root Mantra of air and make Kumbhaka *i.e.*, fill the whole body with that air, and seed Mantra of fire, think the sinful man with his own body burnt down to ashes.

विशुद्धमुकुराकारं जपन्बीजं विहायसः ।
मूर्धादिपादपर्यंतान्यंगानि रचयेत्सुधीः ॥ 16 ॥

Then exhale outside through the right nostril those ashes of the Sinful Man. Next consider the ashes due to the burning of the Sinful Man, as rolled and turned into a round ball with the nectar seed of the Moon. Think steadily this ball as transformed into a golden egg by the Seed Mantra "Lam" of the earth. Repeat then, "Ham" the seed Mantra of Ākāśa and think yourself as an ideal being pure and clear, and shape thus your body and the several limbs.

आकाशादीनि भूतानि पुनरुत्पादयेच्चितः ।
सोऽहंमंत्रेण चात्मानमानयेद्धृदयांबुजे ॥ 17 ॥

कुण्डलीजीवमादाय परसंगात्सुधामयम् ।
संस्थाप्य हृदयांभोजे मूलाधारगतां स्मरेत् ॥ 18 ॥

Create, then, fresh in a inverse order from the Brahma the elements Ākāśa, air, fire, water, earth and locate them in their respective positions. Then by the Mantra "Soham" separate the Jīvātmā from the Paramātmā and locate the Jīvātmā in the heart. Think also that the Kuṇḍalinī has come to the Sacral Plexus, after locating the Jīvātmā, turned into nectar by contact with the Highest Self, in the heart. Next meditate on the vital force, the Prāṇa Śakti, thus located as follows:

रक्तांभोधिस्थपोतोल्लसदरुणसरोजाधिरूढा कराब्जैः
शूलं कोदण्डमिक्षूद्भवमणिगुणमप्यंकुशं पंचबाणान् ।
बिभ्राणासृक्कपालं त्रिनयनलसिता पीनवक्षोरुहाढ्या
देवी बालार्कवर्णा भवतु सुखकरी प्राणशक्तिः परा नः ॥ 19 ॥

There is a red lotus on a wide boat in a vast ocean of a red colour; on this lotus is seated the Prāṇa Śakti. She has six hands holding, in due order, the trident, the arrows made of sugarcane, noose, goad, five arrows and skull filled with blood. She is three-eyed. Her high breasts are decorated; the colour of Her body is like the Rising Sun. May She grant us happiness.

एवं ध्यात्वां प्राणशक्तिं परमात्मस्वरूपिणीम् ।
विभूतिधारणं कार्यं सर्वाधिकृतिसिद्धये ॥ 20 ॥
विभूतेर्विस्तरं वक्ष्ये धारणे च महाफलम् ।
श्रुतिस्मृतिप्रमाणोक्तं भस्मधारणमुत्तमम् ॥ 21 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धेऽष्टमोऽध्यायः ॥ 8 ॥

Thus meditating on the Prāṇa Śakti, Who is of the nature of the Highest Self, one ought to apply ashes on his body in order to attain success in all actions. Great merit arises from the application of ashes (besmearing ashes) on the body. I will now dwell on this subject in detail. Listen. This point of holding ashes on to the body is particularly proved in the Vedas and Smṛtis.

Here ends the Eighth Chapter in the Eleventh Book on the Bhūta Śuddhi (purification of elements in the body) in the Mahapurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IX

On the Rules of Śirovrata

श्रीनारायण उवाच

इदं शिरोव्रतं चीर्णं विधिवद्यैर्द्विजातिभिः ।
तेषामेव परां विद्यां वदेदज्ञानबाधिकाम् ॥ 1 ॥
विधिवच्छ्रद्धया सार्धं न चीर्णं यैः शिरोव्रतम् ।
श्रौतस्मार्तसमाचारस्तेषामनुपकारकः ॥ 2 ॥

Śrī Nārāyaṇa said: The Brāhmaṇas that will perform duly the Śirovrata, to be described in the following, are the only ones who will attain very easily the highest knowledge, destroying all Avidyā or Ignorance. So much so that the rules of right living and right conduct as ordained in the Śrutis and Smṛtis are not necessary to be observed by those who duly and devotedly perform the Śirovrata (*i.e.,* vow of the head; *i.e.,* vow to apply ashes on the forehead).

शिरोव्रतसमाचारादेव ब्रह्मादिदेवताः ।
देवता अभवन्विद्वन् खलु नान्येन हेतुना ॥ 3 ॥
शिरोव्रतस्य माहात्म्यं पूर्वैः पूर्वतरं कृतम् ।
ब्रह्मा विष्णुश्च रुद्रश्च देवताः सकला अपि ॥ 4 ॥

O Learned One! It is through this Śirovrata that Brahmā and the other Devas have been able to get their Brahmahood and the Devahood. The ancient sages glorified highly this Śirovrata. Brahmā, Viṣṇu, Rudra and the other Devas all performed this Śirovrata.

सर्वपातकयुक्तोऽपि मुच्यते सर्वपातकैः ।
शिरोव्रतमिदं येन चरितं विधिवद्बुध ॥ 5 ॥
शिरोव्रतमिदं नाम शिरस्याथर्वणश्रुतेः ।
यदुक्तं तद्धि नैवान्यत्तत्तु पुण्येन लभ्यते ॥ 6 ॥

O Wise One! Those that performed duly this

Śirovrata, all became sinless though they were sinful in every way. Its name is Śirovrata, inasmuch as it is mentioned in the first part of the Atharva Veda. Only this vrat vow) is called Śirovrata; no other thing is denominated by this name.

शाखाभेदेषु नामानि व्रतस्यास्य विभेदतः ।
पठ्यते मुनिशार्दूल शाखास्वेकव्रतं हि तत् ॥ 7 ॥

By no other merit can this be acquired. O Muni! Different names are assigned to this vrata in different Śākhās; in fact, they are all one and same.

Note: Pāśupata vrata, Śivavrata, etc., are the different names assigned to it.

सर्वशाखासु वस्त्वेकं शिखाख्यं सत्यचिद्घनम् ।
तथा तद्विषयं ज्ञानं तथैव च शिरोव्रतम् ॥ 8 ॥
शिरोव्रतविहीनस्तु सर्वधर्मविवर्जितः ।
अपि सर्वासु विद्यासु सोऽधिकारी न संशयः ॥ 9 ॥

In all the Śākhās, the One Substance, Intelligence solidified named Śiva and the knowledge thereof is mentioned. This is "Śirovrata." He who does not perform this Śirovrata, is irreligious and he is banished from all religious acts, though he is well-qualified in all branches of learning.

शिरोव्रतमिदं कार्यं पापकांतारदाहकम् ।
साधनं सर्वविद्यानां यतस्तत्सम्यगाचरेत् ॥ 10 ॥
श्रुतिराथर्वणी सूक्ष्मा सूक्ष्मार्थस्य प्रकाशिनी ।
यदुवाच व्रतं प्रीत्या तन्नित्यं सम्यगाचरेत् ॥ 11 ॥

There is no manner of doubt in this. This Śirovrata is like the blazing fire in destroying wholly the forest of sins. All knowledge flashes before him who performs this Śirovrata. The Atharva Śruti expounds the subtle and particularly incomprehensible things; this Śruti declares the above Śirovrata as daily to be done; so it is one of the daily observances.

अग्निरित्यादिभिर्मंत्रैः षड्भिः शुद्धेन भस्मना ।
सर्वाङ्गोद्धूलनं कुर्याच्छिरोव्रतसमाह्वयम् ॥ 12 ॥
एतच्छिरोव्रतं कुर्यात्संध्याकालेषु सादरम् ।
यावद्विद्योदयस्तावत्तस्य विद्या खलूत्तमा ॥ 13 ॥

"Fire is ahses," "water is ashes" "earth is ashes," "air is ahses," "other or Ākāśa is ashes," "all this manifest Universe is ahses." These six mantras stated in the Atharva Veda are to be recited; after this, ashes are to be besmeared all over the body. This is named the Śirovrata.

द्वादशाब्दमथाब्दं वा तदर्धं च तदर्धकम् ।
प्रकुर्याद्द्वादशाहं वा संकल्पेन शिरोव्रतम् ॥ 14 ॥
शिराव्रतेन यः स्नातस्तं तु नोपदिशेत्तु यः ।
तस्य विद्या विनष्टा स्यान्निर्घृणः स गुरुः खलु ॥ 15 ॥

The devotee is to put on these ashes named Śirovrata during his Sandhyopāsanā (practising Sandhyā thrice a days so long as the Brahma Vidyā (the knowledge of Brahma) does not arise in him. One is to make a saṅkalpa (resolve) of twelve years before one starts with this Vrata. In cases of incapability, a period of one year or six months, or three months or at least twelve days are to be adopted.

ब्रह्मविद्यागुरुः साक्षान्मुनिः कारुणिकः खलु ।
यथा सर्वेश्वरः श्रीमान्मृदुः कारुणिकः खलु ॥ 16 ॥
जन्मांतरसहस्त्रेषु नरा ये धर्मचारिणः ।
तेषामेव खलु श्रद्धा जायते न कदाचन ॥ 17 ॥

That Guru is considered very cruel and his knowledge will come to an end who hesitates and does not impart the knowledge of the Vedas and other things to him who is purified by observing this Śirovrata. Know him certainly as a very merciful Guru who illumines the heart by Brahma Vidyā just as God is very merciful and compassionate to all the living beings.

प्रत्युताज्ञानबाहुल्याद्द्वेष एव विजायते ।
अतः प्रद्वेषयुक्तस्य न भवेदात्मवेदनम् ॥ 18 ॥
ब्रह्मविद्योपदेशस्य साक्षादेवाधिकारिणः ।
त एव नेतरे विद्वन् ये तु स्नाताः शिरोव्रतैः ॥ 19 ॥

One who performs one's own Dharmas for many births, acquires particular faith in this Śirovrata; others can have no faith in this. Rather he gets animosity for this vrata, because of the abundance of ignorance in him. So one ought never to advise on spiritual knowledge to an enemy who has no faith, rather who has hatred for any such thing.

व्रतं पाशुपतं चीर्णं यैर्द्विजैरादरेण तु ।
तेषामेवोपदेष्टव्यमिति वेदानुशासनम् ॥ 20 ॥
यः पशुस्तत्पशुत्वं च व्रतेनानेन संत्यजेत् ।
स तान्हत्वा न पापीयान्भवेद्वेदांतनिश्चयः ॥ 21 ॥

Those only that are purified by the observance of Śirovrata are entitled to Brahma Vidyā; and none others. So the Vedas command: Those are to be advised on Brahma Vidyā who have performed Śirovrata. Even the animal becomes freed of his animalism, as a result of this vrata; no sin occurs in killing that animal; this is the decision of the Vedānta.

त्रिपुंड्रधारणं प्रोक्तं जाबालैरादरेण तु ।
त्रियंबकेन मंत्रेण सतारेण शिवेन च ॥ 22 ॥
त्रिपुंड्रं धारयेन्नित्यं गृहस्थाश्रममाश्रितः ।
ओंकारेण त्रिरुक्तेन सहंसेन त्रिपुंड्रकम् ॥ 23 ॥
धारयेद्भिक्षुको नित्यमिति जाबालिकी श्रुतिः ।
त्रियंबकेन मंत्रेण प्रणवेन शिवेन च ॥ 24 ॥

It has been repeatedly uttered by Jābāla Ṛṣi that the Dharma of the Brāhmaṇas is to put on the Tripuṇḍra (three curved lines of ashes on the forehead). The householders are instructed to put on this Tripuṇḍra by repeating the mantra "triyambaka" with Om prefixed. Those that are in the stage of the Bhikṣus (Saṁnyāsīs, etc.,) are to put on this Tripuṇḍra uttering thrice the mantra "Om Hasaḥ"

गृहस्थश्च वनस्थश्च धारयेच्च त्रिपुंड्रकम् ।
मेधावीत्यादिना वाऽपि ब्रह्मचारी दिने दिने ॥ 25 ॥

Such is regularly stated in Jābala Śruti. The house holders and the Vānapras this (foresters) are to put on this Tripuṇḍra, uttering Triyambaka mantra purified with "Haum" the Praṇava of Śiva prefixed. Those that are the Brahmacārīs are to use daily this Tripuṇḍra uttering the mantra "Medhāvī," etc. the Brāhmaṇas are to apply the ashes in three curved lines on the forehead.

भस्मना सजलेनापि धारयेच्च त्रिपुंड्रकम् ।
ब्राह्मणो विधिनोत्पन्नस्त्रिपुंड्रभस्मनैव तु ॥ 26 ॥
ललाटे धारयेन्नित्यं तिर्यग्भस्मावगुंठनम् ।
महादेवस्य संबंधात्तद्धर्मेऽप्यस्ति संगतिः ।
सम्यक् त्रिपुंड्रधर्मं च ब्राह्मणो नित्यमाचरेत् ॥ 27 ॥

The God Śiva is always hidden under the cover of ashes; so the Śaivas, the devotees of Śiva are to use the Tripuṇḍra. The Brāhmaṇas are to use daily this Tripuṇḍra.

आदिब्राह्मणभूतेन त्रिपुंड्रं भस्मना धृतम् ।
यतोऽत एव विप्रस्तु त्रिपुंड्रं धारयेत्सदा ॥ 28 ॥
भस्मना वेदसिद्धेन त्रिपुंड्रदेहगुंठनम् ।
रुद्रलिंगार्चनं वाऽपि मोहतोऽपि च न त्यजेत् ॥ 29 ॥

Brahmā is the Prime Brāhmin. When He used Tripuṇḍra on His forehead, what need to tell, then, that every Brāhman ought always to use it! Never fail, out of error, to besmear your body with the ashes as prescribed in the Vedas and worship the Śiva Liṅgam.

त्रियंबकेन मंत्रेण सतारेण तथैव च ।
पंचाक्षरेण मंत्रेण प्रणवेन तथैव च ॥ 30 ॥
ललाटे हृदये चैव दोर्द्वंद्वे च महामुने ।
त्रिपुंड्रं धारयेन्नित्यं संन्यासाश्रममाश्रितः ॥ 31 ॥

The Saṁnyāsins are to apply Tripuṇḍra on their forehead, arms, chest, uttering the Triyambaka mantra with Om' prefixed and also the five lettered mantra of Śiva "Om Namaḥ Śivāya."

त्रियायुषेण मंत्रेण मेधावीत्यादिनाऽथवा ।
गौणेन भस्मना धार्यं त्रिपुण्ड्रं ब्रह्मचारिणा ॥ 32 ॥
नमोऽन्तेन शिवेनैव शूद्रः शुश्रूषणे रतः ।
उद्धूलनं त्रिपुण्ड्रं च नित्यं भक्त्या समाचरेत् ॥ 33 ॥

The Brahmacārīs should use Tripuṇḍra of ashes, obtained from their own fire, uttering the mantra "Triyāyuṣam Jamadagneḥ, etc., or the mantra "Medhāvī, etc. The Śūdras in the service of the Brāhmins are to use the ashes with devotion, with the mantra "Namaḥ Śivāya."

अन्येषामपि सर्वेषां विना मन्त्रेण सुव्रत ।
उद्धूलनं त्रिपुण्ड्रं च कर्तव्यं भक्तितो मुने ॥ 34 ॥
भूत्यैवोद्धूलनं तिर्यक् त्रिपुंड्रस्य च धारणम् ।
वरेण्यं सर्वधर्मेभ्यस्तस्मान्नित्यं समाचरेत् ॥ 35 ॥

The other ordinary persons can use the Tripuṇḍra without any mantra. To besmear the body all over

with ashes and to put on theTripṇḍra is the essence of all Dharma; therefore this should be used always.

भस्माग्निहोत्रजं वाऽथ विरजाग्निसमुद्भवम् ।
आदरेण समादाय शुद्धे पात्रे निधाय तत् ॥ 36 ॥
प्रक्षाल्य पादौ हस्तौ च द्विराचम्य समाहितः ।
गृहीत्वा भस्म तत्पंचब्रह्ममन्त्रैः शनैः शनैः ॥ 37 ॥
प्राणायामत्रयं कृत्वा अग्निरित्यादिमंत्रितम् ।
तैरेव सप्तभिर्मंत्रैस्त्रिवारमभिमंत्रयेत् ॥ 38 ॥

The ashes from the Agnihotra Sacrifice or from Virajāgni (Virajā fire) are to be carefully placed on a clean and pure basin. Cleansing hands and feet, one is to sip (perform Ācamana) twice, and then, taking the ashes in the hand, utter the five Brahma mantras "Sadyojātam prapadyāmi, etc., and perform short Prāṇāyāma thrice; he is, then, to utter the seven mantras "Fire is ashes" "earth is ashes" "Teja is ashes," "wind is ashes," "ether is ashes," "All this whatsoever is ashes" and purify and impregnate the ashes the ashes with the mantra by blowing out air through the mouth.

ओमापोज्योतिरित्युक्त्वा ध्यात्वा मंत्रानुदीरयेत् ।
सितेन भस्मना पूर्वं समुद्धूल्य शरीरकम् ॥ 39 ॥
विपापो विरजो मर्त्यो जायते नात्र संशयः ।
ततो ध्यात्वा महाविष्णुं जगन्नाथं जलाधिपम् ॥ 40 ॥
संयोज्य भस्मना तोयमग्निरित्यादिभिः पुनः ।
विमृज्य साम्बं ध्यात्वा च समुद्धूल्योर्ध्वमस्तकम् ॥ 41 ॥

Then one is to think of Mahā Deva, repeating the mantra "Om Apojyoti, etc., and apply dry ashes of white colour all over the body and become sinless. After this he is to meditate on the Mahā Viṣṇu, the Lord of the universe and on the Lord of the waters and repeat again the mantras "Fire is ashes" and mix water with the ashes. He is, then, to think of Śiva and apply ashes on his forehead.

ते च भावनया ब्राह्मभूतेन सितभस्मना ।
ललाटवक्षःस्कंधेषु स्वाश्रमोचितमन्त्रतः ॥ 42 ॥

He is to think of the ashes as Śiva Himself and then, with mantras appropriate to his own Āśrama (stage of life) use the Tripuṇḍra on his forehead, chest and shoulders.

मध्यमानामिकांगुष्ठैरनुलोमविलोमतः ।
त्रिपुंड्रं धारयेन्नित्यं त्रिकालेष्वपि भक्तितः ॥ 43 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कंधे
नवमोऽध्यायः ॥ 9 ॥

By the middle finger and ringfinger he is to draw the two lines of the ashes from the left to the right and by his thumb draw a third line of ashes from the right to the left. These Tripuṇḍras are to be used in the morning, midday and in the evening.

Here ends the Ninth Chapter of the Eleventh Book on the rules of Śirovrata, in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER X

On Gauṇa Bhasma

श्रीनारायण उवाच

आग्नेयं गौणमज्ञानध्वंसकं ज्ञानसाधकम् ।
गौणं नानाविधं विद्धि ब्रह्मन्ब्रह्मविदां वर ॥ 1 ॥
अग्निहोत्राग्निजं तद्वद्विरजानलजं मुने ।
औपासनसमुत्पन्नं समिदग्निसमुद्भवम् ॥ 2 ॥

Nārāyaṇa said: "O Knower of Brahma! O Nārada! The ashes prepared from ordinary fire are secondary (Gauṇa). The greatness of this secondary ashes is to be considered by no means trifling; this also destroys the darkest ignorance and reveals the highest knowledge. It is of various kinds. Amongst the secondary ashes, that prepared from Virajāgni is the best; it is equivalent to that obtained from Agnihotra Yajña and it is as glorious.

पचनाग्निसमुत्पन्नं दावानलसमुद्भवम् ।
त्रैवर्णिकानां सर्वेषामग्निहोत्रसमुद्भवम् ॥ 3 ॥
विरजानलजं चैव धार्यं भस्म महामुने ।
औपासनसमुत्पन्नं गृहस्थानां विशेषतः ॥ 4 ॥

The ashes obtained from the marriage sacrificial fire, that obtained from the burning of the Samidh fuel, what is obtained from the conflagration of fire are known as the secondary ashes. The

Brāhmaṇas, Kṣattriyas and Vaiśyas should use the ashes from the Agnihotra and the Virajā Fire. For the householders, the ashes from the marriage sacrifical fire are good.

समिदग्निसमुत्पन्नं धार्यं वै ब्रह्मचारिणा ।
शूद्राणां श्रोत्रियागारपचनाग्निसमुद्भवम् ॥ 5 ॥
अन्येषामपि सर्वेषां धार्यं दावानलोद्भवम् ।
कालश्चित्रा पौर्णमासी देशः स्वीयः परिग्रहः ॥ 6 ॥

For the Brahmcārīs, the ashe from the Samidh fuel are good and for the Śūdras the fire of the cooking place of the Veda knowing Brāhmaṇas is good. For the other persons, the ashes obtained from the conflagration of fire are good. Now I will talk of the origin of the ashes obtained from the Virajā fire. The chief season of the Virajā fire sacrifice is the Full-moon night with Citrā asterism with the Moon.

क्षेत्रारामाद्यरण्यं वा प्रशस्तः शुभलक्षणः ।
तत्र पूर्वत्रयोदश्यां सुस्नातः सुकृताग्निकः ॥ 7 ॥
अनुज्ञाप्य स्वमाचार्यं संपूज्य प्रणिपत्य च ।
पूजां वैशेषिकीं कृत्वा शुक्लांबरधरः स्वयम् ॥ 8 ॥

If this does not take place, the sacrifice may be performed at other seasons; and it should be remembered that the fit place is where are adopts as one's dwelling place. The auspicious field, garden or forest is also commendable for the above sacrifice. On the Trayodaśī Tithi, the thirteenth night preceding the full-moon night, one is to complete one's bathing and Sandhyā; then one is to worship one's Guru and bow down before Him.

शुद्धयज्ञोपवीती च शुक्लमाल्यानुलेपनः ।
दर्भासने समासीनो दर्भमुष्टिं प्रगृह्य च ॥ 9 ॥
प्राणायामत्रयं कृत्वा प्राङ्मुखो वाप्युदङ्मुखः ।
ध्यात्वा देवं च देवीं च तद्विज्ञापनवर्त्मना ॥ 10 ॥

Then, receiving his permission, the sacrificer is to put on pure clothing and perform the special Pūjā. Then with his white sacrificial thread, white garlands, and white sandalpaste one is to sit on the Kuśa seat with sacrificial (Kuśa) grass in one's hands. With his face towards the east or north he is to perform Prāṇāyāma thrice. Then he is to meditate on Śiva and Bhagavatī and get mentally their permissions. O Deva Bhagavan! O Mother Bhagavatī!

व्रतमेतत्करोमीति भवेत्संकल्पदीक्षितः ।
यावच्छरीरपातं वा द्वादशाब्दमथाऽपि वा ॥ 11 ॥
तदर्धं वा तदर्धं वा मासद्वादशकं तु वा ।
तदर्धं वा तदर्धं वा मासमेकमथापि वा ॥ 12 ॥
दिनद्वादशकं वाऽपि दिनषट्कमथापि वा ।

"I will perform this vow for my life-time". Thus making the resolves, he should start with this sacrifice. But this is to be known that this Vrata can be performed for twelve years, for six years, for three years, for one year, for six months, for twelve days, for six days, for three days, even at least for one day.

तदर्धं दिनमेकं वा व्रतसंकल्पनावधि ॥ 13 ॥
अग्निमाधाय विविधद्विरजाहोमकारणात् ।
हुत्वाऽऽज्येन समिद्भिश्च चरुणा च यथाविधि ॥ 14 ॥

But in every case, he must take mentally the permission of the Deva and the Devī. Now, to perform the Virajā Homa, one is to light the fire according to one's Gṛhya Sūtras and then perform Homa with ghee, Samidh (fuel) or with caru (an oblation of rice, milk, and sugar boiled together).

पूताहात्पुरतो भूयस्तत्त्वानां शुद्धिमुद्दिशन् ।
जुहुयान्मूलमंत्रेण तैरेव समिदादिभिः ॥ 15 ॥
तत्त्वान्येतानि मे देहे शुध्यन्तामित्यनुस्मरन् ।

Then on the fourteenth lunar day (Caturdaśī) one is to pray "Let the tattvas (principles) in me be purified" and then perform the Homa ceremony with Samidh, etc., as above-mentioned. Now recollecting that "My principles in my body are purified," he is to offer oblations to the fire. In other words, uttering "Pṛthivitattvas me śudhyatām jyotiraham virajā vipāpmā bhūyāsam Svāhā" one is to offer oblations to the Fire.

पश्चाद्भूतादितन्मात्रः पंचकर्मेन्द्रियाणि च ॥ 16 ॥
ज्ञानकर्मविभेदेन पंच पंच विभागशः ।
त्वगादि धातवः सप्त पंच प्राणादिवायवः ॥ 17 ॥

मनोबुद्धिरहंकारो गुणाः प्रकृतिपुरुषौ ।
रागो विद्या कला चैव नियतिः काल एव च ॥ 18 ॥

Thus uttering the five element (Mahābhūtas), five tanmātrās, five Karmendriyas (organs of action), five Jñānendriyas (organs of perception), five Prāṇas, seven dhātus Tvak, etc., mind, Buddhi (intellect), Ahaṅkāra (egoism), Sattva, Raja, Tamaḥ guṇas, Prakṛti, Puruṣa, Rāga, Vidyā, Kalā (arts etc.,) Daiva (Fate), Kāla (time),

माया च शुद्धविद्या च महेश्वरसदाशिवौ ।
शक्तिश्च शिवतत्त्वं च तत्त्वानि क्रमशो विदुः ॥ 19 ॥
मंत्रैस्तु विरजैर्हुत्वा होताऽसौ विरजो भवेत् ।
अथ गोमयमादाय पिंडीकृत्याभिमंत्र्य च ॥ 20 ॥

Māyā Śuddhavidyā, Maheśvara, Sadā Śiva, Śakti Śivatattva, etc., respectively by its own name, one is to offer oblations to the fire by the five-lettered Virajā Mantra; then the sacrificer will become pure. Then form a round ball of fresh cowdung and purifying it by Mantram place it on fire and carefully watch it.

न्यस्याग्नौ तं च संरक्ष्य दिने तस्मिन्हविष्यभुक् ।
प्रभाते च चतुर्दश्यां कृत्वा सर्वं पुरोदितम् ॥ 21 ॥
तस्मिन्दिने निराहारः कालशेषं समापयेत् ।
प्रातः पर्वणि चाप्येवं कृत्वा होमावसानतः ॥ 22 ॥

On that day, the devotee is to take Haviṣyānna (a sacred food of boiled rice with ghee). On the morning of the Caturdaśī, he is to perform his daily duties as above and then to perform Homa on that fire, uttering the five lettered Mantra. He is not to take any food the rest of the time. On the next day, that is, on the full-moon day, after performing the morning duties, he is to do the Homa ceremony, uttering the Five lettered Mantra and then take leave of the Fire (invoked for worship).

उपसंहृत्य रुद्राग्निं गृहीत्वा भस्म य नतः ।
ततश्च जटिलो मुण्डः शिखैकजट एव च ॥ 23 ॥
भूत्वा स्नात्वा पुनर्वीतलज्जश्चेत्स्याद्दिगम्बरः ।
अन्यः काषायवसनश्चर्मचीरांबरोऽथ वा ॥ 24 ॥

He is, then, to raise up the ashes. Then the dovotee is to keep Jaṭā (matted hair) or to shave clean his head or to keep only one lock of hair on the crown of the head. He is to take his bath then; and if he can, then he should be naked or put on a red coloured cloth, hide, or one piece of rag or bark; he is to take a staff and a belt.

एकांबरो वल्कलवान्भवेद्दंडी च मेखली ।
प्रक्षाल्य चरणौ पश्चाद्द्विराचम्या मनस्तनुम् ॥ 25 ॥
संकलीकृत्य तद्भस्म विरज नलसम्भवम् ।
अग्निरित्यादिभिर्मन्त्रैः षड्भिराथर्वणैः क्रमात् ॥ 26 ॥

Washing his hands and feet and sipping twice he by his two hands, is to pulverise the ashes" and, uttering the six Atharvan Mantras, "Fire is ashes and so forth" apply ashes from his head to foot.

विमृज्यांगानि मूर्धादिचरणांतं च तैः स्पृशेत् ।
ततस्तेन क्रमेणैव समुद्धूल्य च भस्मना ॥ 27 ॥
सर्वाङ्गोद्धूलनं कुर्यात्प्रणवेन शिवेन वा ।
ततश्च पुंड्रं रचयेत्त्रियायुषसमाह्वयम् ॥ 28 ॥

Then, as before, he is to apply ashes, gradually to his arms, etc., and all over the body uttering the Praṇava of Śiva, "Vam, Vam." He is to put on the Triyāyuṣa Tripuṇḍra on his forehead." After he has done, this the Jīva (the embodied self) becomes Śiva (the Free Self) and he should behave him self like Śiva.

शिवभावं समागम्य शिवभावमथाचरेत् ।
कुर्यात्त्रिसंध्यमप्येवमेतत्पाशुपतं व्रतम् ॥ 29 ॥
भुक्तिमुक्तिप्रदं चैव पशुत्वं विनिवर्तयेत् ।
तत्पशुत्वं परित्यज्य कृत्वा पाशुपतं व्रतम् ॥ 30 ॥

O Nārada! Thus, at the three Sandhyā-periods, he is to do like this. This Pāśupata vrata is the source of enjoyment as well as liberation and as well as of the cessation of all brutal desires. By the performance of this vrata the devotee is to free himself gradually of his animal feelings and then to worship Bhagavān Sadā Śiva in the form of a phallic symbol. The above bath ashes is highly meritorious and it is the source of all happiness.

पूजनीयो महादेवो लिंगमूर्त्तिः सदाशिवः ।
भस्मस्नानं महापुण्यं सर्वसौख्यकरं परम् ॥ 31 ॥
आयुष्यं बलमारोग्यं श्रीपुष्टिवर्धनं यतः ।
रक्षार्थं मंगलार्थं च सर्वं संपत्समृद्धये ॥ 32 ॥

By holding the ashes, one's longevity is prolonged, one gets even great bodily strength, becomes healthy and his beauty increases and he gets nourishment. This using of ashes is for the preservation of one's own self; it is the source of one's good and of all sorts of happiness and prosperity.

भस्मस्निग्धमनुष्याणां महामारीभयं न च ।
शांतिकं पौष्टिकं भस्म कामदं च त्रिधा भवेत् ॥ 33 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे दशमोऽध्यायः ॥ 10 ॥

Those who use ashes (Bhasma) are free from the danger of plague and other epidemic diseases; this bhasma is of three sorts as it leads to the attainment of peace, nourshiment, or to the fufilment of all desires.

Here ends the Tenth Chapter of the Eleventh Book on the subject Gauṇa Bhasma (secondary ashes) in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XI

On the three Kinds of Bhasma

नारद उवाच

त्रिविधत्वं कथं चास्य भस्मनः परिकीर्तितम् ।
एतत्कथय मे देव महत्कौतूहलं मम ॥ 1 ॥

Nārāda asked: O Bhagavan! How is the above Bhasma of three kinds? I am eager to hear this. Kindly describe this to me."

श्रीनारायण उवाच

त्रिविधत्वं प्रवक्ष्यामि देवर्षे भस्मनः शृणु ।
महापापक्षयकरं महाकीर्तिकरं परम् ॥ 2 ॥
गोमयं योनिसंबद्धं तद्धस्तेनैव गृह्यते ।
ब्राह्मैर्मंत्रैस्तु संदग्धं तच्छांतिकृदिहोच्यते ॥ 3 ॥

Nārāyaṇa said: "O Nārada! I am now talking of the three kinds of ashes; hearing this even destroys one's sins and brings in good fame. When a cow evacuates her dung, just as the cow dung leaves her and is far from reaching the ground, one should catch it with one's hand and this cowdung burnt with "Sadyojātādi *i.e.*, Brahma Mantra" becomes ashes which are called "Śāntika Bhasma," *i.e.*, ashes producing peace.

सावधानस्तु गृह्णीयान्नरो वै गोमयं तु यत् ।
अंतरिक्षे गृहीत्वा तत्षडंगेन दहेदतः ॥ 4 ॥
पौष्टिकं तत्समाख्यातं कामदं च ततः शृणु ।
प्रसादेन दहेदेतत्कामदं भस्म कीर्तितम् ॥ 5 ॥

Before the cowdung is about to reach the ground, the devotee should take it with his hand and uttering the six lettered Mantra, he is to burn the cowdung. The ashes from this are called Pauṣṭik Bhasma, *i.e.*, ashes leading to nourishment.

If the cowdung be burned with the Mantra "Haum," the ashes of this are called "Kāmada Bhasma *i.e.*, ashes leading to the granting of desires.

प्रातरुत्थाय देवर्षे भस्मव्रतपरः शुचिः ।
गवां गोष्ठेषु गत्वा तु नमस्कृत्वा तु गोकुलम् ॥ 6 ॥
गवां वर्णानुरूपाणां गृह्णीयाद्गोमयं शुभम् ।
ब्राह्मणस्य च गौः श्वेता रक्ता गौः क्षत्रियस्य च ॥ 7 ॥

O Nārada! On the full moon day, new moon day or on the eighth lunar day a man is to get up from his hed early in the morning and be pure and go the cow enclosure. He is to salute the cows and take the cowdung, uttering the Mantra Haum.

पीतवर्णा तु वैश्यस्य कृष्णा शूद्रस्य कथ्यते ।
पौर्णमास्याममावास्यामष्टम्यां वा विशुद्धधीः ॥ 8 ॥
प्रसादेन तु मंत्रेण गृहीत्वा गोमयं शुभम् ।
हृदयेन तु मंत्रेण पिंडीकृत्य तु गोमयम् ॥ 9 ॥

If he be a Brāhmin, he is to collect the white cow dung; if he be a Kṣattriya, he would take the red cow dung; a Vaiśya, yellow cowdung and if he be a Śūdra, he would take the black cowdung.

रविरश्मिसुसंतप्तं शुचौ देशे मनोहरे ।
तुषेण वा बुसैर्वापि प्रासादे न तु निक्षिपेत् ॥ 10 ॥

अरण्युद्भवमग्निं वा श्रोत्रियागारजं तु वा ।
तदग्नौ विन्यसेत्तं च शिवबीजेन मंत्रतः ॥ 11 ॥

Then by the mantra "Namaḥ" he is to form that into a ball and cover it with the husk of rice or some other grain and dry it in a sacred place, repeating the mantra "Haum". Bring fire from a forest or from the house of a Veda-knowing Brāhmin and reduce the cowdung to ashes by this mantra, uttering the mantra Haum.

गृह्णीयादथ तत्राग्निकुण्डाद्भस्म विचक्षणः ।
नवपात्रं समादाय प्रसादेन तु निक्षिपेत् ॥ 12 ॥
केतकी पाटली तद्वदुशीरं चंदनं तथा ।
नानासुगंधिद्रव्याणि काश्मीरप्रभृतीनि च ॥ 13 ॥
निक्षिपेत्तत्र पात्रे तु सद्योमंत्रेण शुद्धधीः ।
जलस्नानं पुरा कृत्वा भस्मस्नानमतः परम् ॥ 14 ॥

Next take out the ashes carefully from the fire place (Agni Kuṇḍa) and place it in a new jar or pot, again remembering the mantra "Haum". Mix with the ashes the Ketakī dust, the Pāṭala flower dust, the root of the fragrant grass called khas khas, saffron and other sweet scented things with the mantra "Sadyojātam prapadyāmi," etc.

जलस्नाने त्वशक्तश्च भस्मस्नानं समाचरेत् ।
प्रक्षाल्य पादौ हस्तौ च शिरश्चेशानमंत्रतः ॥ 15 ॥
समुद्धूल्य ततः पश्चान्मुखं तत्पुरुषेण तु ।
अघोरेण तु हृदयं नाभिं वामेन तत्परम् ॥ 16 ॥

First perform the water bath, then the bath of the ashes. In case one cannot have the water bath, one is to have the ash bath. Washing the hands, feet and head with the mantra "Īśānaḥ Sarvavidyānām," etc., and uttering "Tatpuruṣa" one is to besmear one's face with ashes and by the mantra "Aghora" apply ashes on one's chest; with the mantra Vāmadeva."

सद्योमंत्रेण सर्वाङ्गं समुद्धूल्य विचक्षणः ।
पूर्ववस्त्रं परित्यज्य शुद्धवस्त्रं परिग्रहेत् ॥ 17 ॥
प्रक्षाल्य पादौ हस्तौ च पश्चादाचमनं चरेत् ।
भस्मनोद्धूलनाभावे त्रिपुण्ड्रं तु विधीयते ॥ 18 ॥

He is to use ashes on his navel; and with the mantra "Sadyo Jāta, etc.," all over his body; he is to quit his former cloth and put on another fresh cloth. Wash your hands and feet and sip (do Ācamana). It will serve the purpose if one simply uses Tripuṇḍrak and if one does not besmear the whole body with ashes.

मध्याह्नात्प्राग्जलैर्युक्तं परतो जलवर्जितम् ।
तर्जन्यनामिकामध्यैस्त्रिपुण्ड्रं च समाचरेत् ॥ 19 ॥
मूर्ध्नि चैव ललाटे च कर्णे कंठे तथैव च ।
हृदये चैव बाह्वोश्च न्यासस्थानं हि चोच्यते ॥ 20 ॥

Before the midday one is to use Bhasma with water; but after the midday with dry ashes one is to draw the Tripuṇḍra lines of ashes with the forefinger, middlefinger and ringfinger. The head, forehead, ears, neck, heart, and the arms are the places whereon the Tripuṇḍras are used.

पंचागुलैर्न्यसेन्मूर्ध्नि प्रसादेन तु मंत्रतः ।
त्र्यंगुलैर्विन्यसेद्भाले शिरोमंत्रेण देशिकः ॥ 21 ॥
सद्येन दक्षिणे कर्णे वामदेवेन वामतः ।
अघोरेण तु कण्ठे च मध्याङ्गुल्या स्पृशेद्गुदम् ॥ 22 ॥
हृदयं हृदयेनैव त्रिभिरंगुलिभिः स्पृशेत् ।
विन्यसेद्दक्षिणे बाहौ शिखामंत्रेण देशिकः ॥ 23 ॥
बामबाहौ न्यसेद्धीमान्कवचेन त्रियंगुलैः ।
मध्येन संस्पृशेन्नाभ्यामीशान इति मन्त्रतः ॥ 24 ॥

On the head, the ashes are applied with five fingers and with the mantra "Haum"; on the forehead, the Tripuṇḍra is applied with mantra Svāhā by the forefinger, middlefinger and ringfinger; on the right ear, it is applied with "Sadyojāta" mantra; on the left ear, with "Vāmadeva" Mantra; on the neck with Aghora mantra by the middlefinger; on the chest with "Namaḥ" mantra by the forefinger, middlefinger and ringfinger; on the right arm with vaṣaṭ mantra by the three fingers; on the left arm with "Hum" mantra by the three fingers; and on the navel, the ashes are to be applied with the mantra Īśānaḥ sarva devānām by the middlefinger.

ब्रह्मविष्णुमहेशानास्तिस्त्रो रेखा इति स्मृताः ।
आद्यो ब्रह्मा ततो विष्णुस्तदूर्ध्वं तु महेश्वरः ॥ 25 ॥
एकांगुलेन न्यस्तं यदीश्वरस्तत्र देवता ।

शिरोमध्ये स्वयं ब्रह्मा ईश्वरस्तु ललाटके ॥ 26 ॥
कर्णयोरश्विनौ देवौ गणेशस्तु गले तथा ।
क्षत्रियश्च तथा वैश्यः शूद्रश्चोद्धूलनं त्यजेत् ॥ 27 ॥
सर्वेषामंत्यजातीनां मंत्रेण रहितं भवेत् ।
"अदीक्षितं मनुष्याणामपि मंत्रं बिना भवेत् "॥ 28 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे एकादशोऽध्यायः ॥ 11 ॥

The first line in every Tripuṇḍra is Brahmā; the second line is Viṣṇu; and the third, the topmost line is Mahā Deva. The line of ashes that is marked by one finger is Īśvara. The head is the place of Brahmā; the forehead is the site of Īśvara; the two ears are the seats of the two Aśvins and the neck is where Gaṇeśa resides. The Kṣattriyas, Vaiśyas, and Śūdras are to use Tripuṇḍras without any mantra; they are also not to use the ashes on the whole of the body. The lowest classes (*e.g.* the cāṇḍālas, etc.) and the uninitiated persons are to use the Tripuṇḍraks without any mantra.

Here ends the Eleventh Chapter of the Eleventh Book on the description of the greatness of the three kinds of Bhaṣmas in the Mahāpurāṇam Śrīmaddevībhagavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII

On Holding the Tripuṇḍra and Ūrdhvapuṇḍra

श्रीनारायण उवाच

देवर्षे शृणु तत्सर्वं भस्मोद्धूलनजं फलम् ।
सरहस्यविधानं च सर्वकामफलप्रदम् ॥ 1 ॥
कपिलायाः शकृत्स्वच्छं गृहीत्वा गगने पतत् ।
न क्लिन्नं नापि कठिनं न दुर्गंधं न चोषितम् ॥ 2 ॥

Śrī Nārāyaṇa said: O Devarṣi Nārada! Hear now the great secret and the fruits of besmearing one's body with ashes, yielding all desire. The pure cowdung of the Kapila (brown) cow is to be taken up by the hand before it reaches the ground. It should not be like mire *i.e.*, not like a liquid; it should not be also very hard nor should it emit a bad stench.

उपर्यधः परित्यज्य गृह्णीयात्पतितं यदि ।
पिंडीकृत्य शिवाग्न्यादौ तत्क्षिपेन्मूलमन्त्रितम् ॥ 3 ॥
आदाय वाससाच्छाद्य भस्माधाने विनिक्षिपेत् ।
सुकृते सुदृढे शुद्धे क्षालिते प्रोक्षिते शुभे ॥ 4 ॥

And in case if the cowdung that has already fallen on the earth, has to be taken, it should be scraped off from the top and bottom; make it into a ball and then burn it in a pure fire, repeating the principal mantra. Take the ash and tie it in a piece of cloth and keep it in a pot. The pot in which the ashes are to be kept should be nice and good, hard, clean and sprinkled over for purification.

विन्यस्य मंत्री मन्त्रेण पात्रे भस्म विनिक्षिपेत् ।
तैजसं दारवं चाथ मृन्मयं चैलमेव च ॥ 5 ॥
अन्यद्वा शोभनं शुद्धं भस्माधारं प्रकल्पयेत् ।
क्षौमे चैवातिशुद्धे वा घनवद्भस्म निक्षिपेत् ॥ 6 ॥

Uttering the principal mantra, one is to keep the ashes in the pot. The pot may be of metal, wood, earth, or cloth; or it can be kept in any other nice pot. The ashes can be kept in a silken bag where the mohurs are kept. In going to a distant land, the devotee can take the ashes himself or kept with his accompanying servent.

प्रस्थितो भस्म गृह्णीयात्स्वयं चानुचरोऽपि वा ।
न चायुक्तकरे दद्यान्न चाशुचितले क्षिपेत् ॥ 7 ॥
न संस्पृशेत्तु नीचांगैर्न क्षिपेन्न च लंघयेत् ।
तस्माद्भसितमादाय विनियुञ्जीत मंत्रितम् ॥ 8 ॥

When it is to be given to somebody, it is to be given with both the hands; never with one hand. Never keep it in an unholy place. Never apply feet to the ashes, now throw it in an ordinary place nor ever cross it by your legs.

विभूतिधारणविधिः स्मृतिप्रोक्तो मयेरितः ।
यदीयाचरणेनैव शिवतुल्यो न संशयः ॥ 9 ॥
शैवैः संपादितं भस्म वैदिकैः शिवसन्निधौ ।
भक्त्या परमया ग्राह्यं प्रार्थयित्वा तु पूजयेत् ॥ 10 ॥

Use always the ashes after purifying it with

mantra. These rules of holding the Bhasma are according to the Smṛtis. By holding Bhasma in this way, the devotee becomes, no doubt, like Śiva. The ashes, that the Vaidik devotees of Śiva prepare are to be taken with devotion.

तंत्रोक्तवर्त्मना सिद्धं भस्म तांत्रिकपूजकैः ।
यत्र कुत्रापि दत्तं चेत्तद्ग्राह्यं नैव वैदिकैः ॥ 11 ॥
शूद्रैः कापालिकैवथि पाखण्डैरपरैस्तु तत् ।
त्रिपुण्ड्रं धारयेद्भक्त्या मनसाऽपि न लंघयेत् ॥ 12 ॥

All can ask for that. But the ashes that the followers of the Tantra cult prepare, are taken by the Tāntriks only; it is pohibited to the Vaidiks. The Śūdras, Kāpālikas, and other heretics (*e.g.*, Jains, Buddhists) can use the Tripuṇḍras. Never do they conceive in their minds that they would not take the Tripuṇḍra.

श्रुत्या विधीयते यस्मात्तत्त्यागी पतितो भवेत् ।
त्रिपुण्ड्रधारणं भक्त्या तथा देहावगुंठनम् ॥ 13 ॥
द्विजः कुर्याद्धि मंत्रेण तत्त्यागी पतितो भवेत् ।
उद्धूलन त्रिपुण्ड्रं च भक्त्या नैवाचरन्ति ये ॥ 14 ॥

The holding on of Bhasma (ashes) is accroding to the Vedas. Therefore one who does not apply it falls down. The Brāhmaṇas must use the Tripuṇḍras, repeating the mantra; and they are to besmear whole body with ashes; if they don't do so, they are surely fallen.

तेषां नास्ति विनिर्मोक्षः संसाराज्जन्मकोटिभिः ।
येन भस्मोक्तमार्गेण धृतं न मुनिपुङ्गव ॥ 15 ॥
तस्य विद्धि मुने जन्म निष्फलं सौकरं यथा ।
येषां वपुर्मनुष्याणां त्रिपुण्ड्रेण बिनास्थितम् ॥ 16 ॥

He can never expect to get liberation even after koṭi births who does not besmear his body with ashes devotedly and who does not hold the Tripuṇḍras. O Nārada! The vile man who does not hold Bhasma duly, know the birth of that man as futile as is the birth of a hog.

श्मशानसदृशं तत्स्यान्न प्रेक्ष्यं पुण्यकृज्जनैः ।
धिग्भस्मरहितं भालं धिग्ग्राममशिवालयम् ॥ 17 ॥
धिगनीशार्चनं जन्म धिग्विद्यामशिवाश्रयाम् ।
त्रिपुण्ड्रं ये विनिन्दन्ति निंदंति शिवमेव ते ॥ 18 ॥

Consider that body as a burning ground which does not bear the Tripuṇḍra marks. The virtuous man should not cast a glance at him even. Fie on that forehead which does not carry the Tripuṇḍra! Fie on that village which has not a single temple of Śiva! Fie on that birth which is void of the worship of Śiva! Fie on that knowledge which is void of the knowledge of Śiva. Know them to be the slanderes of Śiva who mock at Tripuṇḍra. Those that put on the Tripuṇḍras, bear Śiva in their forehead.

शारयन्ति च ये भक्त्या धारयन्ति तमेव ते ।
यथा कृशानुरहितो भूधरो न विराजते ॥ 19 ॥
अशेषसाधनेऽप्येवं भस्महीनं शिवार्चनम् ।
उद्धूलनं त्रिपुण्ड्रं च श्रद्धया नाचरन्ति ये ॥ 20 ॥

The Brāhmin who is Niragnik (without the holy fire) is not nice in every way. So if the worship of Śiva be not done with any Tripuṇḍra is not praiseworthy, even it be attended with abundance of other offerings. Those who do not besmear their bodies with ashes or who do not use the Tripuṇḍras, get their previous good deeds converted into bad ones.

तैः पूर्वाचरितं सर्वं विपरीतं भवेदपि ।
भस्मना वेदमंत्रेण त्रिपुण्ड्रस्य च धारणम् ॥ 21 ॥
विना वेदोचिताचारं स्मार्तस्यानर्थकारणम् ।
कृतं स्यादकृतं तेन श्रुतमप्यश्रुतं भवेत् ॥ 22 ॥

Unless the Tripuṇḍra mark is taken up according to the Śāstras, the Vaidik Karmas (works) or those performed according to the Smṛtis prove injurious; the good works whatsoever done by any man count for nothing; the holy words heard seem as if unheard and the study of the Vedas counted as if not studied.

अधीतमनधीतं च त्रिपुण्ड्रं यो न धारयेत् ।
वृथा वेदा वृथा यज्ञा वृथा दानं वृथा तपः ॥ 23 ॥
वृथा व्रतोपवासेन त्रिपुण्ड्रं यो न धारयेत् ।
भस्मधारणकं त्यक्त्वा मुक्तिमिच्छति यः पुमान् ॥ 24 ॥
विषपानेन नित्यत्वं कुरुते ह्यात्मनो हि सः ।
स्त्रष्टा सृष्टिच्छलेनाह त्रिपुण्ड्रस्य च धारणम् ॥ 25 ॥

The study of the Vedas, Sacrifices, Charities, asceticisms, vows and fastings of that man, who does not use the Tripuṇḍra, all become fruitless. Without using Bhasma (ashes) if one wants liberation, then that desire is equivalent to live after taking poison. There is no doubt in this. The Creator has not made the forehead vertically high nor round; but he has made it slightly slanting and curved fit to have the Tripuṇḍra.

ससर्ज स ललाटं हि तिर्यगूर्ध्वं न वर्तुलम् ।
तिर्यग्रेखाः प्रदृश्यन्ते ललाटे सर्वदेहिनाम् ॥ 26 ॥
तथापि मानवा मूर्खा न कुर्वंति त्रिपुण्ड्रकम् ।
न तद्ध्यानं न तन्मोक्षं न तज्ज्ञानं न तत्तपः ॥ 27 ॥
विना तिर्यक्त्रिपुण्ड्रं च विप्रेण यदनुष्ठितम् ।

Making thus the forehead, the Creator wants, as it were, to inform everyone that every one ought it use Tripuṇḍra marks; the curved lines also are made visible for this purpose. Still the ignorant illiterate man does not put up the Tripuṇḍra. Unless the Brāhmaṇas use the curved Tripuṇḍras, their meditation won't be successful; they will not have liberation, knowledge, nor their asceliscism would bear any fruit.

वेदस्याध्ययने शूद्रो नाधिकारी यथा भवेत् ॥ 28 ॥
त्रिपुण्ड्रेण विना विप्रो नाधिकारी शिवार्चने।

As the Śūdras have no right in the study of the Vedas, so the Brāhmaṇas have not any right to perform the worship of Śiva, etc., unless they use the Tripuṇḍras.

प्राङ्मुखश्चरणौ हस्तौ प्रक्षाल्याचम्य पूर्ववत् ॥ 29 ॥
प्राणानायम्य संकल्प्य भस्मस्नानं समाचरेत् ।
आदाय भसितं शुद्धमग्निहोत्रसमुद्भवम् ॥ 30 ॥
ईशानेन तु मंत्रेण स्वमूर्धनि विनिक्षिपेत् ।
तत आदाय तद्भस्म मुखे च पुरुषेण तु ॥ 31 ॥
अघोराख्येन हृदये गुह्ये वामाह्वयेन च ।
सद्योजाताभिधानेन भस्म पादद्वये क्षिपेत् ॥ 32 ॥
सर्वाङ्गं प्रणवेनैव मंत्रेणोद्धूलनं ततः ।
एतदाग्नेयकं स्नानुमुदितं परमर्षिभिः ॥ 33 ॥

First of all, facing eastward, and washing hands and feet, he ought to make a resolve and then to take a bath of the ashes mentally, controlling his breath. Then taking the ashes of the Agnihotra sacrifice he is to put some ashes on his own head, uttering "Īśāna" mantra. Then he is to recite the Puruṣa Sūkta Mantra and apply ashes on his face; with the Aghora mantra on his chest; with the Vāmadeva mantra, on his anus; with Sadyojāta mantra on his legs; and with the mantra Om, he is to besmear his whole body with ashes. This is called the bath of fire by the Munis.

सर्वकर्मसमृद्ध्यर्थं कुर्यादादाविदं बुधः ।
ततः प्रक्षाल्य हस्तादीनुपस्पृश्य यथाविधि ॥ 34 ॥
तिर्यक्तिपुण्ड्रं विधिना ललाटे हृदये गले ।
पंचभिर्ब्रह्मभिर्वापि कृतेन भसितेन च ॥ 35 ॥

So bring all the actions to a successful issue one is to take first of all this bath of fire. Washing his hands, then, he is to make Ācaman duly; and, according to the above-mentioned rules, he is to apply ashes on his forehead, heart, and all round the neck with the five mantras above-mentioned; or with each mantra he is to apply the Tripuṇḍras.

धृतमेतत्त्रिपुण्ड्रं स्यात्सर्वकर्मसु पावनम् ।
शूद्रैरंत्यजहस्तस्थं न धार्यं भस्म च क्वचित् ॥ 36 ॥
भस्मना साग्निहोत्रेण लिप्तः कर्म समाचरेत् ।
अन्यथा सर्वकर्माणि न फलंति कदाचन ॥ 37 ॥

Thus all woi ks are fructified and he gets the right to do all the Vaidik actions. The Śūdras, even, are not to use the ashes touched by the lowest classes. All the actions ordained by the Śāstras are to be done after being besmeared with ashes of the Agnihotra sacrifice; otherwise no action will bear any fruit.

सत्यं शौचं जपो होमस्तीर्थं देवादिपूजनम् ।
तस्य व्यर्थमिदं सर्वं यस्त्रिपुण्ड्रं न धारयेत् ॥ 38 ॥
त्रिपुण्ड्रधृग्विप्रवरो यो रुद्राक्षधरः शुचिः ।
स हंति रोगदुरितव्याधिदुर्भिक्षतस्करान् ॥ 39 ॥
समाप्नोति परं ब्रह्म यतो नावर्तते पुनः ।

All his truth, purity, Japam, offering, oblations to the sacrifice, bathing in the holy place of pilgrimage, and worshipping the gods become

useless, who does not hold Tripuṇḍra. No fear of disease, sins, famine, or robbers comes to the Brāhmins who use Tripuṇḍra and rosary of Rudrākṣa and thus remain always pure. In the end, they get the Nirvāṇa liberation.

स पंक्तिपावनः श्राद्धे पूज्यो विप्रैः सुरैरपि ॥ 40 ॥
श्राद्धे यज्ञे जपे होमे वैश्वदेवे सुरार्चने ।
धृतत्रिपुण्ड्रः पूतात्मा मृत्युञ्जयति मानवः ॥
भस्मधारणमाहात्म्यं भूयोऽपि कथयामि ते ॥ 41 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे द्वादशोऽध्यायः ॥ 12 ॥

During the time of Śrāddhas (solemn obsequies performed in honour of the manes of deceased ancestors) the Brahmins purify the rows where persons are fed; so much so that the Devas glorify them. One must use the Tripuṇḍra marks before marks before one performs any Śrāddha, Japam sacrifice, offering oblations or worshipping the Viśvedevās; then one gets deliverance from the jaws of death. O Nārada! I am now speaking further of the greatness in holding the Bhasma; listen.

Here ends the Twelfth Chapter of the Eleventh Book on the greatness in holding the Tripuṇḍra and Bhasma in the Mahāpurāṇam Śrīmaddevībhagavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIII

On the Greatness of Bhasma

श्रीनारायण उवाच

महपातकसंघाश्च पातकान्यपराण्यपि ।
नश्यन्ति मुनिशार्दूल सत्यं सत्यं न चान्यथा ॥ 1 ॥
एकं भस्म धृतं येन तस्य पुण्यफलं शृणु ।
यतीनां ज्ञानदं प्रोक्तं वनस्थानां विरक्तिदम् ॥ 2 ॥
गृहस्थानां मुने तद्वद्धर्मवृद्धिकरं तथा ।
ब्रह्मचर्याश्रमस्थानां स्वाध्यायप्रदमेव च ॥ 3 ॥

Nārāyaṇa said: O Best of Munis! What shall I describe to you the effects of using the Bhasma! Only applying the ashes takes aways the Mahāpātakas (great sins) as well as other minor sins of the devotee. I speak this truly, very truly unto you. Now hear the fruits of using simply the ashes. By using Bhasma, the knowledge of Brahma comes to the Yatis; the desires of enjoyments are eradicated; the improvement is felt in all the vrituous actions of the householders and the studies of the Vedas and other Śāstras of the Brahmacārīs get their increase.

शूद्राणां पुण्यदं नित्यमन्येषां पापनाशनम् ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुंड्रकम् ॥ 4 ॥
रक्षार्थं सर्वभूतानां विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुण्ड्रकम् ॥ 5 ॥

The Śūdras get merits in using Bhasmas and the sins of other are destoyed. To besmear the body with ashes and to apply the curved Tripuṇḍras is the source of good to all beings. The Śruti says so.

यज्ञत्वेनैव सर्वेषां विधत्ते वैदिकी श्रुतिः ।
भस्मोद्धूलनं चैव तथा तिर्यक् त्रिपुंड्रकम् ॥ 6 ॥
सर्वधर्मतया तेषां विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुंड्रकम् ॥ 7 ॥
माहेश्वराणां लिंगार्थं विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुंड्रकम् ॥ 8 ॥
विज्ञानार्थं च सर्वेषां विधत्ते वैदिकी श्रुतिः ।
भस्मनोद्धूलनं चैव तथा तिर्यक् त्रिपुंड्रकम् ॥ 9 ॥
हिरण्यगर्भेण तदवतारैर्वरुणादिभिः ।
देवताभिर्धृतं भस्म त्रिपुंड्रोद्धूलनात्मकम् ॥ 10 ॥

That this implies the performance of sacrifice by all, is also asserted in the Śrutis. To apply ashes to the whole of the body and to use Tripuṇḍra is common to all the religions; it has nothing, in principle, contradictory to others. So the Śruti says. This Tripuṇḍra and the besmearing with ashes is the special mark of the devotees of Śiva; this again is asserted in the Śruti This Bhasma and the Tripuṇḍra are the special marks by which one is

characterised; it is said so in the Vaidik Śruti. Śiva, Viṣṇu, Brahmā, Indra, Hiraṇyagarbha, and their Avatāras, Varuṇa and the whole host of the Devas all gladly used this Tripuṇḍra and ashes.

उमादेव्या च लक्ष्म्या च वाचा चान्याभिरास्तिकैः ।
सर्वस्त्रीभिर्धृतं भस्म त्रिपुंड्रोद्‌धूलनात्मना ॥ 11 ॥
यक्षराक्षसगंधर्वसिद्धविद्याधरादिभिः ।
मुनिभिश्च धृतं भस्म त्रिपुंड्रोद्‌धूलनात्मना ॥ 12 ॥
ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैरपि च संकरैः ।
अपभ्रंशैर्धृतं भस्म त्रिपुंड्रोद्‌धूलनात्मना ॥ 13 ॥

Durgā, Lakṣmī, and Sarasvatī etc., all the wives of the gods daily anoint their bodies with ashes and use the Tripuṇḍras. So even the Yakṣas, Rākṣasas, Gandharvas, Siddhas, Vidyādharas, and the Munis have applied Bhasma and Tripuṇḍra This holding on of ashes is not prohibited to anybody; the Brāhmaṇas, Kṣattriyas, Vaiśyas, Śūdras, mixed castes, and the vile classes all can use this Bhasma and Tripuṇḍra.

उद्‌धूलनं त्रिपुण्ड्रं च यैः समाचरितं मुदा ।
त एव शिष्टा विद्वांसो नेतरे मुनिपुंगव ॥ 14 ॥
शिवलिंगं मणिः संख्यं मंत्रः पंचाक्षरस्तथा ।
विभूतिरौषधं पुंसां मुक्तिस्त्रीवश्यकर्मणि ॥ 15 ॥

O Nārada! In my opinion they only are the Sādhus (saints) who use this Tripuṇḍra and besmear their bodies with ashes. In seducing this Lady Mukti (liberation is personified here as a lady) one is to have this gem of Śiva Liṅgam, the five lettered Mantra Namaḥ Sivāya as the loving principle, and holding on the ashes as the charning medicine, (as in seducing any ordinary woman, gems, jewels and ornaments, love and charming medicines are necessary).

भुनक्ति यत्र भस्मांगो मूर्खो वा पंडितोऽपि वा ।
तत्र भुंक्ते महादेवः सपत्नीको वृषध्वजः ॥ 16 ॥
भस्मसंछन्नसर्वांगमनुगच्छति यः पुमान् ।
सर्वपातकयुक्तोऽपि पूजितो मानवोऽचिरात् ॥ 17 ॥
भस्मसछन्नसर्वांगं यः स्तौति श्रद्धया सह ।
सर्वपातकयुक्तोऽपि पूज्यते मानवोऽचिरात् ॥ 18 ॥

O Nārada! Know the place where the person, who has besmeared the body with ashes and who has used Tripuṇḍra takes his food as where Śaṅkara and Śaṅkarī have taken their food together. Even if anybody himself not using the Bhasma, follows another who has used the Bhasma, he will be soon honoured in society even if he a sinner. What more than this, if anybody himself not using the ashes, praises another who uses the Bhasma, he is freed from all his sins and gets soon honour and respect in the society.

त्रिपुंड्रधारिणे भिक्षाप्रदानेन हि केवलम् ।
तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ॥ 19 ॥
येन विप्रेण शिरसि त्रिपुण्ड्रं भस्मना कृतम् ।

All the studies of the Vedas come to him though he has not studied the Vedas, all the fruits of hearing the Śrutis and the Purāṇas come to him, though he has not heard them, all the fruits of practised Dharma come to him though he has not practised any, if he always uses this Tripuṇḍra on his forehead and gives food to a beggar who uses Tripuṇḍra on his forehead.

कीकटेष्वपि देशेषु यत्र भूतिविभूषणः ॥ 20 ॥
मानवस्तु वसेन्नित्यं काशीक्षेत्रसमं हि तत् ।

Even in countries as Bihar (Kīkaṭa, etc., that have got a bad name) if there be a single man in the whole country whose body is besmeared with ashes and who uses this Tripuṇḍra, that is considered then as Kāśī (Benares city).

दुःशील शीलयुक्तो वा योगयुक्तोऽप्यलक्षणः ॥ 21 ॥
भूतिशासनयुक्तो वा स पूज्यो मम पुत्रवत् ।
छद्मनापि चरेद्यो हि भूतिशासनमैश्वरम् ॥ 22 ॥
सोऽपि यां गतिमाप्नोति न तां यज्ञशतैरपि ।

Any body, of a bad or of a good character, be he a Yogī or a sinner, using Bhasma, is worshipped like my son, Brahmā. O Nārada! Even if an hypocrite uses Bhasma, he will have a good future, which cannot be attained even by performing hundreds of sacrifices.

संपर्काल्लीलया वापि भयाद्वा धारयेत्तु यः ॥ 23 ॥
विधियुक्तो विभूतिं तु स च पूज्यो यथा ह्यहम् ।

शिवस्य विष्णोर्देवानां ब्रह्मणस्तृप्तिकारणम् ॥ 24 ॥
पार्वत्याश्च महालक्ष्म्या भारत्यास्तृप्तिकारणम् ।

If any body uses Bhasma daily either through good companion or through neglect, he will be entitled, like me, to the highest worship. O Nārada! Brahmā, Viṣṇu, Maheśvara, Pārvatī, Lakṣmī, Sarasvatī and all the other Devas become satisfied with simply holding on this Bhasma.

न दानेन न यज्ञेन न तपोभिः सुदुर्लभैः ॥ 25 ॥
न तीर्थयात्रया पुण्यं त्रिपुण्ड्रेण च लभ्यते ।
दानं यज्ञाश्च धर्माश्च तीर्थयात्राश्च नारद ॥ 26 ॥
ध्यानं तपास्त्रिपुंड्रस्य कलां नार्हंति षोडशीम् ।
यथा राजा स्वचिह्नांकं स्वजनं मन्यते सदा ॥ 27 ॥

The merits that are obtained by using only the Tripuṇḍra, cannot be obtained by gifts, sacrifices, severe austerities, and going to sacred places of pilgrimages. They cannot give one sixteenth part of the result that accrues from holding the Tripuṇḍra. As a King recognises a person as his own, whoṃ he has given some object of recognition, so Bhagavān Śaṅkara knows the man who uses Tripuṇḍras as His own person.

तथा शिवस्त्रिपुंड्रांकं रुद्रस्तेन वशीकृतः ।
द्विजातिर्वाऽन्यजातिर्वा शुद्धचितेन भस्मना ॥ 28 ॥
धारयेद्यस्त्रिपुंड्रांकं स्वकीयमिव मन्यते ।
त्यक्तसर्वाश्रमाचारो लुप्तसवक्रियोऽपि सः ॥ 29 ॥

They that hold Tripuṇḍras with devotion can have Bholā Nātha under their control; no distinction is made here between the Brāhmaṇas and Cāṇḍālas. Even if any body be fallen from the state of observing all the Ācāras or rules of conduct proper to his Āśrama and if he be faulty in not attending to all his duties, he will be Mukta (freed) if he has used even once this Bhasma Tripuṇḍras.

सकृत्तिर्यक्त्रिपुंड्रांकं धारयेत्सोऽपि मुच्यते ।
नास्य ज्ञानं परीक्षेत न कुलं व्रतं तथा ॥ 30 ॥
त्रिपुंड्रांकितभालेन पूज्य एव हि नारद ।
शिवमन्त्रात्परो मंत्रो नास्ति तुल्यं शिवात्परम् ॥ 31 ॥
शिवार्चनात्परं पुण्यं न हि तीर्थं च भस्मना ।
रुद्राग्नेर्यत्परं तीर्थं तद्भस्म परिकीर्तितम् ॥ 32 ॥

Never bother Youself with the Caste or the family of the holder of the Tripuṇḍras. Only see whether the sign Tripuṇḍra exists in his forehead. If so, consider him entitled to respect. O Nārada! There is no mantra higher than this Śiva Mantra; there is no Deity higher than Śiva; there is no worship of greater merit-giving powers than the worship of Śiva; so there is no Tīrtha superior to this Bhasma. This Bhasma is not an ordinary thing; it is the excellent energy (semen virile) of fire of the nature of Rudra.

ध्वंसनं सर्वदुःखानां सर्वपापविशोधनम् ।
अंत्यजो वाऽधमो वापि मूर्खो वा पंडितोऽपि वा ॥ 33 ॥
यस्मिन्देशे वसेन्नित्यं भूतिशासनसंयुतः ।
तस्मिन्सदाशिवः सोमः सर्वभूतगणैर्वृतः ।
सर्वतीर्थैश्च संयुक्तः सान्निध्यं कुरुते सदा ॥ 34 ॥

All sorts of troubles vanish, all sorts of sins are destroyed by this Bhasma. The country where the lowest castes reside with their bodies besmeared with ashes, is linhabited always by Bhagavān Śaṅkara, Bhagavatī Umā, the Pramathas (the attendants of Śiva) and by all the Tīrthas. Bhagavān Śaṅkara, first of all, held this Bhasma as an ornament to his body by purifying it first with "Sadyo Jāta," etc., the five mantras.

एतानि पंचशिवमंत्रपवित्रितानि
भस्मानि कामदहनांगविभूषितानि ।
त्रैपुंड्रकाणि रचितानि ललाटपट्टे
लुंपंति दैवलिखितानि दुरक्षराणि ॥ 35 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे त्रयोदशोऽध्यायः ॥ 13 ॥

Therefore, if any body uses the Bhasma Tripuṇḍra according to rules on his forehead, the writings written at the time of his birth by Vidhātā Brahmā will all be cancelled, if they had been bad. There is no doubt in this.

Here ends the Thirteenth Chapter of the Eleventh Book on the greatness of Bhasma in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

characterised; it is said so in the Vaidik Śruti. Śiva, Viṣṇu, Brahmā, Indra, Hiraṇyagarbha, and their Avatāras, Varuṇa and the whole host of the Devas all gladly used this Tripuṇḍra and ashes.

उमादेव्या च लक्ष्म्या च वाचा चान्याभिरास्तिकैः ।
सर्वस्त्रीभिर्धृतं भस्म त्रिपुंड्रोद्धूलनात्मना ॥ 11 ॥
यक्षराक्षसगंधर्वसिद्धविद्याधरादिभिः ।
मुनिभिश्च धृतं भस्म त्रिपुंड्रोद्धूलनात्मना ॥ 12 ॥
ब्राह्मणैः क्षत्रियैर्वैश्यैः शूद्रैरपि च संकरैः ।
अपभ्रंशैर्धृतं भस्म त्रिपुंड्रोद्धूलनात्मना ॥ 13 ॥

Durgā, Lakṣmī, and Sarasvatī etc., all the wives of the gods daily anoint their bodies with ashes and use the Tripuṇḍras. So even the Yakṣas, Rākṣasas, Gandharvas, Siddhas, Vidyādharas, and the Munis have applied Bhasma and Tripuṇḍra This holding on of ashes is not prohibited to anybody; the Brāhmaṇas, Kṣattriyas, Vaiśyas, Śūdras, mixed castes, and the vile classes all can use this Bhasma and Tripuṇḍra.

उद्धूलनं त्रिपुण्ड्रं च यैः समाचरितं मुदा ।
त एव शिष्टा विद्वांसो नेतरे मुनिपुंगव ॥ 14 ॥
शिवलिंगं मणिः संख्यं मंत्रः पंचाक्षरस्तथा ।
विभूतिरौषधं पुंसां मुक्तिस्त्रीवश्यकर्मणि ॥ 15 ॥

O Nārada! In my opinion they only are the Sādhus (saints) who use this Tripuṇḍra and besmear their bodies with ashes. In seducing this Lady Mukti (liberation is personified here as a lady) one is to have this gem of Śiva Liṅgam, the five lettered Mantra Namaḥ Sivāya as the loving principle, and holding on the ashes as the charning medicine, (as in seducing any ordinary woman, gems, jewels and ornaments, love and charming medicines are necessary).

भुनक्ति यत्र भस्मांगो मूर्खो वा पंडितोऽपि वा ।
तत्र भुंक्ते महादेवः सपत्नीको वृषध्वजः ॥ 16 ॥
भस्मसंछन्नसर्वांगमनुगच्छति यः पुमान् ।
सर्वपातकयुक्तोऽपि पूजितो मानवोऽचिरात् ॥ 17 ॥
भस्मसछन्नसर्वांगं यः स्तौति श्रद्धया सह ।
सर्वपातकयुक्तोऽपि पूज्यते मानवोऽचिरात् ॥ 18 ॥

O Nārada! Know the place where the person, who has besmeared the body with ashes and who has used Tripuṇḍra takes his food as where Śaṅkara and Śaṅkarī have taken their food together. Even if anybody himself not using the Bhasma, follows another who has used the Bhasma, he will be soon honoured in society even if he a sinner. What more than this, if anybody himself not using the ashes, praises another who uses the Bhasma, he is freed from all his sins and gets soon honour and respect in the society.

त्रिपुंड्रधारिणे भिक्षाप्रदानेन हि केवलम् ।
तेनाधीतं श्रुतं तेन तेन सर्वमनुष्ठितम् ॥ 19 ॥
येन विप्रेण शिरसि त्रिपुण्ड्रं भस्मना कृतम् ।

All the studies of the Vedas come to him though he has not studied the Vedas, all the fruits of hearing the Śrutis and the Purāṇas come to him, though he has not heard them, all the fruits of practised Dharma come to him though he has not practised any, if he always uses this Tripuṇḍra on his forehead and gives food to a beggar who uses Tripuṇḍra on his forehead.

कीकटेष्वपि देशेषु यत्र भूतिविभूषणः ॥ 20 ॥
मानवस्तु वसेन्नित्यं काशीक्षेत्रसमं हि तत् ।

Even in countries as Bihar (Kīkaṭa, etc., that have got a bad name) if there be a single man in the whole country whose body is besmeared with ashes and who uses this Tripuṇḍra, that is considered then as Kāśī (Benares city).

दुःशील शीलयुक्तो वा योगयुक्तोऽप्यलक्षणः ॥ 21 ॥
भूतिशासनयुक्तो वा स पूज्यो मम पुत्रवत् ।
छद्मनापि चरेद्यो हि भूतिशासनमैश्वरम् ॥ 22 ॥
सोऽपि यां गतिमाप्नोति न तां यज्ञशतैरपि ।

Any body, of a bad or of a good character, be he a Yogī or a sinner, using Bhasma, is worshipped like my son, Brahmā. O Nārada! Even if an hypocrite uses Bhasma, he will have a good future, which cannot be attained even by performing hundreds of sacrifices.

संपर्काल्लीलया वापि भयाद्वा धारयेत्तु यः ॥ 23 ॥
विधियुक्तो विभूतिं तु स च पूज्यो यथा ह्यहम् ।

शिवस्य विष्णोर्देवानां ब्रह्मणस्तृप्तिकारणम् ॥ 24 ॥
पार्वत्याश्च महालक्ष्म्या भारत्यास्तृप्तिकारणम् ।

If any body uses Bhasma daily either through good companion or through neglect, he will be entitled, like me, to the highest worship. O Nārada! Brahmā, Viṣṇu, Maheśvara, Pārvatī, Lakṣmī, Sarasvatī and all the other Devas become satisfied with simply holding on this Bhasma.

न दानेन न यज्ञेन न तपोभिः सुदुर्लभैः ॥ 25 ॥
न तीर्थयात्रया पुण्यं त्रिपुण्ड्रेण च लभ्यते ।
दानं यज्ञाश्च धर्माश्च तीर्थयात्राश्च नारद ॥ 26 ॥
ध्यानं तपांस्त्रिपुंड्रस्य कलां नार्हंति षोडशीम् ।
यथा राजा स्वचिह्नांकं स्वजनं मन्यते सदा ॥ 27 ॥

The merits that are obtained by using only the Tripuṇḍra, cannot be obtained by gifts, sacrifices, severe austerities, and going to sacred places of pilgrimages. They cannot give one sixteenth part of the result that accrues from holding the Tripuṇḍra. As a King recognises a person as his own, whom he has given some object of recognition, so Bhagavān Śaṅkara knows the man who uses Tripuṇḍras as His own person.

तथा शिवस्त्रिपुंड्रांकं रुद्रस्तेन वशीकृतः ।
द्विजातिर्वाऽन्यजातिर्वा शुद्धचितेन भस्मना ॥ 28 ॥
धारयेद्यस्त्रिपुंड्रांकं स्वकीयमिव मन्यते ।
त्यक्तसर्वाश्रमाचारो लुप्तसवक्रियोऽपि सः ॥ 29 ॥

They that hold Tripuṇḍras with devotion can have Bholā Nātha under their control; no distinction is made here between the Brāhmaṇas and Cāṇḍālas. Even if any body be fallen from the state of observing all the Ācāras or rules of conduct proper to his Āśrama and if he be faulty in not attending to all his duties, he will be Mukta (freed) if he has used even once this Bhasma Tripuṇḍras.

सकृत्तिर्यक्त्रिपुंड्रांकं धारयेत्सोऽपि मुच्यते ।
नास्य ज्ञानं परीक्षेत न कुलं व्रतं तथा ॥ 30 ॥
त्रिपुंड्रांकितभालेन पूज्य एव हि नारद ।
शिवमन्त्रात्परो मंत्रो नास्ति तुल्यं शिवात्परम् ॥ 31 ॥
शिवार्चनात्परं पुण्यं न हि तीर्थं च भस्मना ।
रुद्राग्नेर्यत्परं तीर्थं तद्भस्म परिकीर्तितम् ॥ 32 ॥

Never bother Youself with the Caste or the family of the holder of the Tripuṇḍras. Only see whether the sign Tripuṇḍra exists in his forehead. If so, consider him entitled to respect. O Nārada! There is no mantra higher than this Śiva Mantra; there is no Deity higher than Śiva; there is no worship of greater merit-giving powers than the worship of Śiva; so there is no Tīrtha superior to this Bhasma. This Bhasma is not an ordinary thing; it is the excellent energy (semen virile) of fire of the nature of Rudra.

ध्वंसनं सर्वदुःखानां सर्वपापविशोधनम् ।
अंत्यजो वाऽधमो वापि मूर्खो वा पंडितोऽपि वा ॥ 33 ॥
यस्मिन्देशे वसेन्नित्यं भूतिशासनसंयुतः ।
तस्मिन्सदाशिवः सोमः सर्वभूतगणैर्वृतः ।
सर्वतीर्थैश्च संयुक्तः सान्निध्यं कुरुते सदा ॥ 34 ॥

All sorts of troubles vanish, all sorts of sins are destroyed by this Bhasma. The country where the lowest castes reside with their bodies besmeared with ashes, is linhabited always by Bhagavān Śaṅkara, Bhagavatī Umā, the Pramathas (the attendants of Śiva) and by all the Tīrthas. Bhagavān Śaṅkara, first of all, held this Bhasma as an ornament to his body by purifying it first with "Sadyo Jāta," etc., the five mantras.

एतानि पंचशिवमंत्रपवित्रितानि
भस्मानि कामदहनांगविभूषितानि ।
त्रैपुंड्रकाणि रचितानि ललाटपट्टे
लुंपंति दैवलिखितानि दुरक्षराणि ॥ 35 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे त्रयोदशोऽध्यायः ॥ 13 ॥

Therefore, if any body uses the Bhasma Tripuṇḍra according to rules on his forehead, the writings written at the time of his birth by Vidhātā Brahmā will all be cancelled, if they had been bad. There is no doubt in this.

Here ends the Thirteenth Chapter of the Eleventh Book on the greatness of Bhasma in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIV

On Holding the Vibhūti

श्रीनारायण उवाच

भस्मदिग्धशरीराय यो ददाति धनं मुदा ।
तस्य सर्वाणि पापानि विनश्यंति न संशयः ॥ 1 ॥
श्रुतयः स्मृतयः सर्वाः पुराणान्यखिलान्यपि ।
वदंति भूतिमाहात्म्यं तत्तस्मात्तद्धारयेद् द्विजः ॥ 2 ॥

Nārāyaṇa said: O Nārada! Whatever is given as charities to any man besmeared with holy ashes, takes away instantly all the sins of the donor. The Śrutis, Smṛtis, and all the Purāṇas declare the greatness of this Bhasma. So the twice-born must accept this.

सितेन भस्मना कुर्यात्त्रिसंध्यं यस्त्रिपुंड्रकम् ।
सर्वपापविनिर्मुक्तः शिवलोके महीयते ॥ 3 ॥
योगी सर्वाङ्गकं स्नानमापादतलमस्तकम् ।
त्रिसंध्यमाचरेन्नित्यमाशु योगमवाप्नुयात् ॥ 4 ॥

Whoever holds this Tripuṇḍra, of this holy ashes at the three Sandhyā times, is freed from all his sins and goes to the region of Śiva. The Yogī who takes a bath of ashes throughut his body during the three Sandhyās, gets his Yoga developed soon. By this bath of ashes, many generations are lifted up.

भस्मस्नानेन पुरुषः कुलस्योद्धारको भवेत् ।
भस्मस्नानं जलस्नानादसंख्येयगुणान्वितम् ॥ 5 ॥
सर्वतीर्थेषु यत्पुण्यं सर्वतीर्थेषु यत्फलम् ।
तत्फलं लभते सर्वं भस्मस्नानान्न संशयः ॥ 6 ॥

O Nārada! This ash bath is many times superior to the water bath. To take once a bath of ashes secures to one all merits acquired by bathing in all the sacred places of pilgrimages. There is no doubt in this.

महापातकयुक्तो वा युक्तो वाप्युपपातकैः ।
भस्मस्नानेन तत्सर्वं दहत्यग्निरिवेंधनम् ॥ 7 ॥
भस्मस्नानात्परं स्नानं पवित्रं नैव विद्यते ।
एवमुक्तं शिवेनादौ तदा स्नातः स्वयं शिवः ॥ 8 ॥

By this bath of ashes, all the Mahāpātakas (great heinous sins) and other minor sins as well are instantly destroyed as heaps of wood are brought down to ashes in a moment by the fire. No bath is holier than this one. This is first mentioned by Śiva and He took Himself this bath.

तदा प्रभृति ब्रह्माद्या मुनयश्च शिवार्थिनः ।
सर्वकर्मसु यत्नेन भस्मस्नानं प्रचक्रिरे ॥ 9 ॥
तस्मादेतच्छिरः स्नानमाग्नेयं यः समाचरेत् ।
अनेनैव शरीरेण स हि रुद्रो न संशयः ॥ 10 ॥
ये भस्मधारिणं दृष्ट्वा परितृप्ता भवन्ति ते ।
देवासुरमुनीद्रैश्च पूज्या नित्यं न संशयः ॥ 11 ॥
भस्मसंछन्नसर्वांगं दृष्ट्वोत्तिष्ठति यः पुमान् ।
तं दृष्ट्वा देवराजोऽपि दंडवत्प्रणमिष्यति ॥ 12 ॥

Since then this bath of ashes been taken with great care by Brahmā and the other Devas and the Munis for their own good in all the virtuous actions. This bath of ashes is termed the bath of fire. So he who applies ashes on his head, gets the state of Rudra while he is in this body of five elements. Those who are delighted to see persons with this ashes on their bodies are respected by the Devas, Asuras, and Munis. He who honours and gets up on seeing a man besmeared with ashes is respected even by Indra, the Lord of Heavens.

अभक्ष्यभक्षणं येषां भस्मधारणपूर्वकम् ।
तेषां तद्भक्ष्यमेव स्यान्मुने नात्र विचारणा ॥ 13 ॥
यः स्नाति भस्मना नित्यं जले स्नात्वा ततः परम् ।
ब्रह्मचारी गृहस्थो वा वानप्रस्थोऽथवादरात् ॥ 14 ॥
सर्वपाषविनिर्मुक्तः स याति परमां गतिम् ।

Even if any body eats any uneatables, then the sin incurred thereby wo'nt touch him, if his body be then besmeared with ashes. He who first takes a water bath and then an ash-bath, be he a Brahmacārī or an house-holder or an anchorite (Vānaprasthī) is freed of all sins and gets in the end the highest state.

आग्नेयं भस्मना स्नानं यतीनां च विशिष्यते ॥ 15 ॥
आर्द्रस्नानाद्वरं भस्मस्नानमार्द्रवधो ध्रुवः ।
आर्द्रं तु प्रकृतिं विद्यात्प्रकृतिं बंधनं विदुः ॥ 16 ॥

Specially for the Yatis (ascetics), this ash bath is very necessary. This ash hath is superior to the water bath. For the bonds of Nature, this pleasure and pain, are cut asunder by this ash bath. The Munis know this Prakṛti as moist and wet; and therefore Prakṛti binds men.

प्रकृतेस्तु प्रहाणाय भस्मना स्नानमिष्यते ।
भस्मना सदृशं ब्रह्मन्नास्ति लोकत्रयेष्वपि ॥ 17 ॥

If any body desires to cut asunder this bondage of the body, he will find no other remedy for this in the three worlds than this Holy Bath of ashes.

रक्षार्थं मंगलार्थं च पवित्रार्थं पुरा सुरैः ।
भस्म दृष्ट्वा मुने पूर्वं दत्तं दैव्यै प्रियेण तु ॥ 18 ॥
तस्मादेतच्छिरःस्नानमाग्नेयं यः समाचरेत् ।
भवपाशैर्विनिर्मुक्तः शिवलोके महीयते ॥ 19 ॥

In ancient days the ashes were first offered to the Devī gladly by the Devas for their protection, their good and purification, when they first saw the ashes. Therefore any body who takes this bath of fire, gets all his sins destroyed and he goes to Śiva Loka.

ज्वररक्षःपिशाचाश्च पूतनाकुष्ठगुल्मकाः ।
भगंदराणि सर्वाणि चाशीतिर्वातरोगकाः ॥ 20 ॥
चतुःषष्टिः पित्तरोगाः श्लेष्माः सप्तत्रिपंचकाः ।
व्याघ्रचौरभयं चैवाप्यन्ये दुष्टग्रहा अपि ॥ 21 ॥

He who daily uses this ashes has not to suffer from the oppression of the Rākṣasas, Piśācas, Pūtanās and the other Bhūtas or leprosy, the chronic enlargement of spleen, all sorts of fistulae, from eighty sorts of rheumatism, sixty four kinds of bilious diseases, twenty two varieties of phlegmatic diseases and from tigers, thieves, and other vicious planetary influence.

भस्मस्नानेन नश्यंति सिंहेनेव यथा गजाः ।
शुद्धशीतजलेनैव भस्मना च त्रिपुंड्रकम् ॥ 22 ॥
यो धारयेत्परं ब्रह्म स प्राप्नोति न संशयः ।
भस्मना च त्रिपुण्ड्रं च यः कोऽपि धारयेत्परम् ।
स ब्रह्मलोकमाप्नोति मुक्तपापो न संशयः ॥ 1 ॥"
यथाविधि ललाटे वै वह्निवीर्यप्रधारणात् ॥ 23 ॥

Rather he gets the power to suppress all these as a lion kills easily a mad elephant. Any body who first mixes the ashes with pure cold water and then besmears his body with that and puts on the Tripuṇḍras, attains soon the Highest Brahma. He who holds the Tripuṇḍra of ashes becomes sinless and goes to the Brahma loka.

नाशयेल्लिखतां यामीं ललाटस्थां लिपिं ध्रुवम् ।
कंठोपरि कृतं पापं नाशयेत्तत्प्रधारणात् ॥ 24 ॥
कंठे च धारणात्कंठभोगादिकृतपातकम् ।
बाह्वोर्बाहुकृतं पापं वक्षसा मनसा कृतम् ॥ 25 ॥

He can even wipe off the ordnances of the fate on his forehead to go to the jaws of Death, if he uses, according to the Śāstras, the Tripuṇḍras on his forehead. If the ashes be used on the neck, then the sin, incurred through the neck, is completely destoryed. If the ashes be used on the neck, then the sin incurred by the neck, in eating uneatable things is entirely destoryed. If the ashes be held on the arms, then the sin incurred by the arms is destroyed. If it be held on the breast, the sin done mentally is destroyed.

नाभ्यां शिश्नकृतं पापं गुदे गुदकृतं हरेत् ।
पार्श्वयोर्धारणाद्ब्रह्मन्परस्त्र्यालिंगनादिकम् ॥ 26 ॥
तद्भस्मधारणं शस्तं सर्वत्रैव त्रिलिंगकम् ।
ब्रह्मविष्णुमहेशानां त्र्यग्नीनां च धारणम् ॥ 27 ॥
गुणलोकत्रयाणां च धारणं तेन वै कृतम् ।

If it be held on the navel, the sin incurred by the generative organ is destoryed. If it be held on the anus, then the sin incurred by the anus is destoryed. And if it be held on the sides, then the sin incurred in embracing other's wives is destroyed. So, know fully, to use ashes is highly commendable. Everywhere three curved lines of ashes are to be used. Know these lines as Brahmā, Viṣṇu and Maheśa; Dakṣiṇāgni, Gārhapatya fire and Āhavanīva fire; the Sattva, Rajas and Tamas qualities, Heaven, earth and Pātāla (nether regions).

भस्मच्छन्नो द्विजो विद्वान्महापातकसंभवैः ॥ 28 ॥
दोषैर्वियुज्यते सद्यो मुच्यते च न संशयः ।
भस्मनिष्ठस्य दह्यंते दोषा भस्माग्निसंगमात् ॥ 29 ॥

If the wise Brāhmin holds properly the ashes his Mahāpātakas are destoryed. He is not involved in any sin. Rather he, without any questionings, gets his liberation. All the sins, in the body besmeared with ashes, are burnt down by the ashes, are burnt down by the ashes, which is of the nature of fire, into ashes. He is called Bhasmaniṣṭha (a devotee of Bhasma *i.e.* ashes) who takes a bath of ashes, who besmears his body with ashes, who use the Tripuṇḍras of ashes, who sleeps in ashes.

भस्मस्नानविशुद्धात्मा आत्मनिष्ठ इति स्मृतः ।
भस्मना दिग्धसर्वांगो भस्मदीप्तत्रिपुण्ड्रकः ॥ 30 ॥
भस्मशायी च पुरुषो भस्मनिष्ठ इति स्मृतः ।
भूतप्रेतपिशाचाद्या रोगाश्चातीव दुःसहाः ॥ 31 ॥

He is called also Ātmaniṣṭha (a devotee of Ātman (Self), At the approach of such a man, the Demons, Piśācas, and very serious diseases run away to a distance.

भस्मनिष्ठस्य सान्निध्याद्विद्रवंति न संशयः ।
भासनाद्भसितं प्रोक्तं भस्म कल्मषभक्षणात् ॥ 32 ॥
भूतिर्भूतिकरी पुंसां रक्षा रक्षाकरी पुरा ।
त्रिपुण्ड्रधारिणं दृष्ट्वा भूतप्रेतपुरःसराः ॥ 33 ॥

There is no doubt in this. In as much as these ashes reveal the knowledge of Brahma, it is called Bhasita from Bhasma, to shine; because it eats up the sins, it is called Bhasma; because it increases the eight supernatural powers Aṇimā, etc., it is called Bhūti; because it protects the man who uses it, it is called "Rakṣā."

भीताः प्रकपिताः शीघ्रं नश्यत्येव न संशयः ।
स्मरणादेव रुद्रस्य यथा पापं प्रणश्यति ॥ 34 ॥
अप्यकार्यसहस्त्राणि कृत्वा यः स्नाति भस्मना ।
तत्सर्वं दहते भस्म यथाग्निस्तेजसा वनम् ॥ 35 ॥

As the sins are all destroyed by the mere remembrance of Bhagavān Rudra, so seeing the person using the Tripuṇḍra, the demons, bad spirits and other vicious hosts of spirits fly away quickly, trembling with fear. As a fire burns a great forest by its own strength, so this bath of ashes burns the sins of those who are incessantly addicted to sins.

कृत्वापि चातुलं पापं मृत्युकालेऽपि यो द्विजः ।
भस्मस्नायी भवेत्कश्चित्क्षिप्रं पापैः प्रमुच्यते ॥ 36 ॥
भस्मस्नानाद्विशुद्धात्मा जितक्रोधी जितेंद्रियः ।
मत्समीपं समागत्य न स भूयोऽभिवर्तते ॥ 37 ॥

Even if at the time of death one takes a bath of ashes, though he has committed an inordinate amount of vices, all his sins are soon destoryed. By this bath ashes, the Self is purified, the anger is destroyed; the senses are calmed down. The man who uses even once this Bhasma comes to Me; he has not to take any more births in future.

बृहस्पतिगते सोमे भस्मोद्धूलितविग्रहः ।
अर्चितं शंकरं दृष्ट्वा सर्वपापैः प्रमुच्यते ॥ 38 ॥
आयुष्कामोऽथवा विद्वान्भूतिकामोऽथवा नरः ।
नित्यं वै धारयेद्भस्म मोक्षकामी स वै द्विजः ॥ 39 ॥

On Monday Amāvasyā (also on the full moon day) if one sees the Śiva Liṅgam, with his body besmeared all over with ashes, one's sins will all be destroyed. (All the sins are not seen; hence the tithi is called Amāvas.) If people use Bhasma daily, all their desires will be frutified whether they want longevity, or prosperity or Mukti.

त्रिपुंड्रं परमं पुण्यं ब्रह्मविष्णुशिवात्मकम् ।
ये घोरा राक्षसाः प्रेता ये चान्ये क्षुद्रजंतवः ॥ 40 ॥
तिपुंड्रधारिणं दृष्ट्वा पलायंते न संशयः ।
कृत्वाशौचादिकं कर्म स्नात्वा तु विमले जले ॥ 41 ॥
भस्मनोद्धूलनं कार्यमापादतलमस्तकम् ।

The Tripuṇḍra that represents Brahmā, Viṣṇu and Śiva is very sacred. Seeing the man with Tripuṇḍra on, the fierce Rākṣasa or mischievous creatures flee to a distance. There is no doubt in this. After doing the Śauca (necessary cleanliness) and other necessary things, one bathes in pure cold water and besmears his body with ashes from head to foot.

केवलं वारुणं स्नानं देहे बाह्यमलापहम् ॥ 42 ॥
विभूतिस्नानमनघं बाह्यांतरमलापहम् ।
त्यक्त्वापि वारुणं स्नानं तत्परः स्यान्न संशयः ॥ 43 ॥

By taking the water bath only, the outward unclean things are destroyed. But the ash bath not only cleanse the outer external uncleanliness but

cleanse also all the internal uncleanliness. So even if one does not take the water bath, one ought to take this ash bath. There is to be no manner of doubt in this.

कृतमप्यकृतं सत्यं भस्मस्नानं विना मुने ।
भस्मस्नानं श्रुतिप्रोक्तमाग्नेयं स्नानमुच्यते ॥ 44 ॥
अंतर्बहिश्च संशुद्धं शिवपूजाफलं लभेत् ।
यद्बाह्यमलमात्रस्य नाशकं स्नानमस्ति तत् ॥ 45 ॥

All the religious actions performed without this ash bath seem as if no actions are done at all. This ash bath is stated in the Vedas. Its another name is the Fire Bath. By this ash bath both outside and inside are purified. So a man who uses ashes gets the entire fruit of worshipping Śiva.

तद्विवश्यति तीव्रेण प्राणिबाह्यांतरं मलम् ।
कृत्वाऽपि कोटिशो नित्यं वारुणं स्नानमादरात् ॥ 46 ॥
न भवत्येव पूतात्मा भस्मस्नानं विना मुने ।
यद्भस्मस्नानमाहात्म्यं तद्वेदो वेद तत्त्वतः ॥ 47 ॥

By the water Bath only the outside dirt is removed; but by this bath of ashes, outside dirts and inside dirts, both are fully removed. If this water bath be taken many times daily, still without an ash bath, one's heart is not purified. What more shall I speak of the greatness of ashes, the Vedas only appreciate its glories rightly! Yea, very rightly!

यद्वा वेद महादेवः सर्ववेदशिखामणिः ।
भस्मस्नानमकृत्वैव यः कुर्यात्कर्म वैदिकम् ॥ 48 ॥

Or Mahā Deva, the Gem of all the Devas, knows the greatness of this Bhasma. Those who perform rites and works prescribed by the Vedas, without taking this bath of ashes, do not get even a tithe of the fruits of their works done.

स तत्कर्मकलार्धार्धमपि नाप्नोति वस्तुतः ।
यः करिष्यति यत्नेन भस्मस्नानं यथाविधि ॥ 49 ॥
स एवैकः सर्वकर्मस्वधिकारी श्रुतिश्रुतः ।
पावनं पावनानां च भस्मस्नानं श्रुतिश्रुतम् ॥ 50 ॥

Only that man will be entitled to the entire fruits of the Vedas who perform this bath of ashes duly. This is the opinion of the Vedas. This bath of ashes purifies more the things that are already pure; thus the Śruti says.

न करिष्यति यो मोहात्स महापातकी भवेत् ।
अनंतैर्वारुणैः स्नानैर्यत्पुण्यं प्राप्यते द्विजैः ॥ 51 ॥
ततोऽनंतगुणं पुण्यं भस्मस्नानादवाप्यते ।
कालत्रयेऽपि कर्तव्यं भस्मस्नानं प्रयत्नतः ॥ 52 ॥

That wretch who does not take the bath of ashes as aforesaid is a Great Sinner. There is no doubt in this. By this bath greater interminable merits accure than what is obtained by innumerable baths aken by the Brāhmaṇas on the Vāruṇī momentous occasion. So take this bath carefully in the morning, mid-day and evening. This bath of ashes is ordained in the Vedas.

भस्मस्नानं स्मृतं श्रोतं तत्त्यागी पतितो भवेत् ।
मूत्राद्युत्सर्जनांते तु भस्मस्नानं प्रयत्नतः ॥ 53 ॥
कर्तव्यमन्यथा पूता न भविष्यन्ति मानवाः ।
विधिवत्कृतशौचोऽपि भस्मस्नानं विना द्विजः ॥ 54 ॥

So know those who are against this bath mentioned in the Vedas, are verily fallen! After evacuating oneself of one's urine and faeces, one ought to take this bath of ashes. Otherwise men will not be purified. Even if one performs duly the water bath and if one does not take this bath of ashes, that man will not be purified.

न भविष्यति पूतात्मा नाधिकार्यपि कर्मणि ।
अपानवायुनिर्याते जृम्भणे स्कन्दने क्षुते ॥ 55 ॥
श्लेष्मोद्गारेऽपि कर्तव्यं भस्मस्नानं प्रयत्नतः ।
श्रीभस्मस्नानमाहात्म्यस्यैकदेशोऽत्र वर्णितः ॥ 56 ॥

So he cannot get any right to do any religious actions. After evacuating one's abdomen of the outgoing air, after yawning, after holding sexual intercourse, after spitting and sneezing, and after easing oneself of phlegm, one ought to take this bath of ashes.

पुनश्च संप्रवक्ष्यामि भस्मस्नानोत्थितं फलम् ।
सावधानेन मनसा श्रोतव्यं मुनिपुङ्गव ॥ 57 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे चतुर्दशोऽध्यायः ।

O Nārada! Thus I have described to you here the greatness of Śrī Bhasma. I am again telling you more of it specially. Listen attentively.

Here ends the Fourteenth Chapter of the Eleventh Book on the greatness in holding the Bibhūti (ashes) in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XV

On Using the Tripuṇḍra and Ūrdhvapuṇḍra Marks

श्रीनारायण उवाच

अग्निरित्यादिभिर्मंत्रैर्भस्म संशोध्य सादरम् ।
धारणीयं ललाटादौ त्रिपुण्ड्रं केवलं द्विजैः ॥ 1 ॥
ब्रह्मक्षत्रियवैश्याश्च एते सर्वे द्विजाः स्मृताः ।
तस्माद्द्विजैः प्रयत्नेन त्रिपुंड्रं धार्यमन्वहम् ॥ 2 ॥

Nārāyaṇa said: Only the twice born are to take this Tripuṇḍra on the forehead and the other parts of the body after carefully purifying the ashes by the mantra Agniriti Bhasma, etc. The Brāhmaṇas, Kṣattriyas, and Vaiśyas are known as the twice-born, (the Dvijas). So the Dvijas ought to take daily this Tripuṇḍra with great care.

यस्योपनयनं ब्रह्मन् स एव द्विज उच्यते ।
तस्माच्छ्रौतं द्विजैः कार्यं त्रिपुण्ड्रस्य च धारणम् ॥ 3 ॥
विभूतिधारणं त्यक्त्वा यः सत्कर्म समाचरेत् ।
तत्कृतं चाकृतप्रायं भवत्येव न संशयः ॥ 4 ॥

O Brāhmaṇa! Those who are purified with the ceremony of the holy thread, are called the Dvijas. For these the taking of Tripuṇḍra as per Śruti is very necessary. Without taking this Vibhūti, any good work done is as it were not done. There is no doubt in this.

न गायत्र्युपदेशोऽपि भस्मनो धारणं विना ।
ततो धृत्वैव भस्मांगे गायत्रीजपमाचरेत् ॥ 5 ॥
गायत्रीं मूलमेवाहुर्ब्राह्मण्ये मुनिपुङ्गव ।
सा भस्मधारणाभावे न केनाप्युपदिश्यते ॥ 6 ॥
न तावदधिकारोऽस्ति गायत्रीग्रहणे मुने ।
यावन्न भस्म भालादौ धृतमग्निसमुद्भवम् ॥ 7 ॥
भस्महीनललाटत्वं न ब्राह्मण्यानुमपाकम् ।
एवमेव मया ब्रह्मन्हेतुरुक्तः सुपुण्यदः ॥ 8 ॥

Even the japam of Gāyatrī is the most important and the chief thing of the Brāhmaṇahood. But that is not advised if the Tripuṇḍra be not taken. O Munis! As long as the ashes born of Agni are not applied on the forehead, one is not entitled to be initiated in the Gāyatrī Mantra. O Brāhmaṇa! Unless ashes he applied on the forehead, no one will recognise you as a Brāhmaṇa. For this reason I take this holding of the merit-giving Tripuṇḍra as the cause of the Brāhmaṇahood.

मंत्रपूतं सितं भस्म ललाटे परिवर्तते ।
स एव ब्राह्मणो विद्वान्सत्यं सत्यं मयोच्यते ॥ 9 ॥
यस्यास्ति सहजा प्रीतिर्मणिवद्भस्मसंग्रहे ।
स एव ब्राह्मणो ब्रह्मन्सत्यं सत्य मयोच्यते ॥ 10 ॥

I speak this verily unto you, that he is recognised as a Brāhmaṇa and literary on whose forehead there is seen the white ashes purified by the mantra. He is entitled to the state of a Brāhmaṇa who is naturally very eager to collect the ashes as he collect the invaluable gems and jewels.

न यस्य सहजा प्रीतिर्मणिवद्भस्मसंग्रहे ।
स चंडाल इति ज्ञेयो जन्मजन्मांतरे ध्रुवम् ॥ 11 ॥
न यस्य सहजा प्रीतिस्त्रिपुण्ड्रोद्धूलनादिषु ।
स चांडाल इति ज्ञेयः सत्यं सत्यं मयोच्यते ॥ 12 ॥

Those who are not naturally eager to collect the Bhasma as they are naturally eager to collect gems and jewels, are to be known as Cāṇḍālas in some of their previous births. Those who are not naturally joyous in holding Tripuṇḍra, were verily Cāṇḍālas in their previous births. This I tell you truly very truly.

ये भस्मधारणं त्यक्त्वा भुञ्जन्ते च फलादिकम् ।
ते सर्वे नरकं घोरं प्राप्नुवन्ति न संशयः ॥ 13 ॥
"विभूतिधारणं त्यक्त्वा यः शिवं पूजयिष्यति ।
स दुर्भगः शिवद्वेष्टा सद्वेषो नरकप्रदः ॥
सर्वकर्मबहिर्भूतो भस्मधारणवर्जितः ॥ 1 ॥"
विभूतिधारणं त्यक्त्वा कुर्वन् हेमतुलामपि ।
न तत्फलमवाप्नोति पतितो वै भवेद्धि सः ॥ 14 ॥

Those who eat roots and fruits without holding ashes go to the terrible hells. "He who worships Śiva without having Bibhūti on his forehead, that wretch is a Śiva hater and goes to hell after his death. He who does not hold Vibhūti is not entitled

to any religious act." Without taking Vibhūti, if you make a gift of Tulā Puruṣa made of gold, you won't get any fruits. Rather you will have to go to hell!

यथोपवीतरहितैः संध्या न क्रियते द्विजैः ।
तथा संध्या न कर्त्तव्या विभूतिरहितैरपि ॥ 15 ॥
गतोपवीतैः संध्यायां कार्यः प्रतिनिधिः क्वचित् ।
जपादिकं तु सावित्र्यास्तथैवोपोषणादिकम् ॥ 16 ॥

As the Brāhmaṇas are not to perform their Sandhyās without their holy threads, so without this Vibhūti, one ought not also to perform one's Sandhyā. If at times a man by chance has no holy thread, he can do his Sandhyā by muttering the Gāyatrī or by fasting. But there is no such rule in holding Bhasma.

विभूतिधारणे त्वन्यो नास्ति प्रतिनिधिः क्वचित् ।
विभूतिधारणं त्यक्त्वा यदि संध्यां करोति यः ॥ 17 ॥
प्रत्यवैत्येव येनासौ नाधिकारी तदा द्विजः ।
यथा श्रुत्वांत्यजो वेदान्प्रत्यवैति तथा द्विजः ॥ 18 ॥

If one performs Sandhyā, without having any Vibhūti, he is liable to incur a sin; as without holding this Bhasma, no right can come to him to perform his Sandhyā. As a man of lowest caste acts contrary and incurs a sin if he hears the Veda mantra, so a twice-born incurs a sin if he performs Sandhyā without having his Tripuṇḍra.

प्रत्यवैति न सन्देहः संध्याकृद्भस्मवर्जितः ।
संपादनीयं यत्नेन श्रौतं भस्म सदा द्विजैः ॥ 19 ॥
स्मार्तं वा तदभावे तु लौकिकं वा समाहितैः ।
यादृशं तादृशं वाऽस्तु पवित्रं भस्म संततम् ॥ 20 ॥
धारणीयं प्रयत्नेन द्विजैः संध्यादिकर्मसु ।
न संविशंति पापानि भस्मनिष्ठे ततः सदा ॥ 21 ॥

The twiceborn must therefore collect his thoughts with his heart intent on this Tripuṇḍra whether it be according to Śrauta or Smārta method—or in absence thereof the Laukika Bhasma. Of whatsoever sort is the Bhasma, it is always pure. In the Sandhyā and other actions of worship, the twiceborn ought to be very careful and punctilious in using this Bhasma.

कर्तव्यमपि यत्नेन ब्राह्मणैर्भस्मधारणम् ।
मध्यांगुलित्रयेणैव स्वदक्षिणकरस्य तु ॥ 22 ॥
षडंगुलायतं मानमपि चाधिकमानकम् ।

No sin can enter into the body of one besmeared with ashes. For this reason, the Brāhmaṇas ought always to use ashes with great care. One is to hold the Tripuṇḍra, six Aṅgulas high or greater by the fore, middle and ring fingers of the right hand.

नेत्रयुग्मप्रमाणेन भाले दीप्तं त्रिपुंड्रकम् ॥ 23 ॥
कदाचिद्भस्मना कुर्यात्स रुद्रो नात्र संशयः ।
अकारोऽनामिका प्रोक्त उकारो मध्यमांगुलिः ॥ 24 ॥
मकारस्तर्जनी तस्मात्त्रिपुण्ड्रं त्रिगुणात्मकम् ।
त्रिपुण्ड्रं मध्यमातर्जन्यनामाभिरनुलोमतः ॥ 25 ॥

If any body uses Tripuṇḍra, shining and brilliant, and extending from eye to eye, he becomes, no doubt, a Rudra. The ring-finger is the letter "A," the middle finger is "U" and the forefinger is "M"; so the Tripuṇḍra marks drawn by the above three fingers is of the nature of the three guṇas. The Tripuṇḍra should be drawn by the middle, fore, and ring fingers in a reverse way (from the left of the forehead to its right).

अत्र ते कथयाम्येनमितिहासं पुरातनम् ।
कदाचिदथ दुर्वासाः पितृलोकं गतोऽभवत् ॥ 26 ॥
भस्मसंदिग्धसर्वाङ्गो रुद्राक्षाभरणान्वितः ।
शिव शंकर सर्वात्मञ्छ्रीमातर्जगदम्बिके ॥ 27 ॥

I will now tell you an anecdote, very ancient. Listen. Once Durvāsā, the head of the ascetics, with his body besmeared with ashes and with Rudrākṣam, all over, on his body went to the region of the Pitṛs, uttering loudly "O Śaṅkara, of the Form of All! O Śiva! O Mother Jagadambe, the Source of all auspiciousness!

नामानीति गृह्णन्नुच्चैस्तापसानां शिखामणिः ।
कव्यवाडादयस्ते तु प्रत्युत्थानाभिवादनैः ॥ 28 ॥
आसनाद्युपचारैश्च सम्मानं बहु चक्रिरे ।
नानाकथाभिरन्योन्यसंभाषां चक्रिरे तदा ॥ 29 ॥

The Pitṛs Kavya-Vālās, etc., (Kavya Vālanalaḥ Somaḥ Yamaḥ scaivāryamā Tathā, Agnisvāttvā, Varhiṣadaḥ, Somapāḥ Pitṛ Devatāḥ) got up,

received him heartily and gave him seats and shewed him great honours and respect and held many pure conversations with the Muni.

तस्मिंस्तु समये कुंभीपाकस्थानां तु पापिनाम् ।
घोरः समभवच्छब्दो हा हताः स्मेतिवादिनाम् ॥ 30 ॥
मृताः स्मेति वदन्त्येके दग्धाः स्मेति परे जगुः ।
छिन्नाः स्मेति विभिन्नाः स्मेत्येवं रोदनकारिणः ॥ 31 ॥

During their talk, the sinners of the Kumbhīpāka hell were crying "Oh! Alas! We are killed, we are being killed" Oh! We are being burnt; some others cried "Oh! Oh! We are cut down." Thus various cries and lamentations reached their ears.

श्रुत्वा तं करुणं शब्दं दुःखितो मुनिराड् हृदि ।
पप्रच्छ पितृनाथांस्तान्केषां शब्दोऽयमित्यति ॥ 32 ॥
ते समूचुर्मुनेऽत्रैव पुरी संयमनी परा ।
वर्तते यमराडत्र पापिनां भोगदायकः ॥ 33 ॥

Hearing their piteous cries, Durvāsā, the prince of the Ṛṣis, asked with a grievous heart the Pitṛs, "Who are those crying?" The Pitṛs replied: There is a city close to our place called "Samyamanī Purā" of the King Yama where the sinners are punished. Yama gives punishment to the sinners there.

नानादूतैः कालरूपैः कृष्णवर्णैर्भयंकरैः ।
सहितोऽत्रैव तत्पुर्या नायको विद्यतेऽनघ ॥ 34 ॥
तत्र कुण्डान्यनेकानि पापिनां भोगदानि च ।
षडशीतिर्घोररूपैर्दूतैः परिवृतानि च ॥ 35 ॥

O Sinless One! In that city the King Yama lives with his terrible black-coloured messengers, the personifications of Kāla (the Destruction). For the punishment of the sinners, eighty-six hells exist there. The place is being guarded always by the horrible messengers of Yama.

तत्र मुख्यतमं कुण्डं कुंभीपाकाभिधं महत् ।
वर्तते तद्गतानां च यातनानां तु वर्णनम् ॥ 36 ॥
कर्तुं न शक्यते कैश्चिदपि वर्षशतैरपि ।
ये शिवद्रोहिणः संति तथा देवीविनिंदकाः ॥ 37 ॥
ये विष्णुद्रोहिणः सन्ति पतंत्यत्रैव ते मुने ।

Out of those hells, the hell named Kumbhīpāka is very big and that is the chief of the hells. The ailings and torments of the sinners in the Kumbhipāka hell cannot be described in hundred years. O Muni! The Śiva-haters, the Viṣṇu-haters, the Devī haters are made to fall to this Kuṇḍa.

ये वेदनिंदकाः संति सूर्यस्य च गणेशितुः ॥ 38 ॥
ब्राह्मणानां द्रोहिणो ये पतन्त्यत्रैव ते मुने ।
कामाचाराश्च ये सन्ति तप्तमुद्रांकिताश्च ये ॥ 39 ॥
त्रिशूलधारिणो ये च पतन्त्यत्रैव ते मुने ।
मातृपितृगुरुज्येष्ठपुराणस्मृतिनिंदकाः ॥ 40 ॥
ये धर्मदूषकाः सन्ति पतन्त्यत्रैव ते मुने ।

Those who find fault with the Vedas, and blame the Sun, Gaṇeśa and tyrannise the Brāhmaṇas fall down to this hell. Those who blame their mothers, fathers, Gurus, elder brothers, the Smṛtis and Purāṇas and those as well who take the Tapta Mudrās (hot marks on their bodies) and Tapta Śūlas (i.e., those who being Śaivas act as they like) those who blame the religion (Dharma) go down to that hell.

तेषामयं महाघोरः शब्दः श्रवणदारुणः ॥ 41 ॥
श्रूयतेऽस्माभिरनिशं वैराग्यं यच्छ्रुतेर्भवेत् ।
इति तेषां वचः श्रुत्वा मुनिराट् तद्दिदृक्षया ॥ 42 ॥

We hear constantly their loud piteous cries, very painful to hear; hearing which naturally gives rise to feelings of indifference (Vairāgyam). Hearing the above words of the Pitṛs, Durvāsā, the prince of the Munis, went to the hell to see the sinners.

उत्थाय चलितस्तूर्णं ययौ कुण्डसमीपतः ।
अवाङ्मुखो ददर्शाधस्तस्मिन्नेव क्षणे मुने ॥ 43 ॥
तत्रस्थानां पापिनां तु स्वर्गाधिकमभूत्सुखम् ।
हसंति केचिद्गायन्ति नृत्यन्ति च तथापरे ॥ 44 ॥
परस्परं रमन्ते तेऽप्युन्मत्ताः सुखवर्द्धनात् ।

O Muni! Going there, the Muni bent his head downwards and saw the sinners when, instantly the sinners began to enjoy pleasures more than those who enjoy in the Heavens. The sinners became exceedingly glad. Some began to sing, some began to dance, some began to laugh; some sinners began to play one with one another in great ecstasy.

मृदंगमुरजावीणाढक्कादुंदुभिनिस्वनाः ॥ 45 ॥

समुद्भूतास्तु मधुराः पञ्चमस्वरभूषिताः ।
वसन्तवल्लीपुष्पाणां सुगन्धमरुतो ववुः ॥ 46 ॥

The musical instruments Mṛdaṅga, Muraja, lute, Dhakkā, Dundubhis, etc., resounded with sweet sonorous tones (in accordance with five resonants). The sweet fragrant smell of the flowers of Vāsanti creepers spread all round. Durvāsā Muni became surprised to see all this.

मुनिस्तु चकितो दृष्ट्वा यमदूताश्च विस्मिताः ।
शीघ्रं ते कथयामासुर्धर्मराजाय वेदिने ॥ 47 ॥
महाराज महाश्चर्यमधुनैवाभवद्विभो ।
स्वर्गादप्यधिकं सौख्यं कुम्भीपाकस्थपापिनाम् ॥ 48 ॥

The messengers of Yama were startled and immediately went to their King Yama and said: "O Lord! Our King! A wondrous event occurred lately. The sinners in the Kumbhīpāka hell are now enjoying pleasures more than those in the Heavens.

निमित्तं नैव जानीमः कस्मादिदमभूद्विभो ।
चकिताः स्म वयं सर्वे प्राप्ता देव त्वदन्तिकम् ॥ 49 ॥
निशम्य दूतवाणीं तां धर्मराट् शीघ्रमुत्थितः ।
महामहिषमारूढो ययौ ते यत्र पापिनः ॥ 50 ॥
तां वार्तां प्रेषयामास दूतद्वाराऽमरावतीम् ।

O Bibhu! How can this take place! We cannot make out the cause of this. O Deva! We all have become terrified and have come to you." Hearing the words of the messengers, Dharmarāja, mounting on his great buffalo, came there instantly and seeing the state of the sinners sent news immediately to the Heavens.

श्रुत्वा तां देवराजोऽपि प्राप्तो देवगणैः सह ॥ 51 ॥
ब्रह्मलोकात्पद्मजोपि वैकुंठाद्विष्टरश्रवाः ।
तत्तल्लोकाच्च दिक्पालाः समाजग्मुर्गणैः सह ॥ 52 ॥

Hearing the news Indra came there with all the Devas, Brahmā came there from His Brahmaloka; and Nārāyaṇa came there from Vaikuṇṭha. Hearing this, the regents of the quarters, the Dikpālas came there with all their attendants from their respective abodes.

परिवार्य स्थिताः सर्वे कुम्भीपाकमितस्ततः ।
अपश्यंस्तद्गताञ्जीवान्स्वर्गाधिकसुखान्वितान् ॥ 53 ॥
चकिता एव ते सर्वे न विदुस्तस्य कारणम् ।
अहो पापस्य भोगार्थं कुंडमेतद्विनिर्मितम् ॥ 54 ॥

They all came there to the Kumbhīpāka hell and saw that all the beings there are enjoying greater pleasures than those in the Heavens. They all were astonished to see this; and they could not make out why this had happened. "What a wonder is this! This Kuṇḍa has been built for the punishment of the sinners.

तत्र सौख्यं यदा जातं तदा पापात्तु किं भयम् ।
उच्छिन्ना वेदमर्यादा परमेशकृता कथम् ॥ 55 ॥
भगवान्स्वस्य संकल्पं वितथं कृतवान्कथम् ।
आश्चर्यमेतदाश्चर्यमेतदित्येव भाषिणः ॥ 56 ॥

When such a pleasure is now being felt here, the people won't fear anything henceforth to commit sins. Why is this order of the Vedas created by God reversed? Why has God undone His own doing? What a wonder is this! Now a great miracle is before our sight." Thus speaking, they remained at a fix.

तटस्था अभवन् सर्वे न विदुस्तत्र कारणम् ।
एतस्मिन्नन्तरे शौरिः संमंत्र्य विबुधादिभिः ॥ 57 ॥
ययौ कैश्चित्सुरगणैः सहितः शंकरालयम् ।
पार्वत्या सहितं देवं कोटिकंदर्पसुन्दरम् ॥ 58 ॥
रमणीयतमांगं तं लावण्यखनिमद्भुतम् ।
सदा षोडशवर्षीयं नानालङ्कारभूषितम् ॥ 59 ॥

They could not make out the cause of this. In the meanwhile Bhagavān Nārāyaṇa after consulting with the other Devas went with some Devas to the abode of Śaṅkara in Kailāśa. They saw there that Śrī Bhagavān Śaṅkara (with crescent of the Moon on His forehead) was playing there attended always by the Pramathas and adorned with various ornaments like a youth, sixteen years old. His parts of the body were very beautiful as if the mine of loveliness.

नानागुणैः परिवृतं लालयन्तं परां शिवाम् ।
ददर्श चन्द्रमौलिं स चतुर्वेदं ननाम ह ॥ 60 ॥
वृत्तातं कथयामास चमत्कृतमतिस्फुटम् ।

He was conversing on various delightful subjects

with His consort Pārvatī and pleasing Her mind. The four Vedas were there personified. Seeing Him, Nārāyaṇa bowed down and informed him clearly of all the wonderful events. He said:

एतस्य कारणं देव न जानीमः कथंचन ॥ 61 ॥
वद तत्कारणं देव सर्वज्ञोऽसि यतः प्रभो ।
विष्णुवाक्यं तदा श्रुत्वा प्रसन्नमुखपंकजः ॥ 62 ॥
उवाच मधुरं वाक्यं मेघगम्भीरया गिरा ।
शृणु विष्णो तन्निमित्तं नाश्चर्यं त्वत्र विद्यते ॥ 63 ॥

"O Deva! What is the cause of all this? We cannot make out anything! O Lord! Thou art omniscient. Thou knowest everything. So kindly mention how is this brought about!" Hearing Viṣṇu's words, Bhagavān Śaṅkara spoke graciously in sweet words, grave as the rumbling of a rain-cloud: "O Viṣṇu! Hear the cause of this. What wonder is there? This is all due to the greatness of Bhasma (ashes)!

भस्मनो महिमैवायं भस्मना किं भवेन्न हि ।
कुम्भीपाकं गतो द्रष्टुं दुर्वासाः शैवसंमतः ॥ 64 ॥
आवाङ्मुखो ददर्शाधस्तदा वायुवशाद्धरे ।
भालभस्मकणास्तत्र पतिता दैवयोगतः ॥ 65 ॥

What cannot be brought about by Bhasma! The great Śaiva Durvāsā went to see the Kumbhīpāka hell, besmearing his whole body with Bhasma and looked downwards while he was looking at the sinners. At that time, accidentally a particle of Bhasma from his forehead was blown by air to the bodies of the sinners in the hell.

तेन जातमिदं सर्वं भस्मनो महिमा त्वयम् ।
इतः परं तु तत्तीर्थं पितृलोकनिवासिनाम् ॥ 66 ॥
भविष्यति न संदेहो यत्र स्नात्वा सुखी भवेत् ।
पितृतीर्थं तु तन्नाम्नाऽप्यत ऊर्ध्वं भविष्यति ॥ 67 ॥

Thereby they were freed of their sins and they got so much pleasure! Such is the greatness of Bhasma! Henceforth the Kumbhīpāka will no more be a hell. It will be a Tīrtha (holy place of pilgrimage) of the residents of the Pitṛlokas.

मल्लिंगस्थापनं तत्र कार्यं देव्याश्च सत्तम ।
पूजयिष्यन्ति ते तत्र पितृलोकनिवासिनः ॥ 68 ॥
त्रैलोक्ये यानि तीर्थानि तत्र श्रेष्ठमिदं भवेत् ।
पित्रीश्वरपूजया तु त्रैलोक्यं पूजितं भवेत् ॥ 69 ॥

Whoever will bathe there will be very happy. There is no doubt in this. Its name will be henceforth the Pitṛ Tīrtha. O Sattama! My Liṅgam and the form of Bhagavatī ought to be placed there. The inhabitants of the Pitṛ Loka would worship them. This will be the best of all the Tīrthas extant in the three Lokas. And if the Pitṛśvarī there be worshipped, know that the worship of the Trilokī is done.

नारायण उवाच

इति देववचः श्रुत्वा देवं मूर्ध्ना प्रणम्य च ।
तदनुज्ञां समादाय ययौ देवान्तिकं हरिः ॥ 70 ॥
तत्सर्वं कथयामास कारणं शंकरोदितम् ।
साधु साध्विति ते प्रोचुरमरा मौलिचालनैः ॥ 71 ॥

Nārāyaṇa said: Hearing thus the words of Śaṅkara, the Deva of the Devas, He thanked Him and, taking His permission came to the Devas and informed them of everything what Śaṅkara had said. Hearing this, the Devas nodded their heads and said, "Sādhu (well, very well)" and began to glorify the greatness of Bhasma.

शशंसुर्भस्ममाहात्म्यं हरिब्रह्मादयः सुराः ।
पितरश्चैव सन्तुष्टास्तीर्थलाभात्परन्तप ॥ 72 ॥
तत्तीर्थतीरे लिंगं च देव्या मूर्तिं यथाविधि ।
स्थापयामासुरमरा पूजयामासुरन्वहम् ॥ 73 ॥

O Tormenter of the enemies! Hari, Brahmā and the other Devas began to eulogise the glories of ashes. The Pitṛs became very glad to get a new Tīrtha. The Devas planted a Śiva Liṅgam and the form of the Devī on the banks of the new Tīrtha, and began to worship them regularly day by day.

तत्र ये प्राणिनोऽभूवन्पापभोगार्थमास्थिताः ।
ते विमानं समारुह्य गताः कैलासमण्डलम् ॥ 74 ॥
नाम्ना भद्रगणास्ते तु वसंत्यद्यापि तत्र हि ।
पुनश्च दूरदेशे तु कुंभीपाको विनिर्मितः ॥ 75 ॥

The sinners that were there suffering, all ascended on the celestial chariot and got up to Kailāśa. Even today they are all dwelling in Kailāśa

and are known by the name of the Bhadras. The hell Kumbhīpāka came to be built afterwards in another place.

निरुद्धं शैवगमनं देवैस्तत्र तु तद्दिनात् ।
इति ते सर्वमाख्यातं भस्ममाहात्म्यमुत्तमम् ॥ 76 ॥
नातः परतरं किंचिदधिकं विद्यते मुने ।
ऊर्ध्वपुण्ड्रविधिं चैवाप्यधिकारिविभेदतः ॥ 77 ॥

Since that day the Devas did not allow any other devotee of Śiva to go to the newly created hell Kumbhipāka. Thus I have described to you the excellent greatness of the Bhasma. O Muni! What more can there be than the glories of the Bhasma! O Best of Munis! Now I am telling you of the usage of Ūrdhvapuṇḍra (the vertical marks) according to the proper province of the devotees.

प्रवक्ष्ये मुनिशार्दूल वैष्णवागमलोकनात् ।
ऊर्ध्वपुण्ड्रप्रमाणानि दिव्यान्यंगुलिभेदतः ॥ 78 ॥
वर्णाभिमंत्रदेव्याश्च प्रवक्ष्यामि फलानि च ।
पर्वताग्रे नदीतीरे शिवक्षेत्रे विशेषतः ॥ 79 ॥
सिंधुतीरे च वल्मीके तुलसीमूलमाश्रिते ।

Listen. I will now speak what I have ascertained from the study of the Vaiṣṇava Śāstras, the measure of Ūrdhvapuṇḍra, according to the Aṅguli measurements, the colour, mantra, Devatā and the fruits thereof. Hear. The earth required is to be seen red from the crests of hills, the banks of the rivers, the place of Śiva (Śiva Kṣettram), the ocean beaches, the ant-hill, or from the roots of the Tulasī plants.

मृद एतास्तु संग्राह्या वर्जयेदन्यमृत्तिकाः ॥ 80 ॥
श्यामं शांतिकरं प्रोक्तं रक्तं वश्यकरं भवेत् ।
श्रीकरं पीतमित्याहुर्धर्मदं श्वेतमुच्यते ॥ 81 ॥

The earth is not to be had from any other places. The black coloured earth brings in peace, the red-colour earth brings in powers to bring another to one's control; the yellow-coloured earth increases prosperity; and the white-coloured earth gives Dharma (religion).

अंगुष्ठः पुष्टिदः प्रोक्तो मध्यमायुष्करी भवेत् ।
अनामिकान्नदा नित्यं मुक्तिदा च प्रदेशिनी ॥ 82 ॥
एतैरंगुलिभेदैस्तु कारयेन्न नखैः स्पृशेत् ।
वर्तिदीपावलिकृतिं वेणुपत्राकृतिं तथा ॥ 83 ॥

If the Ūrdhvapuṇḍra be drawn by the thumb, nourishment is obtained; if it be drawn by the middle finger, longevity is increased; if it be drawn by nameless or ring finger, food is obtained and if it be drawn by the forefinger, liberation is attained. So the Ūrdhvapuṇḍras ought to be drawn by these fingers, only be careful to see that the nails do not touch at the time of making the mark.

पद्मस्य मुकुलाकारं तथा कुर्यात्प्रयत्नतः ।
मत्स्यकूर्माकृतिं वापि शंखाकारं ततः परम् ॥ 84 ॥

The shape of the Ūrdhvapuṇḍra (the vertical mark or sign on the fore-head) is like a flame or like the opening bud of a lotus, or like the leaf of a bamboo, or like a fish, or like a tortoise or like a conch-shell.

दशांगुलिप्रमाणं तु उत्तमोत्तममुच्यते ।
नवांगुलं मध्यमं स्यादष्टांगुलमतः परम् ॥ 85 ॥
सप्तषट्पंचभिः पुण्ड्रं मध्यमं त्रिविधं स्मृतम् ।
चतुस्त्रिद्व्यङ्गुलैः पुण्ड्रं कनिष्ठं त्रिविधं भवेत् ॥ 86 ॥

The Ūrdhvapuṇḍra, ten Aṅgulis high is the super best; nine Aṅgulis high, is best; eight Aṅgulis high, is good; the middling Ūrdhvapuṇḍra is of three kinds as it is of seven Aṅgulas, six Aṅgulas, or five Aṅgulas. The lowest Ūrdhvapuṇḍra is again of three kinds as it is four Aṅgulas, three Aṅgulas or two Aṅgulas high.

ललाटे केशवं विद्यान्नारायणमथोदरे ।
माधवं हृदि विन्यस्य गोविन्दं कण्ठकूपके ॥ 87 ॥

On the Ūrdhvapuṇḍra of the forehead, you must meditate Keśava, on the belly you must think of Nārāyaṇa; on the heart, you must meditate on Mādhava; and on the neck, you must meditate on Govinda.

उदरे दक्षिणे पार्श्वे विष्णुरित्यभिधीयते ।
तत्पार्श्वबाहुमध्ये च मधुसूदनमेव च ॥ 88 ॥
त्रिविक्रमं कर्णदेशे वामकुक्षौ तु वामनम् ।
श्रीधरं बाहुके वामे हृषीकेशं तु कर्णके ॥ 89 ॥
पृष्ठे च पद्मनाभं तु ककुद्दामोदरं स्मरेत् ।
द्वादशैतानि नामानि वासुदेवेनि मूर्धनि ॥ 90 ॥

So on the right side of the belly, you must meditate on Madhusūdana; on the roots of the ears, on Trivikrama; on the left belly, on Vāmana; on the arms, on Śrīdhara; on the ears, Hṛṣīkeśa; on the back, Padmanābha; on the shoulders Dāmodara; and on the head Brahmarandhra you must meditate on Vāsudeva.

पूजाकाले च होमे च सायं प्रातः समाहितः ।
नामान्युच्चार्य विधिना धारयेदूर्ध्वपुण्ड्रकम् ॥ 91 ॥
अशुचिर्वाप्यनाचारो मनसा पापमाचरेत् ।
शुचिरेव भवेन्नित्यं मूर्ध्नि पुण्ड्रांकितो नरः ॥ 92 ॥
ऊर्ध्वपुण्ड्रधरो मर्त्यो म्रियते यत्र कुत्रचित् ।
श्वपाकोऽपि विमानस्थो मम लोके महीयते ॥ 93 ॥

Thus the twelve names are to be meditated. In the morning or in the evening time when you are going to make the Pūjā or Homa, you are to take duly, single-in-intent, the above names and make the marks of Ūrdhvapuṇḍras. Any man, with Ūrdhvapuṇḍra on his head, is always pure, whether he be impure, or of unrighteous conduct or whether he commits a sin mentally. Wherever he dies, he comes to My Abode even if he be of a Cāṇḍāla caste.

एकांतिनो महाभागा मत्स्वरूपविदोऽमलाः ।
सांतरालान्प्रकुर्वंति पुण्ड्रान्विष्णुपदाकृतीन् ॥ 94 ॥
परमैकांतिनोऽप्येवं मत्पादैकपरायणाः ।
हरिद्राचूर्णसंयुक्ताञ्छूलाकारांस्तुवाऽमलान् ॥ 95 ॥

My devotees (Vīra Vaiṣṇavas or Mahāvira Vaiṣṇavas) who know My Nature must keep an empty space between the two lines of Ūrdhvapuṇḍra of the form of the Viṣṇupada (the feet of Viṣṇu) and those who are my best devotees are to use nice Ūrdhvapuṇḍras, made of turmeric powder, of the size of a spear (Śūla), of the form of the feet of Viṣṇu (Viṣṇu padaḥ).

अन्ये तु वैष्णवाः पुण्ड्रानच्छिद्रानपि भक्तितः ।
प्रकुर्वीरन्दीपपद्मवेणुपत्रोपमाकृतीन् ॥ 96 ॥

The ordinary Vaiṣṇavas are to use with Bhakti, the Ūrdhvapuṇḍras without any empty space, but the form of it is to be like a flame, the blossom of a lily or like a bamboo leaf.

अच्छिद्रानपि सच्छिद्रान्कुर्युः केवलवैष्णवाः ।
अच्छिद्रकरणे तेषां प्रत्यवाचो न विद्यते ॥ 97 ॥
एकांतिनां प्रपन्नानां परमैकांतिनामपि ।
अच्छिद्रपुंड्राकरणे प्रत्यवायो महान्भवेत् ॥ 98 ॥
ऊर्ध्वपुण्ड्रं तु यः कुर्याद्दंडाकारं तु शोभनम् ।
मध्ये छिद्रं वैष्णवाश्च नमोन्तैः केशवादिभिः ॥ 99 ॥

Those who are Vaiṣṇavas in name only can use Ūrdhvapuṇḍra of both the kinds, with or without any empty space. They incur no sin if they use one without an empty space. But those who are My good devotees, incur sin if they do not keep an empty space between the two vertical lines (in the Ūrdhvapuṇḍra three vertical lines are used).

विमलान्यूर्ध्वपुंड्राणि सांतरालानि योः नरः ।
करोति विपुलं तत्र मन्दिरं मे करोति सः ॥ 100 ॥
ऊर्ध्वपुण्ड्रस्य मध्ये तु विशाले सुमनोहरे ।
लक्ष्म्या साकं समासीनो रमते विष्णुरव्ययः ॥ 101 ॥
निरंतरालं यः कुर्यादूर्ध्वपुंड्रं द्विजाधमः ।
स हि तत्र स्थितं विष्णुं श्रियं चैव व्यपोहति ॥ 102 ॥

The Vaiṣṇavas who use excellent vertical rod like Ūrdhvapuṇḍras keeping an empty space in the middle and uttering the mantra "Keśvāya Namaḥ" build My Temple there. In the beautiful middle space of Ūrdhvapuṇḍra, the Undecaying Viṣṇu is playing with Lakṣmī. That wretch, the twice-born who uses Ūrdhvapuṇḍra without any empty apace kills Viṣṇu and Lakṣmi, seated there.

अच्छिद्रमूर्ध्वपुण्ड्रं तु यः करोति विमूढधीः ।
स पर्यायेण तानेति नरकानेकविंशतिम् ॥ 103 ॥
ऋजूनि स्फुटपार्श्वानि सांतरालानि विन्यसेत् ।
ऊर्ध्वपुण्ड्राणि दंडाब्जदीपमत्स्यनिभानि च ॥ 104 ॥

The stupid who uses Ūrdhvapuṇḍra without a vacant space goes successively to twenty-one hells. The Ūrdhvapuṇḍra should be of the size of a clear straight rod, lotus, flame, a fish with sharp straight edges and with vacant spaces between them.

शिखोपवीतवद्धार्यमूर्ध्वपुण्ड्रं द्विजेन च ।
विना कृताश्चेद्विफलाः क्रियाः सर्वा महामुने ॥ 105 ॥

O Great Muni! The Brāhmaṇa should always use the Tripuṇḍra like the lock of hair on the crown

of his head and like his Sacrificial thread; otherwise all his actions will be fruitless.

तस्मात्सर्वेषु कार्येषु कार्यं विप्रस्य धीमतः ।
ऊर्ध्वपुण्ड्रं त्रिशूलं च बर्तुलं चतुरस्त्रकम् ॥ 106 ॥
अर्धचन्द्रादिकं लिंगं वेदनिष्ठो न धारयेत् ।
जन्मना लब्धजातिस्तु वेदपंथानमाश्रितः ॥ 107 ॥
पुण्ड्रान्तरं भ्रमाद्वापि ललाटे नैव धारयेत् ।

Therefore in all ceremonies and actions the Brāhmaṇas ought to use Ūrdhvapuṇḍras of the form of a trident, a circle or of a square form. The Brāhmaṇa who knows the Vedas is never to use the semi-moonlike mark (Tilaka) on his bead. The man who is of the Brāhmin caste and follows the path of the Vedas should not even by mistake use any other mark than those above-mentioned.

ख्यातिकांत्यादिसिद्ध्यर्थं चापि विष्णवागमादिषु ॥ 108 ॥
स्थितं पुण्ड्रांतरं नैव धारयेद्वैदिको जनः ।
तिर्यक्त्रिपुण्ड्रं संत्यज्य श्रौतं कथमपि भ्रमात् ॥ 109 ॥

Other sorts of puṇḍras (marks) that are mentioned in other Vaiṣṇava Śāstras for the attainment of fame, beauty, etc., the Veda-knowing Brāhmaṇas should not use them. The Vaidik Brāhmaṇas should not use even in error any other Tilaks than the curved Tripuṇḍras.

ललाटे भस्मना तिर्यक्त्रिपुण्ड्रस्य च धारणम् ।
विना पुण्ड्रान्तरं मोहाद्धारयन्नारकी भवेत् ॥ 110 ॥

If, out of delusion, the man, following the path of the Vedas, uses other sorts of Tripuṇḍras, he would certainly go down to hell.

वेदमार्गैकनिष्ठस्तु मोहेनाप्यंकितो यदि ।
पतत्येव न संदेहस्तथा पुण्ड्रांतरादपि ॥ 111 ॥
नांकनं विग्रहे कुर्याद्वेदमार्गं समाश्रितः ।
श्रौतधर्मैकनिष्ठानां लिंगं तु श्रौतुमेव हि ॥ 112 ॥
अश्रौतधर्मनिष्ठानामश्रौतं लिंगमीरितम् ।
देवता वेदसिद्धा यास्तासां लिंग तु वैदिकम् ॥ 113 ॥

The Veda-knowing Brāhmaṇas would certainly go down to hell if they use other sorts of Tripuṇḍras on their bodies. Only the Tilakas, prescribed in the Vedas ought to be used by those who are devoted to the Vedas. Those who do not observe the duties of the Vedas would use Tilakas approved of by other Śāstras. Those should use marks approved of by the Vedas whose Deity is that of the Vedas. Those who follow the Tantra Śāstras different from the Vedas, should use marks approved of by the Tantras.

अश्रौततंत्रनिष्ठा यास्तासामश्रोतमेव हि ।
वेदसिद्धो महादेवः साक्षात्संसारमोचकः ॥ 114 ॥
भक्तानामुपकारय श्रौतं लिंगं दधाति च ।
वेदसिद्धस्य विष्णोश्च श्रौतं लिंगं न चेतरत् ॥ 115 ॥

Mahā Deva is the Veda's Deity and, ready to deliver from the bondages of the world, He has prescribed the Tilakas prescribed in the Vedas for the benefit of the devotees. The marks prescribed by Viṣṇu, also a Deity of the Vedas, are also those of the Vedas. His other Avatāras also use marks approved of by the Vedas.

प्रादुर्भावविशेषाणामपि तस्य तदेव हि ।
श्रौत लिंगं तु विज्ञेयं त्रिपुंड्रोद्धूलनादिकम् ॥ 116 ॥

The Tripuṇḍras and the besmearing of the body with ashes are according to the Vedas. In the Tantra Śāstra different from the Vedas, there is the usage of Tripuṇḍra and other marks. But they are not to be used by the Vaidikas. No never.

अश्रौतमूर्ध्वपुण्ड्रादि नैव तिर्यक्त्रिपुण्ड्रकम् ।
वेदमार्गैकनिष्ठानां वेदोक्तेनैव वर्त्मना ॥ 117 ॥
ललाटे भस्मना तिर्यक्त्रिपुण्ड्रं धार्यमेव हि ।
यस्तु नारायणं देवं प्रपन्नः परमं पदम् ॥
धारयेत्सर्वदा शूलं ललाटे गन्धवारिणा ॥ 118 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे पंचदशोऽध्यायः ॥ 15 ॥

Those who follow the path of the Vedas should use the curved Tripuṇḍras and Bhasma on their foreheads according to the rules prescribed in the Vedas. He who has obtained the highest state of Nārāyaṇa, *i.e.*, who has realised My Nature, ought to use always on their foreheads Śūla marks scented with fragrant sandalpaste.

Here ends the Fifteenth Chapter of the Eleventh Book on the rules of using the Tripuṇḍra and Ūrdhvapuṇḍra marksin the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVI

On the Description of Sandhyā Upāsanā

श्रीनारायण उवाच

अथातः श्रूयतां पुण्यं संध्योपासनमुत्तमम् ।
भस्मधारणमाहात्म्यं कथितं चैव विस्तरात् ॥ 1 ॥
प्रातःसंध्याविधानं च कथयिष्यामि तेऽनघ ।
प्रातःसंध्यां सनक्षत्रां मध्याह्ने मध्यभास्कराम् ॥ 2 ॥
ससूर्यां पश्चिमां संध्यां तिस्रः संध्या उपासते ।

Nārāyaṇa said: Now I am speaking of the very holy Sandhyopāsanā method of Sandhyā worship of Gāyatrī, the Presiding Deity of the morning, midday and evening, and of the twice-born. Listen. The greatness of using Bhasma has been described in detail. No further need be stated on the subject. I shall talk, first of all, of the morning Sandhyā. The morning Sandhyā is to be done early in the morning while the stars are visible. When the Sun is in the meridian, the midday Sandhyā is to be performed; and while the Sun is visibly going down, the evening Sandhyā is to be recited over.

तद्भेदानपि वक्ष्यामि शृणु देवर्षिसत्तम ॥ 3 ॥
उत्तमा तारकोपेता मध्यमा लुप्ततारका ।
अधमा सूर्यसहिता प्रातःसंध्या त्रिधा मता ॥ 4 ॥
उत्तमा सूर्यसहिता मध्यमाऽस्तमिते रवौ ।
अधमा तारकोपेता सायंसंध्या त्रिधा मता ॥ 5 ॥

Now again, the distinctions are made in the above three Sandhyās: The morning Sandhyā with stars seen is the best; with stars disappeared, middling; and with the Sun risen above the horizon, inferior. So the evening Sandhyā, again, is of three kinds: best, middling, and inferior. When the Sun is visibly disappearing, the evening Sandhyā is the best; when the Sun has gone down the horizon, it is middling and when the stars are visible, it is inferior.

विप्रो वृक्षो मूलकान्यत्र संध्या
वेदः शाखा धर्मकर्माणि पत्रम् ।
तस्मान्मूलं यत्नतो रक्षणीयं
छिन्ने मूले नैव वृक्षो न शाखा ॥ 6 ॥

संध्या येन न विज्ञाता संध्या येनानुपासिता ।
जीवमानो भवेच्छूद्रो मृतः श्वा चैव जायते ॥ 7 ॥

The Brāhmaṇas are the root of the Tree, the Sandhyā Vandanam; the Vedas are the branches; the religious actions are the leaves. Therefore its root should be carefully preserved. If the root be cut, no branches or leaves of the tree will remain. That Brāhmaṇa who knows not his Sandhyā or who does not perform the Sandhyās is a living Śūdra. That Brāhmaṇa after his death verily becomes a dog.

तस्मान्नित्यं प्रकर्तव्यं संध्योपासनमुत्तमम् ।
तदभावेऽन्यकर्मादावधिकारी भवेन्न हि ॥ 8 ॥
उदयास्तमयादूर्ध्वं यावत्स्याद्घटिकात्रयम् ।
तावत्संध्यामुपासीत प्रायश्चित्तं ततः परम् ॥ 9 ॥

Therefore the Sandhyās must be observed every day. Otherwise no right comes at all to do any action. At the sunrise and the sunset the time for Sandhyā is two Daṇḍas (48 minutes) and if Sandhyā be not done or rather neglected in the interval, the Prāyaścitta (penance) is to he paid duly (performed duly).

कालातिक्रमणे जाते चतुर्थार्घ्यं प्रदापयेत् ।
अथवाष्टशतं देवीं जप्त्वाऽऽदौ तां समाचरेत् ॥ 10 ॥
यस्मिन्काले तु यत्कर्म तत्कालाधीश्वरीं च ताम् ।
संध्यामुपास्य पश्चात्तु तत्कालीनं समाचरेत् ॥ 11 ॥

If the proper time for Sandhyā expires, one more offering of Arghya is to be made in addition to the three Arghayas daily made or the Gāyatrī is to be repeated one hundred and eight times before the Sandhyā is commenced. In whichever time any action ought to be done, worship, first of all, the Sandhyā Devī, the Presiding Deity of that time and do the actions proper to that time afterwards.

गृहे साधारणा प्रोक्ता गोष्ठे वै मध्यमा भवेत् ।
नदीतीरे चोत्तमा स्याद्देवीगेहे तदुत्तमा ॥ 12 ॥
यतो देव्या उपासेयं ततो देव्यास्तु सन्निधौ ।
संध्यात्रयं प्रकर्तव्यं तदानंत्याय कल्पते ॥ 13 ॥

The Sandhyā performed in dwelling houses is ordinary; the Sandhyā done in enclosures of cows is middling and on the banks of the rivers is good and the Sandhyā performed before the Devī's temple or the Devī's seat is very excellent. The Sandhyopāsanā ought to be done before the Devī, because that is the worship of the very Devī. The three Sandhyās done before the Devī give infinitely excellent fruits.

एतस्या अपरं दैवं ब्राह्मणानां न विद्यते ।
न विष्णूपासना नित्या न शिवोपासना तथा ॥ 14 ॥
यथा भवेन्महादेव्या गायत्र्याः श्रुतिचोदिता ।
सर्ववेदसारभूता गायत्र्यास्तु समर्चना ॥ 15 ॥

There is no other work of the Brāhmaṇas better than this Sandhyā. One can rather avoid worshipping Śiva or Viṣṇu; because that is not daily done as obligatory; but the Sandhyopāsanā ought to be done daily. The Gāyatrī of the Great Devī is the Essence of all the mantras in the Vedas. In the Veda Śāstras, the worship of Gāyatrī is most definitely pronounced.

ब्रह्मादयोऽपि संध्यायां तां ध्यायंति जपंति च ।
वेदा जपंति तां नित्यं वेदोपास्या ततः स्मृता ॥ 16 ॥
तस्मात्सर्वे द्विजाः शाक्ता न शैवा न च वैष्णवाः ।
आदिशक्तिमुपासते गायत्रीं वेदमातरम् ॥ 17 ॥

Brahmā and the other Devas meditate in the Sandhyā times on this Devī Gāyatrī and make a japam of that. The Vedas always make japams of Her. For this reason the Gāyatrī has been mentioned as the object of worship by the Vedas. The Brāhmaṇas are called Śāktas inasmuch as they worship the Primal Śakti (Force) Gāyatrī, the Mother of the Vedas. They are not Śaivas nor Vaiṣṇavas.

आचांतः प्राणमायभ्य केशवादिकनामभिः ।
केशवश्च तथा नारायणो माधव एव च ॥ 18 ॥
गोविंदो विष्णुरेवाथ मधुसूदन एव च ।
त्रिविक्रमो वामनश्च श्रीधरोऽपि ततः परम् ॥ 19 ॥

Firstly make the ordinary ācamana three times, and, while inhaling, drink a little of the water of ācamana, repeating "Om Keśavāya Svāhā, Om Nārāyaṇāya Svāhā, Om Mādhavāya Svāhā." Then wash your two hands, repeating "Om Govindāya Namaḥ, Om Viṣṇave Namaḥ." Then by the root of the thumb rub the lips repeating "Om Madhusūdanāya Namaḥ, Om Trivikramāya Namaḥ." So rub the mouth, repeating "Om Vāmamāya Namaḥ, Om Śrīdharāya Namaḥ."

हृषीकेशः पद्मनाभो दामोदर अतः परम् ।
संकर्षणो वासुदेव प्रद्युम्नोऽप्यनिरुद्धकः ॥ 20 ॥
पुरुषोत्तमाधोक्षजौ च नारसिंहोऽच्युतस्तथा ।
जनार्दन उपेन्द्रश्च हरिः कृष्णोऽन्तिमस्तथा ॥ 21 ॥
ॐकारपूरकं नाम चतुर्विंशतिसंख्यया ।
स्वाहान्तैः प्राशयेद्वारि नमोन्तैः स्पर्शयेत्तथा ॥ 22 ॥
केशवादि त्रिभिः पीत्वा द्वाभ्यां प्रक्षालयेत्करौ ।
मुखं प्रक्षालयेद्द्वाभ्यां द्वाभ्यामुन्मार्जनं तथा ॥ 23 ॥
एकेन पाणी संप्रोक्ष्य पादावपि शिरोऽपि च ।
संकर्षणादिदेवानां द्वादशांगानि संस्पृशेत् ॥ 24 ॥

Then sprinkle water on the left hand, saying "Om Hṛṣīkeśāya Namaḥ." Sprinkle water on the legs, saying "Om Padmanābhāya Namaḥ." Sprinkle water on the head, saying "Om Dāmodarāya Namaḥ." Touch the mouth with the three fingers of the right hand, saying "Om Saṅkarṣaṇāya Namaḥ." Touch the nostrils with the thumb and forefinger saying "Om Vāsudevāya Namaḥ, Om Pradyumnāya Namaḥ." Touch the eyes with the thumb and ring-finger, saying "Om Aniruddhāya Namaḥ, Om Puruṣottamāya Namaḥ." Touch the ears with the thumb and ringfinger saying "Om Adhokṣajāya Namaḥ, Om Nārasimhāya Namaḥ." Touch the navel with the thumb and little finger saying "Om Acyutāya Namaḥ." Touch the breast with the palm, saying "Om Janārdanāya Namaḥ." Touch the head saying "Om Upendrāya Namaḥ." Touch the roots of the two arms saying "Om Haraye Namaḥ, Om Kṛṣṇāya Namaḥ."

दक्षिणेनोदकं पीत्वा वामेन संस्पृशेद्बुधः ।
तावन्न शुध्यते तोयं यावद्वामेन न स्पृशेत् ॥ 25 ॥

गोकर्णाकृतिहस्तेन माषमात्रं जलं पिबेत् ।
ततो न्यूनाधिकं पीत्वा सुरापायी भवेद्द्विजः ॥ 26 ॥
संहताङ्गुलिना तोयं पाणिना दक्षिणेन तु ।
मुक्तांगुष्ठकनिष्ठाभ्यां शेषेणाचमनं विदुः ॥ 27 ॥

While sipping the Ācamana water on the right hand, touch the right hand with your left hand; otherwise; the water does not become pure. While doing Ācamana, make the palm and the fingers all united and close, of the form of a Gokarṇa (the ear of a cow) and spreading the thumb and the little finger, drink the water of the measure of a pea. If a greater or less quantity be sipped, then that would amount to drinking liquor.

प्राणायामं ततः कृत्वा प्रणवस्मृतिपूर्वकम् ।
गायत्रीं शिरसा सार्धतुरीयपदसंयुतम् ॥ 28 ॥
दक्षिणे रेचयेद्वायुं वामेन पूरितोदरम् ।

Then thinking of the Praṇava, make the Prāṇāyāma, and repeat mentally the Gāyatrī with her head and the Turīya pāda, *i.e.*, Āpojyotiḥ rasomṛtam Brahmā Bhurbhuvaḥ svarom. Inhale the air by the left nostril (Pūraka), close both the nostrils (Kumbhaka) and exhale the air, by the right nostril (Recaka). Thus Prāṇāyāma is effected.

कुंभेन धारयेन्नित्यं प्राणायामं विदुर्बुधाः ॥ 29 ॥
पीडयेद्दक्षिणां नाडीमंगुष्ठेन तथोत्तराम् ।
कनिष्ठानामिकाभ्यां तु मध्यमां तर्जनीं त्यजेत् ॥ 30 ॥
रेचकः पूरकश्चैव प्राणायामोऽथ कुम्भकः ।
प्रोच्यते सर्वशास्त्रेषु योगिभिर्यतमानसैः ॥ 31 ॥

While doing Pūraka, Kumbhaka and Recaka repeat the Gāyatrī every time; hold the right nostril with the right thumb and hold the left nostril with the ringfinger and little finger (*i.e.*, don't use forefinger and middle finger). The Yogīs who have controlled their minds say that Prāṇāyāma is effected by the three processes Pūraka, Kumbhaka and Recaka.

रेचकः सृजते वायुं पूरकः पूरयेत्तु तम् ।
साम्येन संस्थितिर्यत्तत्कुंभकः परिकीर्तितः ॥ 32 ॥
नीलोत्पलदलश्यामं नाभिमध्ये प्रतिष्ठितम् ।
चतुर्भुजं महात्मानं पूरके चिंतयेद्धरिम् ॥ 33 ॥

The external air is inhaled in Pūraka; air is not exhaled nor inhaled (it is retained inside) in Kumbhaka; and air is exhaled in Recaka. While doing Pūraka, meditate on the navel, the four-armed high-souled Viṣṇu, of the blue colour (Śyāma) like the blue lotus.

कुम्भके तु हृदिस्थाने ध्यायेत्तु कमलासनम् ।
प्रजापतिं जगन्नाथं चतुर्वक्त्रं पितामहम् ॥ 34 ॥
रेचके शंकरं ध्यायेल्ललाटस्थं महेश्वरम् ।
शुद्धस्फटिकसंकाशं निर्मलं पापनाशनम् ॥ 35 ॥

While doing Kumbhaka, meditate in the heart lotus the four-faced grandsire Brahmā Prajāpati, the Creator seated on the lotus and while doing Recaka meditate, on the fore-head, on the white sin-destroying Śaṅkara, pure as crystal.

पूरके विष्णुसायुज्यं कुम्भके ब्रह्मणो गतिम् ।
रेचकेन तृतीयं तु प्राप्नुयादीश्वरं परम् ॥ 36 ॥
पौराणाचमनाद्यं च प्रोक्तं देवर्षिसत्तम ।
श्रौतमाचमनाद्यं च शृणु पापापहं मुने ॥ 37 ॥

In Pūraka, the union with Viṣṇu is obtained; in Kumbhaka, the knowledge of Brahmā is attained and in Recaka, the highest position of Īśvara (Śiva) is attained. This is the method of Ācamana according to the Purāṇas. Now I am speaking of the all sin destroying Vaidik Ācamana. Listen.

प्रणवं पूर्वमुच्चार्य गायत्रीं तु तदित्यृचम् ।
पादादौ व्याहृतीस्तिस्रः श्रौताचमनमुच्यते ॥ 38 ॥
गायत्रीं सिरसा सार्धं जपेद्व्याहृतिपूर्विकाम् ।
प्रतिप्रणवसंयुक्तां त्रिरयं प्राणसंयमः ॥ 39 ॥

Reciting the Gāyatrī mantra "Om Bhurbhuvaḥ," sip a little water; this is the Vaidik Ācamana after repeating the seven great Vyāhṛtis Om Bhuḥ; Om Bhuvaḥ, Om Svaḥ, Om Mahaḥ, Om Janaḥ, Om Tapaḥ, Om Satyam, repeat Gāyatrī and the head of the Gāyatrī Āpojyoti Rasomṛtam Brahmā Bhurbhuvaḥ svarom and practise Prāṇāyāma three times.

सलक्षणं तु प्राणानामायामं कीर्त्यतेऽधुना ।
नानापापैकशमनं महापुण्यफलप्रदम् ॥ 1 ॥
पंचांगुलीभिर्नासाग्रं पीडयेत्प्रणवेन तु ।

सर्वपापहरा मुद्रा वानप्रस्थगृहस्थयोः ॥ 40 ॥
कनिष्ठानामिकांगुष्ठैर्यतेश्च ब्रह्मचारिणः ।
आपोहिष्ठेति तिसृभिः प्रोक्षणं स्यात्कुशोदकैः ॥ 41 ॥
ऋगंते मार्जनं कुर्यात्पादान्ते वा समाहितः ।
नवप्रणवयुक्तेन आपोहिष्ठेत्यनेन तु ॥ 42 ॥

Hereby all sins are destroyed and all virtues spring. Now another sort of Prāṇāyāma Mudrā is described: The Vānaprasths and Gṛhasthas would do Prāṇāyāma with five fingers, holding the tip of the nose; the Brahmācārīs and Yatis would do Prāṇāyāma with the thumbs, little finger, and ring finger (avoiding middle and fore). Now I am speaking of the Āghamaṣaṇa Mārjana mantra. Listen. The Mantra of this Mārjana is "Āpohiṣṭhā Mayobhuvaḥ, etc."

नश्येदघं मार्जनेन संवत्सरसमुद्भवम् ।
तत आचमनं कृत्वा सूर्यश्चेति पिबेदपः ॥ 43 ॥
अंतःकरणसंभिन्नं पापं तस्य विनश्यति ।
प्रणवेन व्याहृतिभिर्गायत्र्या प्रणवाद्यया ॥ 44 ॥

There are three mantras in this. There are three Pādas in every mantra, prefix Om to every pāda (thus nine times Om is to be prefixed); at the end of every pāda sprinkle water on the head with the sacrificial thread and the Kuśa grass. Or at the end of every mantra do so. By the above Mārjana (cleaning) the sins of one hundred years are instantly destroyed. Then making Ācamana (taking a sip of water to rinse the mouth before worship), repeat the three Mantras "Om Sūryaśca mā manyuśca, etc."

आपोहिष्ठेति सूक्तेन मार्जनं चैव कारयेत् ।
उद्धृत्य दक्षिणे हस्ते जलं गोकर्णवत्कृते ॥ 45 ॥
नीत्वा तं नासिकाग्रं तु वामकुक्षौ स्मरेदघम् ।
पुरुषं कृष्णवर्णं च ऋतं चेति पठेत्ततः ॥ 46 ॥

By this act, the mental sins are destroyed. As mārjana is done with Praṇava, Vyārhitis, and Gāyatrī, so make Mārjana by the three mantras "Āpohiṣṭhā, etc." Make your right palm of the shape of a cow's ear; take water in it and carry it before your nose and think thus: "There is a terrible sinful person in my left abdomen, his colour is dark black and he is horrible looking."

द्रुपदां वा ऋचं पश्चाद्दक्षनासापुटेन च ।
श्वासमार्गेण तं पापमानयेत्करवारिणि ॥ 47 ॥
नावलोक्यैव तद्वारि वामभागेऽश्मनि क्षिपेत् ।
निष्पापं तु शरीरं मे संजातमिति भावयेत् ॥ 48 ॥

Recite, then, the mantras "Om ritamca satyamcābhidhyāt, etc." and "Drupādādiva Mumucāna, etc." and bring that Sinful Person through your right nostril to the water in the palm. Don't look at that water; throw it away on a bit of stone to your left. And think that you are now sinless.

उत्थाय तु ततः पादौ द्वौ समौ सन्नियोजयेत् ।
जलांजलिं गृहीत्वा तु तर्जन्यंगुष्ठवर्जितम् ॥ 49 ॥
वीक्ष्य भानुं क्षिपेद्वारि गायत्र्या चाभिमंत्रितम् ।
त्रिवारं मुनिशार्दूल विधिरेषोऽर्घ्यमोचने ॥ 50 ॥

Next, rising from the seat, keep your two feet horizontal and with the fingers save forefinger and thumb, take a palmful of water and with your face towards the Sun, recite the Gāyatrī three times and offer water to the Sun three times. Thus, O Muni! The method of offering the Arghyas has been mentioned to you.

ततः प्रदक्षिणां कुर्यादसावादित्यमंत्रतः ।
मध्याह्ने सकृदेव स्यात्संध्ययोस्तु त्रिवारतः ॥ 51 ॥
ईषन्नम्रः प्रभाते तु मध्याह्ने दण्डवत्स्थितः ।
आसने चोपविष्टस्तु द्विजः सायं क्षिपेदपः ॥ 52 ॥

Then circumambulate, repeating the Sūrya Mantra. The one thing to be noted in offering Arghyas is this: Offer once in the midday, and three times in the morning and three times in the evening. While offering the Arghya in the morning, bend yourself a little low; in offering the arghya in the midday, stand up; and while offering the arghya in the evening, it can be done while sitting.

उदकं प्रक्षिपेद्यस्मात्तत्कारणमतः शृणु ।
त्रिंशत्कोट्यो महावीरा मंदेहा नाम राक्षसाः ॥ 53 ॥

Now I will tell you why the Arghya is offered to the Sun. Hear. Thirty Koṭi Rākṣasas known as

the Mandehas, always roam on the path of the Sun (the mental Sun also).

कृतघ्ना दारुणा घोराः सूर्यमिच्छंति खादितुम् ।
ततो देवगणाः सर्वे ऋषयश्च तपोधनाः ॥ 54 ॥
उपासते महासंध्यां प्रक्षिपंत्युदकांजलिम् ।
दह्यन्ते तेन दैत्यास्ते वज्रीभूतेन वारिणा ॥ 55 ॥

They are great heroes, treacherous and ferocious. They always try to devour the Sun, while they assume terrible forms. For this reason the Devas and the Ṛṣis combined offer the water with their folded hands to the Sun, while they perform the great Sandhyā Upāsanā. The water thus offered, becomes transformed into the thunderbolt and burns the heads of the cruel demons (and throws them on the island Mandehāruṇa).

एतस्मात्कारणाद्विप्राः संध्यां नित्यमुपासते ।
महापुण्यस्य जननं संध्योपासनमीरितम् ॥ 56 ॥
अर्घ्याङ्गभूतमंत्रोऽयं प्रोच्यते शृणु नारद ।
यदुच्चारणमात्रेण सांगं संध्याफलं भवेत् ॥ 57 ॥

Therefore the Brāhmaṇas daily do their Sandhyopāsanā. Infinite merits accrue from this Sandhyā Upāsanā. O Nārada! Now I am speaking to you of the Mantras pertaining to the Arghya. No sooner they are pronounced the full effects of performing the Sandhyās are obtained.

सोऽहमर्कोऽस्म्यहं ज्योतिरात्मा ज्योतिरहं शिवः ।
आत्मज्योतिरहं शुक्लः सर्वज्योति रसोऽस्म्यहम् ॥ 58 ॥
आगच्छ वरदे देवि गायत्रि ब्रह्मरूपिणि ।
जपानुष्ठानसिद्ध्यर्थं प्रविश्य हृदयं मम ॥ 59 ॥

I am That Sun; I am That Light; I am That Ātman (Self); I am Śiva; I am the Light of Ātman; I am clear and transparently white; I am of the nature of all energy; and I am of the nature of Rāsa (the sweetness, all the sweet sentiments). O Devī! O Gāyatrī! O Thou! Who art of the nature of Brahma! Let Thee come and preside in my heart to grant me success in this Japa Karma.

उत्तिष्ठ देवि गंतव्यं पुनरागमनाय च ।
अर्घ्येषु देवि गन्तव्यं प्रविश्य हृदयं मम ॥ 60 ॥
ततः शुद्धस्थले नैजमासनं स्थापयेद्बुधः ।
तत्रारुह्य जपेत्पश्चाद्गायत्रीं वेदमातरम् ॥ 61 ॥

O Devī! O Gāyatrī! Entering into my heart, go out again with this water. But Thou wouldst have to come again. Sit thus on a pure seat and with a single intent repeat the Gāyatrī, the Mother of the Vedas.

अत्रैव खेचरी मुद्रा प्राणायामोत्तरं मुने ।
प्रातःसंध्याविधानो च कीर्तिता मुनिपुङ्गव ॥ 62 ॥
तन्नामार्थं प्रवक्ष्यामि सादरं शृणु नारद ।
चित्तं चरति खे यस्माज्जिह्वा चरति खे गता ॥ 63 ॥
भ्रुवोरंतर्गता दृष्टिर्मुद्रा भवति खेचरी ।
न चासनं सिद्धसमं न कुम्भसदृशोऽनिलः ॥ 64 ॥

O Muni! In this Sandhyopāsanā, the Khecarī Mudrā ought to be done after practising the Prāṇāyāma. Hear now the meaning of the Khecari Mudrā. When the soul of a being leaves the objects of senses, it roams in the Ākāśa, *i.e.,* it becomes aimless when the tongue also goes to the Ākāśa and roams there; and then the sight is fixed between the eyebrows; this is called the Khecarī Mudrā. There is no Āsana (seat) equal to Siddhāsana and there is no Vāyu (air) equal to the Kumbhaka Vāyu (suspension of air in the body).

न खेचरीसमा मुद्रा सत्यं सत्यं च नारद ।
घंटावत्प्रणवोच्चाराद्वायुं निर्जित्य यत्नतः ॥ 65 ॥
स्थिरासने स्थिरो भूत्वा निरहंकारनिर्ममः ।
लक्षणं नारदमुने शृणु सिद्धासनस्य च ॥ 66 ॥

O Nārada! There is no Mudrā equal to the Khecarī Mudrā. One is to pronounce Praṇava in Pluta (protracted) accents like the sound of a bell and, suspending his breath, sit quiet motionless in Sthirāsana without any Ahaṅkāra (egoism). O Nārada! I am now talking of Siddhāsana and its characteristic qualities. Hear.

योनिस्थानकमंघ्रिमूलघटितं कृत्वा दृढं विन्यसे-
न्मेढ्रे पादमथैकमेव हृदये कृत्वा समं विग्रहम् ।
स्थाणुः संयमितेंद्रियोऽचलदृशा पश्यन्भ्रुवोरंतरं
तिष्ठत्येतदतीव योगिसुखदं सिद्धासनं प्रोच्यते ॥ 67 ॥
आयातु वरदा देवी अक्षरं ब्रह्मसंमितम् ।
गायत्री छंदसां मातरिदं ब्रह्म जुषस्व मे ॥ 68 ॥

Keep one heel below the root of the genital and the other heel below the scrotum; keep the whole

body and breast straight and motionless; withdraw the senses from their objects and look at the point, the pituitary body, between the eyebrows. This posture is called the Siddhāsana and is pleasant to the yogīs. After taking this seat, invoke the Gāyatrī. "O Mother of the Vedas! O Gāyatrī! Thou art the Devī granting boons to the Bhaktas. Thou art of the nature of Brahmā.

यदह्ना कुरुते पापं तदह्ना प्रतिमुच्यते ।
यद्रात्र्या कुरुते पापं तद्रात्र्या प्रतिमुच्यते ॥ 69 ॥
सर्ववर्णे महादेवि संध्याविद्ये सरस्वति ।
अजरे अमरे देवि सर्वदेवि नमोऽस्तु ते ॥ 70 ॥

Be gracious unto Me. O Devī! Whoever worships Thee in the day gets his day sins destroyed and in the night, night sins destroyed. O Thou! Who art all the letters of the alphabet! O Devī! O Sandhye! O Thou who art of the nature of Vidyā! O Sarasvatī! O Ajaye! O Thou immortal! Free from disease and decay.

तेजोऽसीत्यादिमंत्रेण देवीमावाहयेत्ततः ।
यत्कृतं त्वदनुष्ठानं तत्सर्वं पूर्णमस्तु मे ॥ 71 ॥
ततः शापविमोक्षाय विधानं सम्यगाचरेत् ।

O Mother! Who art all the Devas! I bow down to Thee." Invoke the Devī again by the mantra "Ojosi, etc. ," and then pray: "O Mother! Let my japam and other acts in Thy worship be fulfilled with success by Thy Grace." Next for the freedom of the curse of Gāyatrī, do the things properly.

ब्रह्मशापस्ततो विश्वामित्रस्य च तथैव च ॥ 72 ॥
वसिष्ठशाप इत्येतद्द्विविधं शापलक्षणम् ।
ब्रह्मणः स्मरणेनैव ब्रह्मशापो निवर्तते ॥ 73 ॥
विश्वामित्रस्मरणतो विश्वामित्रस्य शापतः ।
वसिष्ठस्मरणादेव तस्य शापो विनश्यति ॥ 74 ॥

Brahmā gave a curse to Gāyatrī; Viśvāmitra gave a curse to Her and Vasiṣṭha also cursed Her. These are the three curses; they are removed in due order by recollecting Brahmā, Viśvāmitra and Vasiṣṭha.

हृत्पद्ममध्ये पुरुषं पुराणं
सत्यात्मकं सर्वजगत्स्वरूपम् ।
ध्यायामि नित्यं परमात्मसंज्ञं
चिद्रूपमेकं वचसामगम्यम् ॥ 75 ॥

अथ न्यासविधिं वक्ष्ये संध्याया अंगसंभवम् ।
ॐकारं पूर्ववद्योज्य ततो मंत्रानुदीरयेत् ॥ 76 ॥

Before doing Nyāsa, one ought to collect oneself and remember the Highest Self; think in the lotus of the heart that Puruṣa (Person) who is Truth; who is all this Universe, who is the Highest Self and who is All knowledge and who cannot be comprehended by words. Now I am speaking of the Aṅganyāsa of Sandhyā; Hear. First utter Om and then utter the mantra.

भूरित्युक्त्वा च पादाभ्यां नम इत्येव चोच्चरेत् ।
भुवः पूर्वं तु जानुभ्यां स्वः कटिभ्यां नमो वदेत् ॥ 77 ॥
महर्नाभ्यै जनश्चैव हृदयाय ततस्तपः ।
कंठाय च ततः सत्यं ललाटे परिकीर्तयेत् ॥ 78 ॥

Touch the two legs, saying "Om Bhuḥpādābhyām namaḥ"

Touch the knees, saying "Om Bhuva Jānubhyām namaḥ"

Touch the hip, saying "Om Svaḥ Kaṭibhyām namaḥ"

Touch the navel, saying "Om Maharnābhyai namaḥ"

Touch the heart, saying "Om Janaḥ Hṛdayāya namaḥ"

Touch the throat, saying "Om Tapaḥ Kaṇṭhāya namaḥ"

Touch the forehead, saying "Om Satyam Lalāṭāya namaḥ"

Thus perform the Vyārhiti nyāsa.

अंगुष्ठाभ्यां तत्सवितुस्तर्जनीभ्यां वरेण्यकम् ।
भर्गोदेवस्य मध्याभ्यां धीमहीत्येव कीर्तयेत् ॥ 79 ॥
अनामाभ्यां कनिष्ठाभ्यां धियो यो नः पदं वदेत् ।
प्रचोदयात्करपृष्ठतलयोर्विन्यसेत्सुधीः ॥ 80 ॥

Next perform the Karāṅganyāsa thus: Om Tat savituḥ ramguṣṭhābhyām namaḥ (referring to the thumb); Om Vareṇyam Tarjanībhyām namaḥ (referring to the forefinger); Om bhargo devasya madhyamā bhyām namaḥ (referring to the middle finger); Om Dhīmahi anāmikābhyām namaḥ (referring to the ringfinger); Om dhīyo yonaḥ,

Kaniṣṭhābyām namaḥ (referring to the little finger); Om pracodayāt kara tala pṛṣṭhābhyām namaḥ (referring to the upper part and lower part of the palm and all over the body).

ब्रह्मात्मने तत्सवितुर्हृदयाय नमस्तथा ।
विष्ण्वात्मने वरेण्यं च शिरसे नम इत्यपि ॥ 81 ॥
भर्गो देवस्य रुद्रात्मने शिखायै परिकीर्तितम् ।
शक्त्यात्मने धीमहीति कवचाय ततः परम् ॥ 82 ॥
कालात्मने धियो यो नो नेत्रत्रय उदीरितम् ।
प्रचोदयाच्च सर्वात्मनेऽस्त्राय परिकीर्तितम् ॥ 83 ॥

Now I am speaking of the Aṅganyāsa. Hear. "Om tat savitur brahmātmane hṛdayāya namaḥ" (referring to the heart). "Om Vareṇyam Viṣṇvā tmane Śirase namaḥ" (referring to the head); "Om bhargo devasya Rudrātmane Śikhāyai namaḥ" (referring to the crown of the head); Om dhīmahi Śaktyātmane Kavacāya namaḥ (referring to the Kavaca); "Om dhīyoyonaḥ Kālātmane netratrayāya namaḥ" (referring to the three eyes); "Om pracodayāt sarvātmane astrāya namaḥ" (referring to the Astra or armour, protecting the body).

अक्षरन्यासमेवाग्रे कथयामि महामुने ।
गायत्रीवर्णसंभूतो न्यासः पापहरः परः ॥ 84 ॥

Now I am speaking of the Varṇanyāsa. O Great Muni! Hear. This Varṇanyāsa is performed by the letters in the Gāyatrī mantra. If anybody does this, he becomes freed of sins.

प्रणवं पूर्वमुच्चार्य वर्णन्यासः प्रकीर्तितः ।
तत्कारमादावुच्चार्य पादांगुष्ठद्वये न्यसेत् ॥ 85 ॥
सकारं गुल्फयोस्तद्वद्विकारं जंघयोर्न्यसेत् ।
जान्वोस्तुकारं विन्यस्य ऊर्वोश्चैव वकारकम् ॥ 86 ॥
रेकारं च गुदे न्यस्य णिकारं लिंग एव च ।
कट्यां यकारमेवात्र भकारं नाभिमंडले ॥ 87 ॥
गोकारं हृदये न्यस्येदेकारं स्तनयोर्द्वयोः ।
वकारं हृदि विन्यस्य स्यकारं कंठकूपके ॥ 88 ॥
धीकारं मुखदेशे तु मकारं तालुदेशके ।
हिकारं नासिकाग्रे तु धिकारं नेत्रमंडले ॥ 89 ॥
भ्रूमध्ये चैव योकार योकारं च ललाटके ।
नकारं वै पूर्वमुखे प्रकारं दक्षिणे मुखे ॥ 90 ॥
चोकारं पश्चिममुखे दकारं चोत्तरे मुखे ।
याकारं मूर्ध्नि विन्यस्य तकारं व्यापकं न्यसेत् ॥ 91 ॥

"Om Tat namaḥ" on the two toes; (touching them).

"Om sa namaḥ" on the two heels; (touching them).

"Om vi namaḥ" on the legs;

"Om tu namaḥ" on the two knees;

"Om va namaḥ" on the two thighs;

"Om re namaḥ" on the anus;

"Om ṇi namaḥ" on the generative organ;

"Om ya namaḥ" on the hip;

"Om bha namaḥ" on the navel;

"Om rgo namaḥ on the heart;

"Om de namaḥ" on the breasts;

"Om va namaḥ" on the heart;

"Om sya namaḥ" on the throat;

"Om dhī namaḥ" on the mouth;

"Om ma namaḥ" on the palate;

"Om hi namaḥ" on the tip of the nose;

"Om dhi namaḥ" on the two eyes;

"Om yo namaḥ" on the space between the eyebrows;

"Om yo namaḥ" on the forehead;

"Om naḥ namaḥ" to the east;

"Om pra namaḥ" to the south;

"Om co namaḥ" on the west;

"Om da namaḥ" on the north;

"Om yā namaḥ" on the head;

"Om ta namaḥ" on the whole body from head to foot.

एतन्न्यासविधिं केचिन्नेच्छंति जपतत्पराः ।
ततो ध्यायेन्महादेवीं जगन्मातरमंबिकाम् ॥ 92 ॥
भास्वज्जपाप्रसूनाभां कुमारीं परमेश्वरीम् ।
रक्तांबुजासनारूढां रक्तगंधनुलेपनाम् ॥ 93 ॥
रक्तमाल्यांबरधरां चतुरास्यां चतुर्भुजाम् ।
द्विनेत्रां स्रुक्स्रुवौ मालां कुंडिकां चैव बिभ्रतीम् ॥ 94 ॥

Some Jāpakas (those who do the Japam) do not approve of the above nyāsa. Thus the Nyāsa is to be done. Then meditate on the Gāyatrī or the

World-Mother. The beauty of the body of the Gāyatrī Devī is like that of the full blown Javā flower. She is seated on the big red lotus on the back of the Hamsa (Flamingo); She is holding the red coloured garland on Her neck and anointed with red coloured ungument. She has four faces; every face has two eyes.

सर्वाभरणसंदीप्तामृग्वेदाध्यायिनीं पराम् ।
हंसपत्रामाहवनीयमध्यस्थां ब्रह्मदेवताम् ॥ 95 ॥
चतुष्पदामष्टकुक्षिं सप्तशीर्षां महेश्वरीम् ।
अग्निवक्त्रां रुद्रशिखां विष्णुचित्तां तु भावयेत् ॥ 96 ॥
ब्रह्मा तु कवचं यस्या गोत्रं सांख्यायनं स्मृतम् ।

On her four hands are a wreath of flowers, a sacrificial ladle, a bead, and a Kamaṇḍalu. She is blazing with all sorts of ornaments. From the Devī Gāyatrī has originated first the Ṛgveda. Brahmā worships the virgin Gāyatrī; on the idea of Śrī Parameśvarī Gāyatrī has four feet. The Ṛgveda is one; the Yajurveda is the second, the Sāmaveda is the third and the Atharva veda is the fourth foot. The Gāyatrī has eight bellies; the east side is the one; the south is the second; the west is the third; the north is the fourth; the zenith is the fifth; the nadir is the sixth; the intermediate space is the seventh and all the corners are the eighth belly. Gāyatrī has seven Śiras (heads); Vyākaraṇam (Grammar) is one; Śikṣā is the second (that Aṅga of the Veda, the science which teaches the proper pronunciation of words and laws of euphony); Kalpa is the third (the Vedāṅga which lays down the ritual and prescribes rules for ceremonial and sacrificial acts); Nirukta is the fourth (the Vedāṅga that contains glossarial explanation of obscure words, especially those occurring in the Vedas); Jyotish or astronomy is the fifth; Itihāsa (history) and Purāṇas is the sixth head; and Upaniṣads is the seventh head. Agṇi (fire) is the mouth of Gāyatrī; Rudra is the Śikhā (the chief part); Her gotra (lineage) is Sāṅkhyāyaṇa; Viṣṇu is the heart of Gāyatrī and Brahmā is the armour of Gāyatrī.

आदित्यमंडलांतःस्थां ध्यायेद्देवीं महेश्वरीम् ॥ 97 ॥
एवं ध्यात्वा विधानेन गायत्रीं वेदमातरम् ।
ततो मुद्राः प्रकुर्वीत देव्याः प्रीतिकराः शुभाः ॥ 98 ॥

Think of this Maheśvarī Gāyatrī in the middle of the Solar Orb. Meditating on the Gāyatrī Devī as above, the devotee should shew the following twenty-four Mudrās (signs by the fingers, etc., in religious worship) for the satisfaction of the Devī:

समुखं संपुटं चैव विततं विस्तृतं तथा ।
द्विमुखं त्रिमुखं चैव चतुष्कं पंचकं तथा ॥ 99 ॥
षण्मुखाधोमुखं चैव व्यापकांजलिकं तथा ।
शकटं यमपाशं च ग्रथितं संमुखोन्मुखम् ॥ 100 ॥
विलंबं मुष्ठिकं चैव मत्स्यं कूर्मं वराहकम् ।
सिंहाक्रांतं महाक्रांतं मुद्गरं पल्लवं तथा ॥ 101 ॥

(1) Sammukha;.(2) Sampuṭa; (3) Vitata (4) Vistṛta; (5) Dvimukha; (6) Trimukha; (7) Caturmukha; (8) Pañcamukha; (9) Ṣaṇmukha; (10) Adhomukha; (11) Vyāpaka; (12) Añjali; (13) Śakaṭa (14) Yamapāśa; (15) fingers intertwined end to end; (16) Vilamba (17) Muṣṭika; (18) Matsya; (19) Kūrma; (20) Varāha; (21) Simhākrānta; (22) Mahākrānta; (23) Mudgara; (24) Pallava.

चतुर्विंशतिमुद्राश्च गायत्र्याः संप्रदर्शयेत् ।
शताक्षरां च गायत्रीं सकृदावर्तयेत्सुधीः ॥ 102 ॥
चतुर्विंशत्यक्षराणि गायत्र्याः कीर्तितानि हि ।
जातवेदसनाम्नीं च ऋचमुच्चारयेत्ततः ॥ 103 ॥
त्र्यंबकस्यर्चमावृत्य गायत्रीं शतवर्णका ।
भवतीयं महापुण्याऽसकृज्जप्या बुधैरियम् ॥ 104 ॥

Next make japam once only of one hundred syllabled Gāyatrī. Thus twenty-four syllabled Sāvitrī, "Jātavedase sunavāma, etc.," forty-four syllabled mantra; and the thirty-two syllabled mantra, "Tryamvakam yajāmahe, etc." These three mantras united make up one hundred lettered Gāyatrī. (The full context of the last Mantra is this: Om Haum Om yum saḥ—Trayambakam yajāmahe Sugandhim Puṣṭi Vardhanam. Urbhārukamiva bandhanān mṛtyo mūkṣiya ma mṛtāt Bhur Bhuvaḥ. Svarom Yum Svaḥ Bhurbhuvaḥ Svarom Haum.)

ॐकारं पूर्वमुच्चार्य भूर्भुवः स्वस्तथैव च ।
चतुर्विंशत्यक्षरां च गायत्रीं प्रोच्चरेत्ततः ॥ 105 ॥
एवं नित्यं जपं कुर्याद्ब्राह्मणो विप्रपुंगवः ।
स समग्रं फलं प्राप्य संध्यायाः सुखमेधते ॥ 106 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कंधे षोडशोऽध्यायः ॥ 16 ॥

Next make japam of Bhurbhuvaha Svah, twenty four lettered Gāyatrī with Om. O Nārada! The Brāhmaṇas are to perform daily the Sandhyopāsānā repeating Gāyatrī, completely adopting the rules above prescribed and then he will be able to enjoy completely pleasures, happiness and bliss.

Here ends the Sixteenth Chapter of the Eleventh Book on the description of Sandhyā Upāsanā in the Mahāpurāṇam Śrīmaddevībhāgvatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVII

On the Sandhyā and other Daily Practices

श्रीनारायण उवाच

भिन्नपादा तु गायत्रीं ब्रह्महत्याप्रणाशिनी ।
अभिन्नपादा गायत्री ब्रह्महत्यां प्रयच्छति ॥ 1 ॥
अच्छिन्नपादागायत्रीजपं कुर्वन्ति ये द्विजाः ।
अधोमुखाश्च तिष्ठंति कल्पकोटिशतानि च ॥ 2 ॥

Nārāyaṇa said: If one divides or separates the pādas while reciting or making Japam of the Gāyatrī, one is freed from the Brāhmiṇicide, the sin of Brahmahatyā. But if one does so without breaking the pādas, *i.e.*, repeats at one breath, then one incurs the sin of Brahmahatyā. Those Brāhmaṇas who do the Japam of the Gāyatrī without giving due pause to the pādas, suffer pains in hells with their heads downwards for one hundred Kalpas. O Gāyatrī! Thou art of one foot, of two feet, of three feet and of four feet. Thou art without foot, because Thou art not obtained. Salutation to Thy Fourth Foot beautiful and which is above the Trilokī (Rājas). This cannot obtain that.

संपुटैका षडोंकारा गायत्री त्रिविधा मता ।
धर्मशास्त्रपुराणेषु इतिहासेषु सुव्रत ॥ 3 ॥
पंचप्रणवसंयुक्तां जपेदित्यनुशासनम् ।
जपसंख्याष्टभागान्ते पादो जप्यस्तुरीयकः ॥ 4 ॥
स द्विजः परमो ज्ञेयः परं सायुज्यमाप्नुयात् ।
अन्यथा प्रजपेद्यस्तु स जपो विफलो भवेत् ॥ 5 ॥

Firstly, Gāyatrī is of three kinds: "Samputā," "Ekomkārā," and "Saḍomkārā." There is also the Gāyatrī, with five Praṇavas, according to the Dharma Śāstras and Purāṇas. There is something to be noted while muttering or making the japam of the Gāyatrī: Note how many lettered Gāyatrī you are going to repeat (make japam). When you have repeated one-eighth of that, repeat (make japam) the Turīya pāda of Gāyatrī (*i.e.*, the fourth Pāda, the mantram parorajase Sāvadomā prāpata) etc., once and then complete repeating the Gāyatrī. If the Brāhmaṇa makes the Japam (the silent muttering) in the above way he gets himself united with Brahmā. Other modes of making the Japam do not bear any fruit. Om Gāyatryasyekapadī dvīpadī Tripadī catuspādasi nahi padyase namaste Turyāya darśatāyapadāya paro Rajase Sābado mā prāpat. Gāyatrī is one-footed in the form of Trilokī, two-footed, the Trayī Vidyā from thy second foot; tripadī (all Prāṇas are thy third foot, catuṣpadi, as the Puruṣa apadi without any foot, Parorajase above the Rājas, the dust; asau-that; adaḥ this not prāpat may obtain.

संपुटैका षडोंकारा भवेत्सा ऊर्ध्वरेतसाम् ।
गृहस्थो ब्रह्मचारी वा मोक्षार्थी तुरियां जपेत् ॥ 6 ॥
तुरीयपादो गायत्र्याः परोरजसे सावदोम् ।
ध्यानमस्य प्रवक्ष्यामि जपं सांगफलप्रदम् ॥ 7 ॥

The Yogīs who are Ūrdhvaretas (hold Brahmācaryam, continence) are to make Japam of the Samputā Gāyatrī (*i.e.*, with Om). Gāyatrī with one praṇava and as well the Gāyatrī with six praṇavas. The householder Brahmacārī or those

who want mokṣa are to make Japam of Gāyatrī with Om prefixed.Those householders who affix Om to the Gāyatrī do not get the increase of their families.

The Turīya pāda (foot) of Gāyatrī is the mantra "Parorajase Sāvodomā prāpat." (Bṛhad. up. v.14.7). Salutation to Thy beautiful Fourth Foot which is above the Trilokī (Rājas). This cannot obtain that. The presiding deity of this mantra is Brahma. I am now speaking of the full Dhyānam (meditation) of this Brahmā so that the full fruit of the Japam (recitation) may be obtained.

हृदि विकसितपद्मं सार्कसोमाग्निबिम्बं
प्रणवमयमचिंत्यं यस्य पीठं प्रकल्प्यम् ।
अचलपरमसूक्ष्मं ज्योतिराकाशसारं
भवतु मम मुदेऽसौ सच्चिदानंदरूपः ॥ 8 ॥

There is a full blown lotus in the heart; its form is like the Moon, Sun, and the Spark of Fire; *i.e.*, of the nature of praṇava and nothing else. This is the seat of the inconceivable Brahma. Think thus. Now on that seat is seated well the steady constant subtle Light, the essence of Ākāśa, the everlasting existence, intelligence and bliss, the Brahma. May He increase my happiness

Note: Aum! Gāyatryasyekapadī dvipadī, tripadī, catuṣpadasi, nahi padyase namaste turyāya darśatāya padāya parorajase, sāvado māprāpat. O Gāyatrī! Thou art of one foot (in the farm of Trilokī), of two feet (the Trayī vidyā from Thy second foot) of three feet all Prāṇa, etc., are Thy third foot and of four feet (as the Puruṣa). Thou art without foot because Thou art not obtained. Salutation to Thy beautiful fourth foot which is above the Trilokī (Rājas). This cannot obtain that.

त्रिशूलयोनिं सुरभिमक्षमालां च लिंगकम् ।
अंबुजं च महामुद्रामिति सप्त प्रदर्शयेत् ॥ 9 ॥

Now I am speaking of the Mudrā of the Turīya Gāyatrī: (1) Triśūla, (2) Yoni, (3) Surabhi, (4) Akṣamālā, (5) Liṅga, (6) Padma and (7) Mahāmudrā. These seven Mudrās are to be shewn.

या संख्या सैव गायत्री सच्चिदानंदरूपिणी ।
भक्त्या तां ब्राह्मणो नित्यं पूजयेच्च नमेत्ततः ॥ 10 ॥
ध्यातस्य पूजां कुर्वीत पचभिश्चोपंचारकैः ।

What is Sandhyā, that is Gāyatrī; there is no difference whatsoever between the two. The two are one and the same. Both are of the nature of Existence, Intelligence and Bliss. The Brāhmaṇas would daily worship Her and bow down before Her with greatest devotion and reverence. After the Dhyānam, first worship Her with five upacāras or offerings. Thus:

लं पृथिव्यात्मने गंधमर्पयामि नमो नमः ॥ 11 ॥
हमाकाशात्मने पुष्पं चार्पयामि नमो नमः ।
यं च वाय्वात्मने धूपं चार्पयामि ततो वदेत् ॥ 12 ॥
रं च वह्न्यात्मने दीपमर्पयामि ततो वदेत् ।
वममृतात्मने तस्मै नैवेद्यमपि चार्पयेत् ॥ 13 ॥
यं रं लं वं हमिति च पुष्पांजलिमथार्पयेत् ।
एवं पूजां विधायाथ चान्ते मुद्राः प्रदर्शयेत् ॥ 14 ॥

Om lam pṛthivyātmane gandham, arpayāmi namo namaḥ. Om Ham ākāśātmane puṣpam arpayāmi namo namaḥ. Om ram Vahnyātmane dīpam arpayāmi namo namaḥ. Aum vam amṛtātmane naivedyam arpayāmi namo namaḥ. Om yam ram lam vam ham puṣpānjalim arpayāmi namo namaḥ. Thus worshipping with five upacāras, you must shew Mudrās to the Devī.

ध्यायेत्तु मनसा देवीं मंत्रमुच्चारयेच्छनैः ।
न कंपयेच्छिरीग्रीवां दंतान्नैव प्रकाशयेत् ॥ 15 ॥
विधिनाष्टोत्तरशतमष्टविंशतिमेव वा ।
दशवारमशक्तो वा नातो न्यूनं कदाचन ॥ 16 ॥

Then meditate on the Form of the Gāyatrī mentally and slowly repeat the Gāyatrī. Do not shake head, neck and while making japam, do not show your teeth. According to due rules repeat the Gāyatrī one hundred and eight times, or twenty-eight times. When unable, repeat ten times; not less than that.

तत उद्वासयेद्देवीमुतमेत्यनुवाकतः ।
न गायत्रीं जपेद्विद्वाञ्जलमध्ये कथंचन ॥ 17 ॥
यतः साग्निमुखी प्रोक्तेत्याहुः केचिन्महर्षयः ।
सुरभिर्ज्ञानशूर्पं च कूर्मो योनिश्च पंकजम् ॥ 18 ॥

Then raise the Gāyatrī placed before on the heart (seat) by the mantra "Gāyatrasyai kapadī Dvipadī, etc., and then bid farewell to Her after bowing down to Her and repeating the mantra "Omuttame Śikhare Devī bhūmyām parvata mūrdhani Brāhmaṇa ebhyobhya anujñātā Gaccha Devī yathāsukham" on the highest top of the mountain summit in earth (*i.e.*, on the Meru mountain) dwells the goddess Gāyatrī. Being pleased with Thy worshippers go back, O Devī! to Thy abode as it pleaseth Thee." (See page 110, The Daily Practices of the Hindus.)

लिंगं निर्वाणकं चैव जपांतेऽष्टौ प्रदर्शयेत् ।
यदक्षरपदभ्रष्टं स्वरव्यंजनवर्जितम् ॥ 19 ॥

The wise men never mutter nor recite the Gāyatrī mantra within the water. For the Maharṣis say that the Gāyatrī is fire-faced (agnimukhī). After the farewell shew again the following mudrās: Surabhi Jñāna, Śūrpa, Kūrma, Yoni, Padma, Liṅga and Nirvāṇa Mudrās.

तत्सर्वं क्षम्यतां देवि कश्यपप्रियवादिनि ।
गायत्रीतर्पणं चातः करणीयं महामुने ॥ 20 ॥

Then address thus: "O Devī! O Thou who speakest pleasant to Kaśyapa! O Gāyatrī! Whatever syllables I have missed to utter in making Japam, whatever vowels and consonants are incorrectly pronounced, I ask Thy pardon for all my above faults." O Nārada! Next one ought to give peace offerings to the Gāyatrī Devī.

गायत्रीछंद आख्यातं विश्वामित्रऋषिः स्मृतः ।
सविता देवता प्रोक्ता विनियोगश्च तर्पणे ॥ 21 ॥

The Chanda of Gāyatrī Tarpaṇam (peace offerings to Gāyatrī) is Gāyatrī; the Ṛṣi is Viśvāmitra; Savitā is the Devatā; its application (Niyoga) is in the peace offerings.

भूरित्युक्त्वा च ऋग्वेदपुरुषं तर्पयामि च ।
भुव इत्येतदुक्त्वा च यजुर्वेदमथो वदेत् ॥ 22 ॥
स्वर्व्याहृतिं समुक्त्वा च सामवेदं समुच्चरेत् ।
मम इत्येतदुक्त्वांतेऽथर्ववेदं च तर्पयेत् ॥ 23 ॥
जनः पदांत इतिहासपुराणमितीरयेत् ।
ततः सर्वागमं चैव पुरुषं तर्पयामि च ॥ 24 ॥
सत्यं च सत्यलोकाख्यं पुरुषं तर्पयामि च ।
ॐभूर्भुर्लोकपुरुषं तर्पयामि ततो वदेत् ॥ 25 ॥
भुवश्चेति भुवर्लोकपुरुषं तर्पयामि च ।
स्वः स्वर्गलोकपुरुषं तर्पयामि ततः परम् ॥ 26 ॥
ॐभूरेकपदां नाम गायत्रीं तर्पयामि च ।
भुवो द्विपदां गायत्रीं तर्पयामीति कीर्तयेत् ॥ 27 ॥
स्वश्च त्रिपदां गायत्रीं तर्पयामि ततो वदेत् ।
ॐभूर्भूवश्च स्वश्चेति गायत्रीं च चतुष्पदाम् ॥ 28 ॥

"Om Bhūḥ Ṛgvedapuruṣam tarpayāmi."
"Om Bhuvaḥ Yajurvedapuruṣam tarpayāmi."
"Om Svaḥ Sāmaveda puruṣam tarpayāmi."
"Om Mahaḥ Atharvaveda puruṣam tarpayāmi."
"Om Janaḥ Itihāsapurāṇa puruṣam tarpayāmi."
"Om Tapaḥ Sarvāgama puruṣam tarpayāmi."
"Om Satyam Satyaloka puruṣam tarpayāmi."
"Om Bhūḥ bhūrloka puruṣam tarpayāmi."
"Om Bhuvaḥ bhuvoloka puruṣam tarpayāmi."
"Om Svaḥ svarloka puruṣam tarpayāmi."
"Om Bhūḥ rekapadām Gāyatrīm tarpayāmi."
"Om Bhuvo dvitīyapadām Gāyatrīm tarpayāmi."
"Om Svastripadām Gāyatrim tarpayāmi."
"Om Bhūrbhūvaḥ Svaścatuṣpadām Gāyatrīm tarpayāmi."

उषसीं चैव गायत्रीं सावित्रीं च सरस्वतीम् ।
वेदानां मातरं पृथ्वीमजां चैव तु कौशिकीम् ॥ 29 ॥
सांकृतिं वै सार्वजितिं गायत्रीं तर्पणे वदेत् ।
तर्पणांते च शन्त्यर्थं जातवेदसमीरयेत् ॥ 30 ॥
मानस्तोकेति मंत्रं च शान्त्यर्थं प्रजपेत्सुधीः ।
ततोऽपि त्र्यंबको मंत्रः शांत्यर्थः परिकीर्तितः ॥ 31 ॥
तच्छंयोरिति मंत्रं च जपेच्छांत्यर्थमेव तु ।
अतो देवा इति द्वाभ्यां सर्वांगस्पर्शनं चरेत् ॥ 32 ॥
स्योनापृथिविमंत्रेण भूम्यै कुर्यात्प्रणामकम् ।
यथाविधि च गोत्रादीनुच्चरेद्द्विजसत्तमः ॥ 33 ॥

Pronouncing these, offer the Tarpaṇams. Next add the word Tarpayāmi to each of the following words "Ūṣasīm, Gāyatrīm, Sāvitrīm, Sarasvatim Vedamātaram, Pṛthvīm, Ajām, Kauśīkīm, Sāmkṛtīm, Savajitīm, etc.," and offer Tarpaṇams.

After the Tarpaṇam is over, offer the peace-chantings, (Śāntivāri) repeating the following mantras.

"Om Jātavedase sunavāma romam, etc."

"Om Mānastoka, etc."

"Om Tryambakam Yajāmahe, etc."

"Om Tacchamyoḥ, etc."

Then touch all the parts of your bodies, repeating the two mantra, "Om atodeva, etc." And reciting the mantram "Svonā Pṛthivī," bow down to the earth, after repeating one's name, Gotra, etc.

एवं विधानं संध्यायाः प्रातःकाले प्रकीर्तितम् ।
संध्याकर्म समाप्यान्तेऽप्यग्निहोत्रं स्वयं हुनेत् ॥ 34 ॥
पंचायतनपूजां च ततः कुर्यात्समाहितः ।
शिवां शिवं गणपतिं सूर्यं विष्णुं तथाऽर्चयेत् ॥ 35 ॥

O Nārada! Thus the rules of the morning Sandhyā are prescribed. Doing works so far, bid farewell to the above-mentioned Gāyatrī. Next finishing the Agnihotra Homa sacrifice, worship the five Devatās, Śivā, Śiva, Gaṇeśa, Sūrya and Viṣṇu.

पौरुषेण तु सूक्तेन व्याहृत्या वा समाहितः ।
मूलमंत्रेण वा कुर्याद्ध्रीश्च ते इति मंत्रतः ॥ 36 ॥
भवानीं तु यजेन्मध्ये तथेशान्यां तु माधवम् ।
आग्नेय्यां गिरिजानाथं गणेशं रक्षसां दिशि ॥ 37 ॥

Worship by the Puruṣa Sūkta mantra, or by Hrīm mantra, or by Vyahṛti mantra or by Śrīscate Lakṣmīśca, etc., place Bhavānī in the centre; Viṣṇu in the north east corner, Śiva in the south-east corner; Gaṇeśa in the south-west corner, and the Sun in the north-west corner; and then worship them. While offering worship with the sixteen offerings, worship by repeating sixteen mantras.

वायव्यामर्चयेत्सूर्यमिति देवस्थितिक्रमः ।
षोडशानुपचारांश्च षोडशर्ग्भिर्हरेन्नरः ॥ 38 ॥

As there is no other act more merit-giving than the worship of the Devī, so the Devī should first of all be worshipped. Then worship in due order the five Devatās placed in five positions.

देवीमभ्यर्च्य पुरतो यजंदन्याननुक्रमात् ।
न देवीपूजनात्पुण्यमधिकं क्वचिदीक्ष्यते ॥ 39 ॥
अतएव तु संध्यासु संध्योपास्तिः श्रुतीरिता ।
नाक्षतैरर्चयेद्विष्णुं न तुलस्या गणेश्वरम् ॥ 40 ॥
दूर्वाभिर्नार्चयेद्दुर्गां केतकैर्न महेश्वरम् ।
मल्लिकाजातिकुसुमं कुटजं पनसं तथा ॥ 41 ॥
किंशुकं बकुलं कुंदं लोध्रं तु करवीरकम् ।
शिंशपाऽपराजितापुष्पं वंधूकागस्त्यपुष्पके ॥ 42 ॥
मदनं सिंद्धुवारं च पालाशकुसुमं तथा ।
दुर्वांकुरं बिल्वदलं कुशमंजरिका तथा ॥ 43 ॥
शल्लकीमाधवीपुष्पमर्कमंदारपुष्पकम् ।
केतकीं कर्णिकारं च कदंबकुसुमं तथा ॥ 44 ॥
पुन्नागश्चंपकस्तद्वद्यूथिकातगरौ तथा ।
एवमादीनि पुष्पाणि देवीप्रियकाणि च ॥ 45 ॥

As the worship of the Devī is the chief object, so in the three Sandhyās, the worship of the Sandhyā Devī is approved of by the Śrutis. Never worship Viṣṇu with rice; Gaṇeśa with Tulasī leaves; the Devī Durgā with Durba grass and Śiva with Ketakī flower. The under-mentioned flowers are pleasing to the Devī: Mallikā, Jāti, Kuṭaja, Panasa, Palāsa, Vakula, Lodha, Karavīra, Śimśapa, Aparājitā, Bandhūka, Vaka, Madanta, Sindhuvāra, Palāśa, Durbhā, Śallakī, Mādhavī, Arka, Mandāra, Ketakī, Karṇikāra, Kadamba, Lotus, Campaka, Yūthikā, Tagara, etc.

गुग्गुलस्य भवेद्धूपो दीपः स्यात्तिलतैलतः ।
कृत्वेत्थं देवतापूजां ततो मूलमनुं जपेत् ॥ 46 ॥
एवं पूजां समाप्यैव वेदाभ्यासं चरेद्बुधः ।
ततः स्ववृत्त्या कुर्वीत पोष्यवर्गार्थसाधनम् ।
तृतीयदिनभागे तु नियमेन विचक्षणः ॥ 47 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कंधे सप्तदशोऽध्यायः ॥ 17 ॥

Offer incenses Guggul, Dhūpa and the light of the Til oil and finish the worship. Then repeat the principal (male) mantra (make Japam). Thus finishing the work, study the Vedas in the second quarter of the next day; and in the third quarter of that day feed father, mother and other dependent relatives, with money earned by one's own self according to the traditions of one's family.

Here ends the Seventeenth Chapter of the Eleventh Book on the description of Sandhyā and other daily practices in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XVIII

On the Greatness of the Devī Pūjā

श्रीनारद उवाच

पूजाविशेषं श्रीदेव्याः श्रोतुमिच्छामि मानद ।
येनाश्रितेन मनुजः कृतकृत्यत्वमावहेत् ॥ 1 ॥

Nārada spoke: O Bhagavān! I am now very eager to hear the special Pūjā of Śrī Devī. The people get their desires fulfilled if they worship Her.

श्रीनारायण उवाच

देवर्षे शृणु वक्ष्यामि श्रीमातुः पूजनक्रमम् ।
भुक्तिमुक्तिप्रदं साक्षात्समस्तापन्निवारणम् ॥ 2 ॥
आचम्य मौनी संकल्प्य भूतशुद्ध्यादिकं चरेत् ।
मातृकान्यासपूर्वं तु षडंगन्यासमाचरेत् ॥ 3 ॥

Nārāyaṇa said: O Devarṣi! I shall now specially speak to you how the World Mother Bhagavatī is worshipped; by worshipping Whom one easily gets objects of enjoyments, liberation and the destruction of all evils. Controlling one's speech and making Ācamana, one must make one's saṅkalpa and perform Bhūtaśuddhi, Mātṛkānyāsa, Ṣaḍaṅganyāsa.

शंखस्य स्थापनं कृत्वा सामान्यार्घ्यं विधाय च ।
पूजाद्रव्याणि चास्त्रेण प्रोक्षयेन्मतिमान्नरः ॥ 4 ॥
गुरोरनुज्ञामादाय ततः पूजां समारभेत् ।
पीठपूजां पुरा कृत्वा देवीं ध्यायेत्ततः परम् ॥ 5 ॥

Placing conchshell and doing other necessary acts. Offering the ordinary Arghya, one should give special Arghya and with the mantra "Astrāya Phaṭ" sprinkle over all the articles brought for worship. Taking the Guru's permission, he is to go on with his Pūjā. First worship the pīṭha or seat whereon the Devī would be placed; then perform dhyāna (meditation of the Devī).

आसनाद्युपचारैश्च भक्तिप्रेमयुतां सदा ।
स्नापयेत्परदेवीं तां पंचामृतरसादिभिः ॥ 6 ॥
पौंड्रेक्षुरसपूर्णैस्तु कलशैः शतसंख्यकैः ।

Then with great devotion, offer to the Deva, the seats (āsana) and other articles of worship; then perform the bath of the Devī by the water of the Pañcāmṛta (the five nectars).

स्नापयेद्यो महेशानीं न स भूयोऽभिजायते ॥ 7 ॥
यश्च चूतरसैरेवं स्नापयेज्जगदंबिकाम् ।
वेदपारायणं कृत्वा रसेनेक्षूद्भवेन वा ॥ 8 ॥
तद्गेहं न त्यजेन्नित्यं रमा चैव सरस्वती ।
यस्तु द्राक्षारसेनैव वेदपारायणं चरन् ॥ 9 ॥
अभिषिंचेन्महेशानीं सकुटुंबो नरोत्तमः ।

If anybody performs the bath ceremony of Śrī Devī with one hundred jars of sugarcane juice, he will not have to incur any future birth. He who performs this bath, and recites the Veda Mantras, with mango juice or sugarcane juice gets for ever Lakṣmī ever and ever and Sarasvatī bound at his doors. He who gets this sacred bath of the Devī with grape juice, along with his relatives and acquaintences dwells in the Devī-loka for as many years as there are atoms in the juice.

रसरेणुप्रमाणं च देवीलोके महीयते ॥ 10 ॥
कर्पूरागुरुकाश्मीरकस्तूरीपंकपंकिलैः ।
सलिलैः स्नापयेद्देवीं वेदपारायणं चरन् ॥ 11 ॥
भस्मीभवंति पापानि शतजन्मार्जितानि च ।
यो दुग्धकलशैर्देवीं स्नापयेद्वेदपाठतः ॥ 12 ॥
आकल्पं स वसेन्नित्यं तस्मिन्वै क्षीरसागरे ।
यस्तु दध्नाभिषिंचेत्तां दधिकुल्यापतिर्भवेत् ॥ 13 ॥

He who bathes the Devī with the Vedic mantras, and with water scented with camphor, the fragrant aloe wood (aguru), saffron, and musk, becomes freed at once of the sins acquired in his hundred births. He who bathes the Devī with jars of milk, lives in the ocean of milk (kṣīra samudra) for one Kalpa. So he who does this bathing ceremony with jars of curd, becomes the lord of Dadhikuṇḍa (the reservoir of curd).

मधुना च घृतेनैव तथा शर्कराऽपि च ।
स्नापयेन्मधुकुल्यादिनदीनां स पतिर्भवेत् ॥ 14 ॥
सहस्रकलशैर्देवीं स्नापयन्भक्तितत्परः ।

इह लोके सुखी भूत्वाप्यन्यलोके सुखी भवेत् ॥ 15 ॥

He who performs the Snānams of the Devī with honey, ghee and sugar becomes the lord of these things. He who bathes the Devī with one thousand jars, becomes happy in this world as in the next.

Note: Make the liquid current flow pure in your body is the esoteric meaning of the bath.

क्षौमं वस्त्रद्वयं दत्त्वा वायुलोकं स गच्छति ।
रत्ननिर्मितभूषाणां दाता निधिपतिर्भवेत् ॥ 16 ॥
काश्मीरचंदनं दत्त्वा कस्तूरीबिंदुभूषितम् ।
तथा सीमंतसिंदूरं चरणेऽलक्तकपत्रकम् ॥ 17 ॥
इंद्रासने समारूढो भवेद्देवपतिः परः ।

If you give Her a pair of silken clothes, you will go to the Vāyu-Loka. If you give Her the jewel ornaments, you will become the Lord of gems and jewels. (Make your mind like the gem). If anybody gives saffron, sandalpaste, musk, Sindūra and Ālaktak (red things), he will go to the Heavens and become there the Indra, the Lord of the Devas, in the next birth.

पुष्पाणि विविधान्याहुः पूजाकर्मणि साधवः ॥ 18 ॥
तानि दत्त्वा यथालाभं कैलासं लभते स्वयम् ।

Various flowers ought to be offered in Śrī Bhagavatī's worship; or the flowers of the season offered to the Devī will lead the devotee to Kailāśa.

बिल्वपत्राण्यमोघानि यो दद्यात्परशक्तये ॥ 19 ॥
तस्य दुःखं कदाचिच्च क्वचिच्च न भविष्यति ।
बिल्वपत्रत्रये रक्तचन्दनेन तु संलिखेत् ॥ 20 ॥
मायाबीजत्रयं यत्नात्सुस्फुटं चातिसुंदरम् ।
मायाबीजादिकं नाम चतुर्थ्यंतं समुच्चरेत् ॥ 21 ॥
नमोऽन्तं परया भक्त्या देवीचरणपंकजे ।
समर्पयेन्महादेव्यै कोमलं तच्च पत्रकम् ॥ 22 ॥

The devotee that offers the beautiful Bel leaves to the Devī never experiences anywhere pains and difficulties. The devotee who writes the Bīja mantra of Māyā "Hrīm Bhuvaneśvaryai Namaḥ" with red sandalpaste thrice on the tri-leaves of the Bilva tree leaf and offers this to the lotus feet of the Devī, becomes Manu by the merit of this virtuous act!

य एवं कुरुते भक्त्या मनुत्वं लभते हि सः ।
यस्तु कोटिदलैरेवं कोमलैरतिनिर्मलेः ॥ 23 ॥

The devotee becomes the Lord of the whole universe who worships the Devī Bhagavatī with ten millions of entire Bilva leaves, fresh, green and spotless.

पूजयेद्भुवनेशानीं ब्रह्मांडाधिपतिर्भवेत् ।
कुन्दपुष्पैर्नवीनैस्तु लुलितैरष्टगंधतः ॥ 24 ॥
कोटिसंख्यैः पूजयेत्तु प्राजापत्यं लभेद्ध्रुवम् ।
मल्लिकामालतीपुष्पैरष्टगंधेन लोलितैः ॥ 25 ॥
कोटिसंख्यैः पूजया तु जायते स चतुर्मुखः ।
दशकोटिभिरप्येवं तैरव कुसुमैर्मुने ॥ 26 ॥

If any devotee worships with ten millions of entire fresh green Kuṇḍa flowers, with eight scents, he gets surely the Prajāpatihood. The worship of the Devī with ten millions of Mallikā and Mālatī flowers besmeared with eight scents makes a man the four faced (Brahmā); and one hundred millions of such flowers will make the devotee a Viṣṇu.

विष्णुत्वं लभते मर्त्यो यत्सुरेष्वपि दुर्लभम् ।
विष्णुनैतद्व्रतं पूर्वं कृतं स्वपदलब्धये ॥ 27 ॥
शतकोटिभिरप्येव सूत्रात्मत्वं व्रजेद्ध्रुवम् ।
व्रतमेतत्पुरा सम्यक्कृतं भक्त्या प्रयत्नतः ॥ 28 ॥

In days of yore, Viṣṇu worshipped the Devī in the aforesaid way and so got His Viṣṇuhood. If any devotee worships the Devī with one hundred Koṭis of Mallikā or Mālatī flowers, the man becomes certainly Sutrātmā Hiraṇyagarbha.

तेन व्रतप्रभावेण हिरण्योदरतां व्रजेत् ।
जपाकुसुमपुष्पस्य बंधूककुसुमस्य च ॥ 29 ॥
दाडिमीकुसुमस्यापि विधिरेषु उदीरितः ।
एवमन्यानि पुष्पाणि श्रीदेव्यै विधिनार्पयेत् ॥ 30 ॥
तस्य पुण्यफलस्यांतं न जानातीश्वरोऽपि सः ।
तत्तदृतूद्भवैः पुष्पैर्नामसाहस्रसंख्यया ॥ 31 ॥

In ancient days Hiraṇyagarbha worshipped thus the Devī with great devotion and so he became Hiraṇyagarbha! (These Hiraṇyagarbha, Brahmā, Viṣṇu and Maheśa were mere ordinary men before. See the Bṛhadāraṇyaka Upaniṣada).

Note: The eight scents refer to Jaṭāmāmsī Kapiyutā Śaktergandhāṣṭakam! So will be the results if Javā, Bandhūka and Dāḍimī flowers be offered in the

Bandhūka and Dāḍimī flowers be offered in the worship. Various other beautiful flowers can be offered duly to the Devī by the devotee. The merits accruing from such offers are not known even to the God Īśvara. The flowers that spring in their proper seasons are to be offered every year to the Devī, repeating Her thousand names enumerated in the Twelfth Book or in the Kūrma Purāṇa.

संमर्पयेन्महादेव्यै प्रतिवर्षमतंद्रितः ।
य एवं कुरुते भक्त्या महापातकसंयुतः ॥ 32 ॥
उपपातकयुक्तोऽपि मुच्यते सर्वपातकैः ।
देहांते श्रीपदांभोजं दुर्लभं देवसत्तमैः ॥ 33 ॥

If the above worship be offered to the Devī, then that man, whether he be a sinner or a great sinner, will be freed from all the sins and after leaving his mortal coil, he will get, no doubt, the lotus feet of the Śrī Devī Bhagavatī.

प्राप्नोति साधकवरो मुने नास्त्यत्र संशयः ।
कृष्णागुरु सकर्पूरं चंदनेन समन्वितम् ॥ 34 ॥
सिल्हकं चाज्यसंयुक्तं गुग्गुलेन समन्वितम् ।
धूपं दद्यान्महादेव्यै येन स्याद्धूपितं गृहम् ॥ 35 ॥

Offer Dhūpa made of black Aguru, camphor, sandalpaste, red sandalpaste, Sihlaka and Guggula, saturated with ghee in such a way as the whole room of Śrī Bhagavatī scents with pure fragrant smell.

तेन प्रसन्ना देवेशी ददाति भुवनत्रयम् ।
दीपकर्पूरखंडैश्च दद्याद्देव्यै निरंतरम् ॥ 36 ॥
सूर्यलोकमवाप्नोति नात्र कार्या विचारणा ।

The Devī Bhagavatī becomes pleased with this and offers the lordship of the three Lokas to the devotee. The devotee, who offers daily the light of camphor to the Devī, goes to the Sūrya Loka. There is no doubt in this.

शतदीपांस्तथा दद्यात्सहस्रान्वा समाहितः ॥ 37 ॥
नैवेद्यं पुरतो देव्याः स्थापयेत्पर्वताकृतिम् ।
लेह्यैश्चौष्यैस्तथां पेयैः षड्रसैस्तु समाहितैः ॥ 38 ॥
नानाफलानि दिव्यानि स्वादूनि रसवंति च ।
स्वर्णपात्रस्थितान्नानि दद्याद्देव्यै निरंतरम् ॥ 39 ॥

With one's whole heart, one should give one hundred or one thousand lights to the Devī. The devotee should offer heaps of food consisting of six Rāsas, the plates and dishes for chewing, sucking, licking and drinking, that is, all kinds of food solid, and liquid, mountain-like high. Always give food on golden flat plates and cups and various delicious sweet juicy nice heavenly fruits, nicely arranged on trays, cups and saucers.

तृप्तायां श्रीमहादेव्यां भवेत्तृप्तं जगत्त्रयम् ।
यतस्तदात्मकं सर्वं रज्जौ सर्पो यथा तथा ॥ 40 ॥

When Śrī Mahādevī Bhuvaneśvarī gets pleased, the whole universe gets pleased. For the whole Universe is all Devī; as a rope is mistaken for a snake, so this Mahādevī is mistaken for the universe.

ततः पानीयकं दद्याच्छुभं गंगाजलं महत् ।
कर्पूरवालासंयुक्तं शीतलं कलशस्थितम् ॥ 41 ॥
ताम्बूलं च ततो देव्यै कर्पूरशकलान्वितम् ।
एलालवंगसंयुक्तं मुखसौगंध्यदायकम् ॥ 42 ॥
दद्याद्देव्यै महाभक्त्या येन देवी प्रसीदति ।
मृदंगवीणामुरजढक्कादुंदुभिनिःस्वनैः ॥ 43 ॥

Offer a jar of drinking Ganges water, cool and nice, scented with camphor to the Devī; then offer betels with camphor, cardamum, cloves, and various delicious scents. These all are to be offered with great devotion so that the Devī may be pleased. Next have music with lovely mṛdaṅgas, flutes, murajas, Dhakkās and dundubhis and so please Her.

तोषयेज्जगतां धात्रीं गायनैरतिमोहनैः ।
वेदपारायणैः स्तोत्रैः पुराणादिभिरप्युत ॥ 44 ॥
छत्रं च चामरे द्वे दद्याद्देव्यै समाहितः ।
राजोपचारान् श्रीदेव्यै नित्यमेव समर्पयेत् ॥ 45 ॥

The Veda mantras are to be recited, the Purāṇas are to be read and the hymns to be chanted. With whole head and heart offer to the Devī the umbrella and cāmara, the two kingly offerings.

प्रदक्षिणां नमस्कारं कुर्याद्देव्या अनेकधा ।
क्षमापयेज्जगद्धात्रीं जगदंबां मुहुर्मुहः ॥ 46 ॥
सकृत्स्मरणमात्रेण यत्र देवी प्रसीदति ।
एतादृशोपचारैश्च प्रसीदेदत्र कः स्मयः ॥ 47 ॥

Then circumambulate round Her and prostrate before Her and ask Her kindness and pray to Her to forgive all faults and shortcomings. The Devī is pleased with anybody who remembers Her even once!

स्वभावतो भवेन्माता पुत्रेऽतिकरुणावती ।
तेन भक्तौ कृतायां तु वक्तव्यं किं ततः परम् ॥ 48 ॥
अत्र ते कथयिष्यामि पुरावृत्तं सनातनम् ।
बृहद्रथस्य राजर्षेः प्रियं भक्तिप्रदायकम् ॥ 49 ॥

What wonder then that She will be pleased with all these offerings! The Mother is naturally merciful to her child. When She is loved with devotion, then She becomes very merciful. There is nothing strange here! On this point I will recite to you the history of Vṛhadratha Rājarṣi. Hearing which gives rise to Bhakti and Love.

चक्रवाकोऽभवेत्पक्षी क्वचिद्देशे हिमालये ।
भ्रमन्नानाविधान्देशान्ययौ काशीपुरं प्रति ॥ 50 ॥
अन्नपूर्णामहास्थाने प्रारब्धवशतो द्विजः ।
जगाम लीलया तत्र कणलोभादनाथवत् ॥ 51 ॥

Once in a certain region in the Himālayas there lived a bird called Cakravāk. It flew over many countries and went once to Kāśīdhāma. As a fruit of his Parārabdha Karma, that bird, desirous to find some rice beans, voluntarily went like an orphan round about the temple of Śrī Annapūrṇā Devī.

कृत्वा प्रदक्षिणामेकां जगाम स विहायसा ।
देशांतरं विहायैव पुरीं मुक्तिप्रदायिनीम् ॥ 52 ॥
कालांतरे ममारासौ गतः स्वर्णपुरी प्रति ।
बुभुजे विषयान्सर्वान् दिव्यरूपधरो युवा ॥ 53 ॥

There circumambulating round the Devī Bhagavatī the bird left the city Kāśī, that grants liberation and flew away to another country. In time the bird left his body and went to Heavens. There he assumed a heavenly form of a youth and began to enjoy various pleasures.

कल्पद्वयं तथा भुक्त्वा पुनः प्राप भुवं प्रति ।
क्षत्रियाणां कुले जन्म प्राप सर्वोत्तमम् ॥ 54 ॥
बृहद्रथेति नाम्नाऽभूत्प्रसिद्धः क्षितिमंडले ।
महायज्वा धार्मिकश्च सत्यवादी जितेन्द्रियः ॥ 55 ॥

Thus he enjoyed for two Kalpas. Then he got back to the earth and took his birth as the best in the Kṣattriya family. He became celebrated as the king Bṛhadratha in this world. That King was truthful, controlled his senses, and practised Samyama and deep concentration and knew everything of the past, the present and the future.

त्रिकालज्ञः सार्वभौमो यमो परपुरंजयः ।
पूर्वजन्मस्मृतिस्तस्य वर्तते दुर्लभा भुवि ॥ 56 ॥
इति श्रुत्वा किंवदंतीं मुनयः समुपागताः ।
कृतातिथ्या नृपेंद्रेण विष्टरेषूपुरेव ते ॥ 57 ॥
पप्रच्छुर्मुनयः सर्वे संशयोऽति महान्नृप ।
केन पुण्यप्रभावेण पूर्वजन्मस्मृतिस्तव ॥ 58 ॥

He conquered all the enemies and performed various sacrifices and became the Emperor of the sea-girt earth and acquired the very rare faculty in the knowledge of everything of his previous births. The Munis came to know of this from various rumours and came to the King. The King Bṛhadratha duly entertained those guests. The Munis took their seats and asked: "O King! We hear that all the events of previous births are vividly reflected in your memory.

त्रिकालज्ञानमेवापि कस्मात् पुण्यप्रभावतः ।
ज्ञानं तवेति तज्ज्ञातुमागताः स्म तवांतिकम् ॥ 59 ॥
वद निर्व्याजया वृत्त्या तदस्माकं यथातथम् ।

On this point great doubts have come upon us. Kindly describe in detail. By what Puṇyam (merits) you have come to know all about previous births and the knowledge of the past, the present and the future. We have come to you to know how you got this wonderful supersensual knowledge. Kindly say to us sincerely everything about this and oblige."

श्रीनारायण उवाच

इति तेषां वचः श्रुत्वा राजा परमधार्मिकः ॥ 60 ॥
उवाच सकलं ब्रह्मंस्त्रिकालज्ञानकारणम् ।
श्रूयतां मुनयः सर्वे मम ज्ञानस्य कारणम् ॥ 61 ॥

Nārāyaṇa said: O Brāhmaṇa! The very religious King Bṛhadratha heard them and began to speak out all the secret causes for his

knowledge of the past, the present and the future, thus: O Munis! Hear how I acquired this knowledge.

चक्रवाकः स्थितः पूर्वं नीचयोनिगतोऽपि वा ।
अज्ञानतोऽपि कृतवानन्नपूर्णाप्रदक्षिणाम् ॥ 62 ॥
तेन पुण्यप्रभावेण स्वर्गे कल्पद्वयस्थितिः ।
त्रिकालज्ञानताऽप्यस्मिन्नभूज्जन्मनि सुव्रताः ॥ 63 ॥

In my previous birth I was a very low bird cakravāk. Once, out of my ignorance, I circumambulated round the temple of the Devī Bhagavatī Annapūrṇā at Kāśī. And, as the result of that, I lived in the Heavens for a period of two Kalpas and I have got this birth and I have got the knowledge of the past, the present and the future.

को वेद जगदम्बायाः पदस्मृतिफलं कियत् ।
स्मृत्वा तन्महिमानं तु पतंत्यश्रूणि मेऽनिशम् ॥ 64 ॥
धिगस्तु जन्म तेषां वै कृतघ्नानां तु पापिनाम् ।

O You of good vows! Who can ascertain what amount of merits accrues from remembering the Feet of the World-Mother. Remembering Her glories, I always shed tears of joy. Those who do not worship the adorable Deity Jagadambā are the Great Sinners and they are treacherous. Fie on their births! The worship of Śiva or Viṣṇu is not eternal.

ये सर्वमातरं देवीं स्वोपास्यां न भजंति हि ॥ 65 ॥
न शिवोपासना नित्या न विष्णूपासना तथा ।
नित्योपास्तिः परादेव्या नित्या श्रुत्यैव चोदिता ॥ 66 ॥
किं मया बहु वक्तव्यं स्थाने संशयवर्जिते ।
सेवनीयं पदांभोजं भगवत्या निरंतरम् ॥ 67 ॥

Only the Jagadambā's worship is eternal. Thus it is stated in the Śrutis. What more shall I speak on this worship of the World-Mother, which is void of the best trace of any doubt. Everyone ought to serve devotedly the lotus feet of the Devī Bhagavatī. There is no other act more glorious in this world than serving the feet of Jagadambā.

नातः परतरं किंचिदधिकं जगतीतले ।
सेवनीया परा देवी निर्गुणा सगुणाऽथवा ॥ 68 ॥

It is highly necessary to serve the Highest Deity, whether in Her Saguṇa or in Her Nirguṇa aspect. (Eat the sugarcandy, holding it in any way. It makes no difference.)

श्रीनारायण उवाच

इति तस्य वचः श्रुत्वा राजर्षेर्धार्मिकस्य च ।
प्रसन्नहृदयाः सर्वे गताः स्वस्वनिकेतनम् ॥ 69 ॥

Nārāyaṇa said: Hearing the aforesaid words of the virtuous Rājarṣi Bṛhadratha, the Munis went back to their respective abodes.

एवंप्रभावा सा देवी तत्पूजायाः फलं कियत् ।
अस्तीति च न प्रष्टव्यं वक्तव्यं वा न केनचित् ॥ 70 ॥
येषां तु जन्मसाफल्यं तेषां श्रद्धा प्रजायते ।
येषां तु जन्मसांकर्यं तेषां श्रद्धा न जायते ॥ 71 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धेऽ-ष्टादशोऽध्यायः ॥ 18 ॥

Such is the power of the Devī Jagadambikā! So who can question about the certainty of the high merits arising from the Jagadambikā's worship and who will not reply, when so questioned? Their births are really fruitful who possess faith in the Devī worship; but of those who have no such faith, there is some wrong mixture, no doubt; in their births.

Here ends the Eighteenth Chapter of the Eleventh Book on the greatness of the Devī Pūjā, in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIX

On the Midday Sandhyā

श्रीनारायण उवाच

अथातः श्रूयतां ब्रह्मन् संध्यां माध्याह्निकीं शुभाम् ।
यदनुष्ठानतोऽपूर्वं जायतेऽत्युत्तमं फलम् ॥ 1 ॥
सावित्रीं युवतीं श्वेतवर्णां चैव त्रिलोचनाम् ।
वरदां चाक्षमालाढ्यां त्रिशूलाभयहस्तकाम् ॥ 2 ॥

Nārāyaṇa said: O Nārada! Now I am speaking of the auspicious midday Sandhyā, the practice of which leads to the wonderfully excellent results. Listen. Here the Ācamana and other things are similar to those of the morning Sandhyā. Only in

meditation (Dhyānam) there is some difference. I will now speak of that. The name of the midday Gāyatrī is Sāvitrī. She is ever a youthful maiden, of white colour, three-eyed; She holds in Her one hand a rosary, in Her other hand a trident and with Her two other hands She makes signs to Her Bhaktas to dispel fear and to grant boons.

वृषारूढां यजुर्वेदसंहितां रुद्रदेवताम् ।
ततो गुणयुतां चैव भुवर्लोकव्यवस्थिताम् ॥ 3 ॥
आदित्यमार्गसंचारकर्त्रीं मायां नमाम्यहम् ।

Riding on the bull, She recites the Yayur Vedas; She is the Rudra Śakti with Tāmo guṇas and She resides in Brahmaloka, She daily traverses in the path of the Sun. She is Māyā Devī, beginningless; I bow down to Her.

आदिदेवीमथ ध्यात्वाचमनादि च पूर्ववत् ॥ 4 ॥
अथ चार्घ्यप्रकरणं पुष्पाणि चिनुयात्ततः ।
तदलाभे बिल्वपत्रतोयेन मिश्रयेत्ततः ॥ 5 ॥
ऊर्ध्वं च सूर्याभिमुखं क्षिप्त्वाऽर्घ्यं प्रतिपादयेत् ।
प्रातःसंध्यादिवत्सर्वमुपसंहारपूर्वकम् ॥ 6 ॥

After meditating on the Ādyā Devī Bhagavatī perform Ācamanas and other things as in the morning Sandhyā. Now, about the offering of Arghya (an offer of green grass, rice, etc., made in worshipping a God or Brāhmaṇa). Collect flowers for Arghya; in the absence of flowers, the Bel leaves and water will serve the purpose.

मध्याह्ने केचिदिच्छंति सावित्रीं तु तदित्यृचम् ।
असंप्रदायं तत्कर्म कार्यहानिस्तु जायते ॥ 7 ॥
कारणं संध्ययोश्चात्र मंदेहानाम राक्षसाः ।
भक्षितुं सूर्यमिच्छां कारणं श्रुतिचोदितम् ॥ 8 ॥

Facing the Sun, and looking upwards, offer the Arghya to the Sun upwards. Then perform other acts as in the morning Sandhyā. In midday, some offer Arghya to the Sun, only with the recitation of the Gāyatrī mantra. But that is not approved of by the tradition and community; there is the likelihood of the whole work being thwarted or rendered fruitless. For, in the morning and evening Sandhyās, the Rākṣasas named the Mandehās become ready to devour the Sun. This is stated in the Śrutis.

अतस्तु कारणाद्विप्रः संध्यां कुर्यात्प्रयत्नतः ।
संध्ययोरुभयोर्नित्यं गायत्र्या प्रणवेन च ॥ 9 ॥
अंभस्तु प्रक्षिपेत्तेन नान्यथा श्रुतिघातकः ।
आकृष्णेनेति मंत्रेण पुष्पैर्वांबुविमिश्रितम् ॥ 10 ॥

Therefore the midday offering of the Arghya is not for the destruction of the Daityas but for the satisfaction of the Devī; so with the mantra "Ākṛṣṇena, etc.," the offering of Arghya can be effected; and the reciting of the infallible Gāyatrī mantra is only to create disturbance in the shape of thwarting the action. So in the morning and evening, the Brāhmaṇa is to offer the Sūryārghya, repeating the Gāyatrī and Praṇava; and in the midday to offer flowers and water with the mantra "Ākṛṣṇena, rajasā etc.," else it will go against the Śruti.

अलाभे बिल्वदूर्वादिपत्रेणोक्तेन पूर्वकम् ।
अर्घ्यं दद्यात्प्रयत्नेन सांगं संध्याफलं लभेत् ॥ 11 ॥
अत्रैव तर्पणं वक्ष्ये शृणु देवर्षिसत्तम ।

In the absence of flowers, the Durba grass, etc., can be offered carefully as the Arghya; and the full fruits of the Sandhyā will be secured. O Best of Devarṣis! Now hear the important points in the Tarpaṇam (peace offerings). Thus:

भुवः पुनः पूरुषं तु तर्पयामि नमो नमः ॥ 12 ॥
यजुर्वेदं तर्पयामि मंडलं तर्पयामि च ।
हिरण्यगर्भं च तथांतरात्मानं तथैव च ॥ 13 ॥
सावित्रीं च ततो वेदमातरं सांकृतिं तथा ।
संध्यां तथैव युवतीं रुद्राणीं नीमृजां तथा ॥ 14 ॥
सर्वार्थानां सिद्धिकरीं सर्वमंत्रार्थसिद्धिदाम् ।
भूर्भुवःस्वःपूरुषं तु इति मध्याह्नतर्पणम् ॥ 15 ॥

"Om Bhuvaḥ puruṣam tarpayāmi namo namaḥ."
"Om Yajurvedam tarpayāmi namo namaḥ."
"Om Maṇḍalam tarpayāmi namo namaḥ."
"Om Hiraṇyagarbham tarpayāmi namo namaḥ."
"Om antarātmānam tarpayāmi namo namaḥ."
"Om Sāvitrīm tarpayāmi namo namaḥ."
"Om Devamātaram tarpayāmi namo namaḥ."
"Om Sāmkṛtim tarpayāmi namo namaḥ."
"Om Yuvatīm sandhyām tarpayāmi namo namaḥ."

"Om Rudrāṇīm tarpayāmi namo namaḥ."

"Om Nīmrijām tarpayāmi namo namaḥ."

"Om Bhurbhuvaḥ Svaḥ puruṣam tarpayāmi namo namaḥ."

उदुत्यमिति सूक्तेन सूर्योपस्थानमेव च ।
चित्रं देवानामिति च सूर्योपस्थानमाचरेत् ॥ 16 ॥
ततो जपं प्रकुर्वीत मंत्रसाधनतत्परः ।
जपस्यापि प्रकारं तु वक्ष्यामि शृणु नारद ॥ 17 ॥

Thus finish the midday Sandhyāṅga Tarpaṇam. Now, with your hands raised high up towards the Sun, worship Him by the two mantras, praising thus: "Om Udutyam Jātavedasam, etc.," "Om Citram Devānām, etc." Next repeat the Gāyatrī.

कृत्वोत्तानौ करौ प्रातः सायं चाधःकरौ तथा ।
मध्याह्ने हृदयस्थौ तु कृत्वा जपमुदीरयेत् ॥ 18 ॥
पर्वद्वयमनामिक्याः कनिष्ठादिक्रमेण तु ।
तर्जनीमूलपर्यन्तं करमाला प्रकीर्तिता ॥ 19 ॥

Hear its method. In the morning, repeat the Gāyatrī at the proper moment with hands raised; in the evening time with hands lowered and in the midday with hands over the breast. Begin with the middle phalanx (joint) of the nameless finger, then the phalanx at its root, then the phalanx at the root of the little finger, its middle phalanx and its top, then the tops of the nameless, fore and ring fingers, then the middle and finally the root of the ring finger (in the direction of the hands of the watch; avoiding the middle and root phalanx of the middle finger). Thus ten times it is repeated.

गोघ्नः पितृघ्नो मातृघ्नो भ्रूणहा गुरुतल्पगः ।
ब्रह्मस्वक्षेत्रहारी च यश्च विप्रः सुरां पिबेत् ॥ 20 ॥
स गायत्र्याः सहस्रेण पूतो भवति मानवः ।
मानसं वाचिकं पापं विषयेन्द्रियसंगजम् ॥ 21 ॥

In this way if the Gāyatrī be repeated one thousand times, the sins arising from killing a cow, father, mother, from causing abortions, going to the wife of one's Guru, stealing a Brāhmaṇa's property, a Brāhmaṇa's field, drinking wine, etc., all are destroyed. Also the sins acquired in three births by mind, word, or by the enjoyments of sensual objects are thereby then and there instantly destroyed. All the labours of him, who works hard in the study of the Vedas without knowing the Gāyatrī, are useless.

तत्किल्बिषं नाशयति त्रीणि जन्मानि मानवः ।
गायत्रीं यो न जानाति वृथा तस्य परिश्रमः ॥ 22 ॥
पठेच्च चतुरो वेदान् गायत्रीं चैकतो जपेत् ।
वेदानां चावृतेस्तद्वद्गायत्रीजप उत्तमः ॥ 23 ॥
इति मध्याह्नसंध्यायाः प्रकारः कीर्तितो मया ।
अतः परं प्रवक्ष्यामि ब्रह्मयज्ञविधिक्रमम् ॥ 24 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे
एकोनविंशोऽध्यायः ॥ 19 ॥

Therefore if you compare on the one hand the study of the four Vedas with the reciting of the Gāyatrī, then the Gāyatrī Japam stands higher. Thus I have spoken to you of the rules of the midday Sandhyā. Now I am speaking of Brahmā Yajña. Hear.

Here ends the Nineteenth Chapter of the Eleventh Book on the midday Sandhyā in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XX

On the Description of Brahma Yajña, Sandhyās, etc.

श्रीनारायण उवाच

त्रिराचम्य द्विजः पूर्वं द्विर्मार्जनमथाचरेत् ।
उपस्पृशेत्सव्यपाणिं पादौ च प्रोक्षयेत्ततः ॥ 1 ॥
शिरसि चक्षुषि तथा नासायां श्रोत्रदेशके ।
हृदये च तथा मौलौ प्रोक्षणं सम्यगाचरेत् ॥ 2 ॥
देशकालौ समुच्चार्य ब्रह्मयज्ञमथाचरेत् ।

The twice born (Brāhmaṇa) is firstly to sip three times (make Ācamana); then to make the mārjana (sprinkle water) twice; he is to touch the water by the right hand and sprinkle water on his two feet. Next, he is to sprinkle with water his head, eyes,

nose, ears, heart, and head thoroughly. Then speaking out the Deśa and Kāla (place and time) he should commence the Brahma Yajña.

द्वौ दर्भौ दक्षिणे हस्ते वामे त्रीनासने सकृत् ॥ 3 ॥
उपवीते शिखायां च पादमूले सकृत्सकृत् ।
विमुक्तये सर्वपापक्षयार्थं चैवमेव हि ॥ 4 ॥

Next for the destruction of all the sins and for getting liberation, he should have the Darbha (sacrificial grass, and the Kuśa grasses), two on his right hand, three on his left hand, one grass each on his seat, sacrificial thread, his tuft, and his heels. No sin can now remain in his body.

सूत्रोक्तदेवताप्रीत्यै ब्रह्मयज्ञं करोम्यहम् ।
गायत्रीं त्रिर्जपेत्पूर्वं चाग्निमीडे ततः परम् ॥ 5 ॥
यदंगेति ततः प्रोच्य अग्निर्वै इति कीर्तयेत् ।
अथ महाव्रतं चैव पंथा एतच्च कीर्तयेत् ॥ 6 ॥
अथातः संहितायाश्च विदा मघवदित्यपि ।
महाव्रतस्येति तथा इषेत्वोर्ज इतीव हि ॥ 7 ॥
अग्न आयाहि चेत्येवं शन्नोदेवीरितीति च ।
अथ तस्य समाम्नायो वृद्धिरादैजितीव ॥ 8 ॥
अथ शिक्षां प्रवक्ष्यामि पंचसंवत्सरेति च ।
मयरसतजभनेत्येव गौर्ग्मा इत्येव कीर्त्तयेत् ॥ 9 ॥
अथातो धर्मजिज्ञासा अथातो ब्रह्म इत्यपि ।
तच्छं योरिति च प्रोच्य ब्रह्मणे नम इत्यपि ॥ 10 ॥

"I am performing this Brahma Yajñā for the satisfaction of the Devatā according to the Sūtra," thus thinking he is to repeat the Gāyatrī thrice. Then he is to recite the following mantras: "Agnimīle purohitam, etc.," "Yadamgeti" "Agnirvai," "Mahāvratañcaiva panthā," "Athātaḥ Ṣaṁhitāyāśca vidāmaghavat," "Mahāvratasya," "Iṣetvorjetvā," "Agna āyāhi" "Śanno Devī rabbīṣṭaye," "Tasya Samāmnāyo" "Vṛdhairādaic" "Śikṣām pravakṣyāmi," "Pañca Saṁvatsareti," "Mayarasatajabhetyeva," "Gaurgmā," also he is to recite the two following Sūtras: "Athāto Dharma Jijñāsā," "Athāto Brahmā Jijñāsa." Next he is to recite the mantra "Taccham yoḥ" and also the mantra "Namo Brāhmaṇe namo stvagnaye namaḥ pṛthivyai nama Oṣadhībhyoḥ namaḥ". (These mantras are the famous mantras of the Ṛg Veda).

तर्पणं चैव देवानां ततः कुर्यात्प्रदक्षिणम् ।
प्रजापतिश्च ब्रह्मा च वेदा देवास्तथर्षयः ॥ 11 ॥
सर्वाणि चैव छंदांसि तथोंकारस्तथैव च ।
वषट्कारोव्याहृतयः सावित्री च ततः परम् ॥ 12 ॥
गायत्री चैव यज्ञाश्च द्यावापृथिवी इत्यपि ।
अंतरिक्षं त्वहोरात्राणि च सांख्या अतः परम् ॥ 13 ॥
सिद्धाः समुद्रा नद्यश्च गिरयश्च ततः परम् ।
क्षेत्रौषधिवनस्पत्यो गंधर्वाप्सरसस्तथा ॥ 14 ॥
नागा वयांसि गावश्च साध्या विप्रास्तथैव च ।
यक्षा रक्षांसि भूतानीत्येवमन्तानि कीर्तयेत् ॥ 15 ॥
अथो निवीती भूत्वा च ऋषीनसंतर्पयेदपि ।
शतर्चिनो माध्यामाश्च गृत्समदस्तथैव च ॥ 16 ॥
विश्वामित्रो वामदेवोऽत्रिर्भरद्वाज एव च ।
वसिष्ठश्च प्रगाथश्च पावमान्यस्ततः परम् ॥ 17 ॥

Next perform the Deva-tarpaṇam, thus: "Om Prajāpati stripyatu", "Om Brahmā stripyatu", "Om Vedās tripyantu," "Om Ṛṣayastri pyantu", " Om Devāstripantu," "Om Sarvaṇi chandāṁsi tripyantu", "Om Om Kāra stripyatu", "Om Vaṣaṭ Kāra stripyatu", "Om Vyārhitayas tripyantu", Om Sāvitrī tripyatu", "Om Gāyatrī tripyatu", "Om Yajñā stripyantu," Om Dyāvā pṛthivyau tripyatām. Om antarīkṣam tripyatu, Om Ahorātrāni tripyantu, Om Sāṅkhyā stripyantu, Om Siddhā stripyantu, Om Samudrā stripyantu, Om Nadyās tripyantu, Om girayastripyantu, Om Kṣettrauṣadhivana spati gandharvāpsarasas tripyantu, Om nāgā vayāmsi gāvasca sādhyā viprāsta thaiva ca, Yakṣā rakṣāṁsi bhūtanī tyeva mantāni tripyantu. Next, suspending the sacrificial thread from the neck, perform the Ṛṣi tarpaṇam, thus: Om Śatarcina stripyantu, Om mādhyamā stripyantu, Om Gṛtsamada stripyatu, Om Viśvāmitra stripyantu, Om Vāmadeva stripyantu, Om Atri stripyatu, Om Bharadvāja stripyatu, Om Vasiṣṭha stripyatu, Om Pragātha stripyatu, Pāvamānya stripyantu. Next, holding the sacrificial thread over the right shoulder and under the left arm, perform the Tarpaṇam, thus:

क्षुद्रसूक्ता महासूक्ताः सनकश्च सनन्दनः ।
सनातनस्तथैवात्र सनत्कुमार एव च ॥ 18 ॥
कपिलासुरिनामानौ वोहलिः पंचशीर्षकः ।
प्राचीनावीतिना तच्च कर्तव्यमथ तर्पणम् ॥ 19 ॥
सुमंतुर्जैमिनिर्वैशम्पायनः पैलसूत्रयुक् ।
भाष्यभारतपूर्वं च महाभारत इत्यपि ॥ 20 ॥
धर्माचार्या इमे सर्वे तृप्यंत्विति च कीर्तयेत् ।
जानन्ति बाहविगार्ग्यगौतमाश्चैव शाकलः ॥ 21 ॥
वाभ्रव्यमांडव्ययुतो मांडूकेयस्ततः परम् ।
गार्गी वाचक्नवी चैव वडवा प्रातिथेयिका ॥ 22 ॥
सुलभा युक्तमैत्रेयी कहोलश्च ततः परम् ।
कौषीतकं महाकौषीतकं वै तर्पयेत्ततः ॥ 23 ॥
भारद्वाजं च पैंग्यं च महापैंग्यं सुयज्ञकम् ।
सांख्यायनमैतरेयं महैतरेयमेव च ॥ 24 ॥
बाष्कलं शाकलं चैव सुजातवक्त्रमेव च ।
औदवाहिं च सौजामिं शौनकं चाश्वलायनम् ॥ 25 ॥

Om Kṣudrasūkta stripyantu.
Om Mahāsūktā stripyantu.
Om Sanaka stripyatu.
Om Sananda stripyatu.
Om Sanātana stripyatu.
Om Sanat Kumāra stripyatu.
Om Kapila stripyatu.
Om Āsuri stripyatu,
Om Vohali stripyatu.
Om Pañcaśikha stripyatu.

Om Sumantu Jaimini Vaiśampāyana Paila Sūtra Bhāṣya bhārata Mahā Bhārata Dharmācāryaḥ stripyantu.

Om Jānantīvāha vigārgya Gautama Śākalya vābhravya Māṇḍavya Māṇḍūkeyā stripyantu.

Om Gārgī Vācaknavī stripyatu.
Om Vadavā prātitheyī stripyatu.
Om Sulabhā maitreyī stripyatu.
Om Kahola stripyatu.
Om Kauṣītaka stripyatu.
Om Mahā Kauṣītaka stripyatu.
Om Bhāradvāja stripyatu,
Om Paimga stripyatu.
Om Mahāpaiṅga stripyatu.
Om Sujajña stripyatu.
Om Sāṁkhyāyana stripyatu.
Om Aitareya stripyatu.
Om Mahaitareya stripyatu.
Om Bāṣkala stripyatu.
Om Śākala stripyatu.
Om Sujāta vaktra stripyatu.
Om Audavāhi stripyatu.
Om Saujāmi stripyatu,
Om Śaunaka stripyatu,
Om Āśvalāyana stripyatu.

ये चान्ये सर्व आचार्यस्ते सर्वे तृप्तिमाप्नुयुः ।
ये के चास्मत्कुले जाता अपुत्रा गोत्रिणो मृताः ॥ 26 ॥
ते गृह्णन्तु मया दत्तं वस्त्रनिष्पीडनोदकम् ।
एवं ते ब्रह्मयज्ञस्य विधिरुक्तो महामुने ॥ 27 ॥

Let all the other Ācāryas be satisfied. "Om Ye Ke cāsmaṭ kule Jātā aputrā gotriṇo mṛtāh. te gṛhṇantu mayā dattam vastraniṣpīḍi to dakam." Saying thus offer water squeezed out of a cloth. O Nārada! Thus I have spoken to you of the rules of Brahma Yajña.

यश्चायं कुरुते ब्रह्मयज्ञस्य विधिमुत्तमम् ।
सर्ववेदांतपाठस्य फलमाप्नोति साधकः ॥ 28 ॥
वैश्वदेवं ततः कुर्यान्नित्यश्राद्धं तथैव च ।
अतिथिभ्योऽन्नदानं च नित्यमेव समाचरेत् ॥ 29 ॥
गोग्रासं च ततो दत्त्वा भुञ्जीत ब्राह्मणैः सह ।
अह्नस्तु पंचमे भागे प्रकुर्यादेतदुत्तमम् ॥ 30 ॥

Whoever performs thus the Brahmā Yajña gets the fruits of studying all the Vedas. Then performing, in due order, the Vaiśva deva, Homa, Śrāddha, serving the guests, and feeding the cows, the devotee is to take his meals during the fifth part of the day along with the other Brāhmaṇas.

इतिहासपुराणाद्यैः षष्ठसत्तमकौ नयेत् ।
अष्टमा लोकयात्रा तु वहिः संध्यां ततः पुनः ॥ 31 ॥

Then the sixth and the seventh parts of the day he is to spend in reading histories and the Purāṇas. Then the eighth part of the day he is to devote in seeing the relatives, talking with them and receiving visits from other persons; then he will be prepared to perform the evening Sandhyā.

अथ सायंतनीं संध्यां प्रवक्ष्यामि महामुने ।
यदनुष्ठानमात्रेण महामाया प्रसीदति ॥ 32 ॥

O Nārada! I am now talking of the evening Sandhyā. Listen. Śrī Bhagavatī is pleased very quickly with him who performs the evening Sandhyā.

आचम्य प्राणनायम्य साधकः स्थिरमानसः ।
बद्धपद्मासनो योगी सायंकाले स्थिरो भवेत् ॥ 33 ॥
श्रुतिस्मृत्यादिकर्मादौ सगर्भः प्राणसंयमः ।
अगर्भो ध्यानमात्रं तु स चामंत्रः प्रकीर्तितः ॥ 34 ॥

First make the Ācamana and make the Vāyu (air) in the body steady. With heart tranquilled and with the seat Baddha Padmāsana, be calm and quiet while engaged in performing the Sandhyā. At the commencement of all actions prescribed in the Śrutis and Smṛtis, first perform the Sagarbha Prāṇāyama. In other words recite the mantra mentally for the due number of moments and make the Prāṇāyama. Simply meditating is called Agarbha Prāṇāyama. Here no mantra is necessary to be recited.

भूतशुद्ध्यादिकं कृत्वा नान्यथा कर्म कीर्तितम् ।
सलक्षो देवतां ध्यात्वा पूरकुम्भकरेचकैः ॥ 35 ॥
ध्यानं प्रकुर्यात्संध्यायां सायंकाले विचक्षणः ।

Then have the Bhūtaśuddhi (have the purifications of the elements) and make the Saṅkalpa. First of all, the purification of elements, etc., are to be done first; one becomes, then, entitled to do other actions. While doing Pūraka (inhaling), Kumbhaka (retaining) and Recaka (exhaling) in Praṇāyāma, meditate on the Deity stated duly. In the evening time meditate on the Bhagavatī Sandhyā Devī thus: The name of the then Gāyatrī Devī is Sarasvatī.

वृद्धां सरस्वतीं देवीं कृष्णांगीं कृष्णवाससम् ॥ 36 ॥
शंखचक्रगदापद्महस्तां गरुडवाहनाम् ।
नानारत्नलसद्भूषां क्वणन्मंजीरमेखलाम् ॥ 37 ॥
अनर्घ्यरत्नमुकुटां तारहारावलीयुताम् ।
ताटंकबद्धमाणिक्यकांतिशोभिकपोलकाम् ॥ 38 ॥

She is old, of black colour, wearing ordinary clothes; in her hands are seen conch shell, disc, club and lotus. On Her feet the anklets are making sweet tinkling sounds; on Her loins there is the golden thread; decked with various ornaments. She is sitting on Garuḍa. On Her head the invaluable jewel crown is seen; on Her neck, the necklaces of stars; Her forehead is shining with a brilliant lustre emitting from the pearl and jewel Tātamka ornaments.

पीताम्बरधरां देवीं सच्चिदानन्दरूपिणीम् ।
सामवेदेन सहितां संयुतां सत्त्ववर्त्मना ॥ 39 ॥
व्यवस्थितां च स्वर्लोके आदित्यपथगामिनीम् ।
आवाहयाम्यहं देवीमायांतीं सूर्यमंडलात् ॥ 40 ॥
एवं ध्यात्वा च तां देवीं संध्यासंकल्पमाचरेत् ।
आपोहिष्ठेति मंत्रेण अग्निश्चेति तथैव च ॥ 41 ॥
विदध्यादाचमनकं शेषं पूर्ववदीरितम् ।
गायत्रीमंत्रमुच्चार्य श्रीनारायणप्रीतये ॥ 42 ॥

She has put on yellow clothes; Her nature is eternal knowledge and ever-bliss. She is uttering Sāma Veda. She resides in the Heavens and daily She goes in the path of the Sun. I invoke the Devī from the Solar Orb. O Nārada! Meditate on the Devī thus and perform the Sandhyā. Then perform the Mārjanam by the mantra "Āpohiṣṭhā" and next by the mantra "Agniśca mā manyuśca." The remaining actions are the same as before. Next, repeat the Gāyatrī and offer, with a pure heart, the offering of Arghya to the Sun for the satisfaction of Nārāyaṇa.

अर्घ्यं दद्याच्च सूर्याय साधकः शुद्धमानसः ।
उभौ पादौ समौ कृत्वा हस्ते धृत्वा जलांजलिम् ॥ 43 ॥
देवं ध्यात्वा मंडलस्थं क्षिपेदर्घ्यं ततः क्रमात् ।
अर्घ्यं दद्यात्तु यो नीरे मूढात्मा ज्ञानवर्जितः ॥ 44 ॥
उल्लंघ्य स्मृतिमंत्रांश्च प्रायश्चित्ती भवेद्द्विज ।

While offering this Arghya, keep the two legs level and similar and take water in folded palms and meditating on the Devatā within the Solar Orb, throw it towards Him. The fool that offers Sūryārghya in the water, out of ignorance, disregarding the injunctions of the Śrutis, will have to perform Prāyaścitta for that sin.

ततः सूर्यमुपस्थायाप्यसावादित्यमंत्रतः ॥ 45 ॥
गायत्र्याश्च जपं कुर्यादुपविश्य ततो बृसीम् ।
सहस्रं वा तदर्धं वा श्रीदेवीध्यानपूर्वकम् ॥ 46 ॥
यथा प्रातः पुनस्तद्वदुपस्थानादिकं चरेत् ।
सायं संध्यातर्पणे च क्रमेण परिकीर्तयेत् ॥ 47 ॥

Next, worship the Sun by the Sūrya mantra. Then taking one's seat, meditate on the Devī and repeat the Gāyatrī. One thousand times or five hundred times the Gāyatrī is to be repeated. The worship, etc., in the evening is the same as in the morning. Now I am speaking of the Tarpaṇam in the Evening Sandhyā.

वसिष्ठो ऋषिरेवात्र सरस्वत्याः प्रकीर्तितः ।
देवता विष्णुरूपा सा छन्दश्चैव सरस्वती ॥ 48 ॥
सायंकालीनसंध्यायास्तर्पणे विनियोगकः ।
स्वरित्युक्त्वा च पुरुषं सामवेदं तथैव च ॥ 49 ॥
मंडलं चेति संप्रोच्य हिरण्यगर्भकं तथा ।
तथैव परमात्मानं ततोऽपि च सरस्वतीम् ॥ 50 ॥
वेदमातरमेवात्र सांस्कृतिं तद्वदेव च ।
संध्यां वृद्धां तथा विष्णुरूपिणीमुषसीं तथा ॥ 51 ॥
निमृजीं च तथा सर्वसिद्धीनां कारिणीं तथा ।
सर्वमंत्राधिपतिकां भूर्भुवःस्वश्च पूरुषम् ॥ 52 ॥

Hear. Vasiṣṭha is the Ṛṣi of the aforesaid Sarasvatī. Viṣṇu in the form of Sarasvatī is the Devatā; Gāyatrī is the Chanda; its application is in the Evening Sandhyā Tarpaṇam. Now the Tarpaṇam of the Sandhyānga (the adjunct of Sandhyā) runs as follows:

"Om Svaḥ Puruṣam Tarpayāmi."
"Om Sāmavedam Tarpayāmi."
"Om Sūryamaṇḍalam tarpayāmi."
"Om Hiraṇyagarbham tarpayāmi."
"Om Paramātmānam tarpayāmi."
"Om Sarasvatīm tarpayāmi."
"Om Devamātaram tarpayāmi."
"Om Samkṛtim tarpayāmi."
"Om Vṛddhām Sandhyām tarpayāmi
"Om Viṣṇu rūpinīm Uṣasīm tarpayāmi."
"Om Nirmṛjīm tarpayāmi."
"Om Sarvasiddhi kāriṇīm tarpayāmi."
"Om Sarvamantrā dhipatikām tarpayami."
"Om Bhurbhuvaḥ Svaḥ Puruṣam tarpayāmi."

इत्येवं तर्पणं कार्यं संध्यायाः श्रुतिसंमतम् ।
सायं संध्याविधानं च कथितं पापनाशनम् ॥ 53 ॥
सर्वदुःखहनं व्याधिनाशकं मोक्षदं तथा ।
सदाचारेषु संध्यायाः प्राधान्यं मुनिपुंगव ॥
संध्याचरणतो देवी भक्ताभीष्टं प्रयच्छति ॥ 54 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे विंशोऽध्यायः ॥ 20 ॥

Thus perform the Vaidik Tarpaṇam. O Nārada! Thus have been described the rules of the sin destroying evening Sandhyā. By this evening Sandhyā, all sorts of pains and afflictions and diseases are removed. And ultimately the Mokṣa is obtained. What more than this that you should know this Sandhyā Vandanam as the principal thing amongst the good conduct and right ways of living. Therefore Śrī Bhagavatī fructifies all the desires of the Bhaktas who perform this Sandhyā Vandanam.

Here ends the Twentieth Chapter of the Eleventh Book on the description of Brahma Yajñā, Sandhyās, etc., in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXI

On the Gāyatrī Puraścaraṇam

श्रीनारायण उवाच

अथातः श्रूयतां ब्रह्मन् गायत्र्याः पापनाशनम् ।
पुरश्चरणकं पुण्यं यथेष्टफलदायकम् ॥ 1 ॥

Nārāyaṇa said: Now I shall speak of the Gāyatrī-puraścaraṇam. Hear. By its performance all the desires are obtained and all the sins are destroyed.

पर्वताग्रे नदीतीरे बिल्वमूले जलाशये ।
गोष्ठे देवालयेऽश्वत्थे उद्याने तुलसीवने ॥ 2 ॥
पुण्यक्षेत्रे गुरोः पार्श्वे चित्तैकाग्र्यस्थलेऽपि च ।
पुरश्चरणकृन्मंत्री सिध्यत्येव न संशयः ॥ 3 ॥

On the tops of mountains, on the banks of the

rivers, on the roots of Bel trees, on the edges of tanks, within the enclosures of the cows (cow-stalls), in temples, on the root of Aśvattha trees, in gardens, in the Tulasī groves, in the Puṇya Kṣetrams (holy places), before one's Guru, or wherever the mind feels exalted and cheerful, and gets strength, the Puraścaraṇam if performed, lead to a speedy success.

यस्य कस्यापि मंत्रस्य पुरश्चरणमारभेत् ।
व्याहृतित्रयसंयुक्तां गायत्री चायुतं जपेत् ॥ 4 ॥
नृसिंहार्कवराहाणां तांत्रिकं वैदिकं तथा ।
विना जप्त्वा तु गायत्रीं तत्सर्वं निष्फलं भवेत् ॥ 5 ॥

Before commencing the Puraścaraṇam of a mantra (the Puraścaraṇam means repetition of the name of a deity or of a mantra attended with burnt offerings, oblations, etc.,) first Prāyaścitta (penance) is done in the shape of repeating one million times the Gāyatrī with the Vyārhitis. In any Vaidic Karma or in making Puraścaraṇam of the mantra of the Devatās Nṛsiṁha, Sūrya, Varāha, etc., the first thing done is to repeat the Gāyatrī. Without the japam of Gāyatrī, no action is attended with success.

सर्वे शाक्ता द्विजाः प्रोक्ता न शैवा न च वैष्णवाः ।
आदिशक्तिमुपासंते गायत्रीं वेदमातरम् ॥ 6 ॥
मंत्रं संशोध्य यत्नेन पुरश्चरणतत्परः ।
मंत्रशोधनपूर्वाङ्गमात्मशोधनमुत्तमम् ॥ 7 ॥

The reason is this: Every Brāhmaṇa is a Śākta (a follower of Śakti); he cannot be a Vaiṣṇava or Śaiva; for he is the worshipper of the Prime Force Vedamātā Gāyatrī. Therefore obtain first the Grace of one's own Īṣṭa Devatā Gāyatrī by Her Japam. Then worship the other Deities.

Thus one should purify one's jāpya mantra (the mantra that is to be repeated) by first repeating one million times the Gāyatrī; then one is to commence Puraścaraṇam.

आत्मतत्त्वशोधनाय त्रिलक्षं प्रजपेद्बुधः ।
अथवा चैकलक्षं तु श्रुतिप्रोक्तेन वर्त्मना ॥ 8 ॥
आत्मशुद्धिं बिना कर्तुर्जपहोमादिकाः क्रियाः ।
निष्फलास्तास्तु विज्ञेयाः कारणं श्रुतिचोदितम् ॥ 9 ॥
तपसा तापयेद्देहं पितॄन्देवांश्च ।
तपसा स्वर्गमाप्नोति तपसा विंदते महत् ॥ 10 ॥

Again before purifying the mantra, one is to purify one's Ātman (Self). In this purification of one's Ātman three lakh times, in case of inability, one lakh times Gāyatrī is to be repeated without one's ātman's purification, the Japam, Homa and other actions all become useless. This is specially noted in the Vedas. By Tapas *e.g.*, Japam, Cāndrāyaṇa and Vrata, (asceticism) mortify your body. By offering Tarpaṇam (peace-offerings) to the Fathers and the Devas, one can get self purification. If you want to get the Heavens and if you want to become great, practise Tapasyā. There is no other way. Tapasyā is the intent calling of the Mother, That Call which penetrates through and through the Brahmāṇḍa.

क्षत्रियो बाहुवीर्येण तरेदापद आत्मनः ।
धनेन वैश्यः शूद्रस्तु जपहोमैर्द्विजोत्तमः ॥ 11 ॥
अतएव तु विप्रेंद्र तपः कुर्यात्प्रयत्नतः ।
शरीरशोषणं प्राहुस्तापसास्तप उत्तमम् ॥ 12 ॥

The Kṣattriyas should cross difficulties and dangers by force of arms; the Vaiśyas, by wealth; the Śūdras, by serving the twice born; and the Brāhmaṇas should cross difficulties and dangers, by Tapasyā, Homa, Japam, etc. So the Brāhmaṇas should always be cheerful and in prompt readiness to do Tapasyā. Of all sorts of tapasyās, mortifying the body by observing vows and fastings is the best. So say the Ṛṣis. (This mortification of the body gives self-reliance and self intuition more surely and speedily than all the other studies and other practices.)

शोधयेद्विधिमार्गेण कृच्छ्रचांद्रायणादिभिः ।
अथान्नशुद्धिकरणं वक्ष्यामि शृणु नारद ॥ 13 ॥
अयाचितोञ्छशुक्लाख्यभिक्षावृत्तिचतुष्टयम् ।
तांत्रिकैर्वैदिकैश्चैव प्रोक्तान्नस्य विशुद्धता ॥ 14 ॥

The Brāhmaṇas should purify themselves by following duly Kṛcchra Cāndrāyaṇa vratas, etc.,

O Nārada! Now I am speaking of the purification of food. Hear. The following four occupations of the Brāhmaṇas are the best: Ayācita, (without begging or asking for anything), Uñca, (the gathering in of handfuls of the corn left by the reapers), Śukla (the maintenance derived by a Brāhmaṇa from other Brāhmaṇas; a pure mode of life). And Bhikṣu (begging). Whether according to the Tantras or according to the Vedas, the food obtained by the above four means is pure.

भिक्षान्नं शुद्धमानीय कृत्वा भागचतुष्टयम् ।
एकं भागं द्विजेभ्यस्तु गोग्रासस्तु द्वितीयकः ॥ 15 ॥
अतिथिभ्यस्तृतीयस्तु तदूर्ध्वं तु स्वभार्ययोः ।
आश्रमस्य यथा यस्य कृत्वा ग्रासविधिं क्रमात् ॥ 16 ॥
आदौ क्षिप्त्वा तु गोमूत्रं यथाशक्ति यथाक्रमम् ।
तदूर्ध्वं ग्राससंख्या स्याद्वानप्रस्थगृहस्थयोः ॥ 17 ॥

What is earned by Bhikṣā (begging) is divided into four parts: one part is given to the Brāhmaṇas; the second part is given to the cows; the third part is given to the guests, the fourth part is to be taken by him and his wife. Whatever is fixed for taking (swallowing) mouthfuls of food, that is to be taken on a tray or a platter. First throw a little cow-urine over that and count duly the number of mouthfuls.

कुक्कुटांडप्रमाणं तु ग्रासमानं विधीयते ।
अष्टौ ग्रासा गृहस्थस्य वनस्थस्य तदर्धकम् ॥ 18 ॥
ब्रह्मचारी यथेष्टं च गोमूत्रं विधिपूर्वकम् ।
प्रोक्षणं नववारं च षड्वारं च त्रिवारकम् ॥ 19 ॥
निश्छिद्रं च करं कृत्वा सावित्रीं च तदित्यृचम् ।
मंत्रमुच्चार्य मनसा प्रोक्षणे विधिरुच्यते ॥ 20 ॥

The mouthfuls are to be of the size of an egg; the house-holders are to take eight such mouthfuls and the Vānaprasthīs are to take four such mouthfuls. The Brahmacārins can sprinkle their food with cow-urine nine times, six times, or three times as they like; while sprinkling, the fingers are to remain intact. The Gāyatrī is to be repeated also.

चौरो वा यदि चांडालो वैश्यः क्षत्रस्तथैव च ।
अन्नं दद्यात्तु यः कश्चिदधमो विधिरुच्यते ॥ 21 ॥
शूद्रान्नं शूद्रसंपर्कं शूद्रेण च सहाशनम् ।
ते यांति नरकं घोरं यावच्चंद्रदिवाकरौ ॥ 22 ॥

The food offered by a thief, Cāṇḍāla, Kṣattriya or Vaiśya is very inferior. The food of a Śūdra, or the companion with a Śūdra or taking food in the same line with a Śūdra leads one to suffer in the terrible hells as long as there are the Sun and Moon.

गायत्रीच्छंदो मंत्रस्य यथासंख्याक्षराणि च ।
तावल्लक्षाणि कर्तव्यं पुरश्चरणकं तथा ॥ 23 ॥
द्वात्रिंशल्लक्षमानं तु विश्वामित्रमतं तथा ।
जीवहीनो यथा देहः सर्वकर्मसु न क्षमः ॥ 24 ॥

The Puraścaraṇam of Gāyatrī is repeating this twenty four lakh times (*i.e.*, as many lakh times as there are syllables in the Gāyatrī). But, according to Viśvāmitra, repeating thirty two lakh times is the Puraścaraṇam of Gāyatrī. As the body becomes useless when the soul leaves the body, so the mantra without Puraścaraṇam is useless.

पुरश्चरणहीनस्तु तथा मंत्रः प्रकीर्तितः ।
ज्येष्ठाषाढौ भाद्रपदं पौषं तु मलमासकम् ॥ 25 ॥
अंगारं शनिवारं च व्यतिपातं च वैधृतिम् ।
अष्टमीं नवमीं षष्ठीं चतुर्थीं च त्रयोदशीम् ॥ 26 ॥
चतुर्दशीममावास्यां प्रदोषं च तथा निशाम् ।
यमाग्निरुद्रसर्पेन्द्रवसुश्रवणजन्मभम् ॥ 27 ॥
मेषकर्कतुलाकुंभान्मकरं चैव वर्जयेत् ।
सर्वाण्येतानि वर्ज्यानि पुरश्चरणकर्मणि ॥ 28 ॥

The Puraścaraṇam is prohibited in the months of Jyaiṣṭha, Āṣāḍha, Pauṣa and Mala (dirty) months. Also on Tuesday, Saturday; in the Vyatīpāta and Vaidhṛti Yogas; also in Aṣṭamī (eighth), Navamī (ninth), Ṣaṣṭhī (sixth), Caturthī (fourth) Trayodaśī (thirteenth), Caturdaśī (fourteenth) and Amāvasyā (New Moon), Tithis (lunar days); in the evening twilight and in the night; while the star Bharaṇī, Kṛtikā, Ārdrā, Aśleṣā, Jyeṣṭhā, Dhaniṣṭhā, Śravaṇā, or the Janma nakṣatra (Birth time star) is with the Moon; while the signs Meṣa, Karkaṭa, Tulā, Kumbha, and Makara are the Lagnas (signs in the ascendant).

चंद्रतारानुकूले च शुक्लपक्षे विशेषतः ।

पुरश्चरणकं कुर्यान्मंत्रसिद्धिः प्रजायते ॥ 29 ॥
स्वस्तिवाचनकं कुर्यान्नांदीश्राद्धं यथाविधि ।
विप्रान्संतर्प्य यत्नेन भोजनाच्छादनादिभिः ॥ 30 ॥
आरभेत्तु ततः पश्चादनुज्ञानपुरःसरम् ।
प्रत्यङ्मुखः शिवस्थाने द्विजश्चान्यतमे जपेत् ॥ 31 ॥

When the moon and the start are auspicious, especially in the bright fortnight, the Puraścaraṇam performed, gives the Mantra Siddhi. First of all repeat Svasti vācana and perform duly the Nāndī mukha Śrāddha and give food and clothing to the Brāhmaṇas. Take the permission of the Brāhmaṇas and begin the Puraścaraṇam. Where the Śiva Liṅgam exists, facing west, or in any Śiva temple, commence repeating the mantra.

काशीपुरी च केदारो महाकालोऽथ नासिकम् ।
त्र्यंबकं च महाक्षेत्रं पंच दीपा इमे भुवि ॥ 32 ॥
सर्वत्रैव हि दीपस्तु कूर्मासनमिति स्मृतम् ।
प्रारंभदिनमारभ्य समाप्तिदिवसावधि ॥ 33 ॥

The other Śiva Kṣettrams are: Kāśī, Kedāra, Mahā Kāla, Śrī Kṣettra, and Tryambakam. These five are the Great Kṣettrams, known widely on this earth, for the fructification and the siddhis of the Mantras. At all other places than these, the Karma Cakra is to be drawn according to the principles of the Tantra. And then they will be fit for Puraścaraṇam. The number of times that the Puraścaraṇam (the repeating of the mantra) is done on the first day, the same number is to be continued every day until completion; not greater nor less than that and also no intermission or stoppage should occur in the interval.

न न्यूनं नातिरिक्तं च जपं कुर्याद्दिने दिने ।
नैरंतर्येण कुर्वन्ति पुरश्चर्यां मुनीश्वराः ॥ 34 ॥
प्रातरारभ्य विधिवज्जपेन्मध्यंदिनावधि ।
मनःसंहरणं शौचं ध्यानं मंत्रार्थचिंतनम् ॥ 35 ॥
गायत्रीच्छंदो मंत्रस्य यथासंख्याक्षराणि च ।

The repeating of the Mantra is to be commenced in the morning and should be done up to midday. While doing this, the mind is to be kept free from other subjects, and it is to be kept pure; one is to meditate on one's own Deity and on the meaning of the mantra and one should be particularly careful that no inaccuracies nor omissions should occur in the Gāyatrī, Chandas and in the repetition of the Mantra.

तावल्लक्षाणि कर्तव्यं पुरश्चरणकं तथा ॥ 36 ॥
जुहुयात्तद्दशांशेन सघृतेन पयोऽन्धसा ।
तिलैः पत्रैः प्रसूनैश्च यवैश्च मधुरान्वितैः ॥ 37 ॥

One tenth of the total number of Puraścaraṇams that are repeated is to be used for the Homa purpose. The Caru is to be prepared with ghee, til, the Bel leaves, flowers, jaya grain, honey and sugar; all mixed, are to be offered as oblations to the fire in the Homa. Then the success in the Mantra comes (*i.e.*, mantra siddhi is obtained or the Mantra becomes manifested).

कुर्याद्दशांशतो होमं ततः सिद्धो भवेन्मनुः ।
गायत्री चैव संसेव्या धर्मकामार्थमोक्षदा ॥ 38 ॥
नित्ये नैमित्तिके काम्ये त्रितये तु परायणः ।
गायत्र्यास्तु परं नास्ति इह लोके परत्र च ॥ 39 ॥
मध्याह्ने मितभुङ् मौनी त्रिःस्नानार्चनतत्परः ।
जले लक्षत्रयं धीमाननन्यमानसक्रियः ॥ 40 ॥

After the Puraścaraṇam one should do properly the daily and occasional duties and worship the Gāyatrī that brings in dharma, wealth, objects of desire and liberation. There is nothing superior an object of worship to this Gāyatrī, whether in this world or in the next. The devotee, engaged in the Puraścaraṇam, should eat moderately, observe silence, bathe thrice in the three Sandhyā times, should be engaged in worshipping one's Deity, should not he unmindful and should not do any other work. He is to remain, while in water, to repeat the Gāyatrī three lakhs of times.

कर्मणा यो जपेत्पश्चात्कर्मभिः स्वेच्छयाऽपि वा ।
यावत्कार्यं न सिद्ध्येत्तु तावत्कुर्याज्जपादिकम् ॥ 41 ॥
सामान्यकाम्यकर्मादौ यथावद्विधिरुच्यते ।
आदित्यस्योदये स्नात्वा सहस्रं प्रत्यहं जपेत् ॥ 42 ॥

In case the devotee repeats the mantra for

In case the devotee repeats the mantra for achieving success in any other desired work (kāmya karma), then he should willingly stick to it until the desired success is attained. Now is being told how to get success in ordinary Kāmya karmas. When the sun is rising, repeat the Puraścaraṇam mantra daily thousand times.

आयुरारोग्यमैश्वर्यं धनं च लभते ध्रुवम् ।
षण्मासं वा त्रिमासं वा वर्षांते सिद्धिमाप्नुयात् ॥ 43 ॥
पद्मानां लक्षहोमेन घृताक्तानां हुताशने ।
प्राप्नोति निखिलं मोक्षं सिध्यत्येव न संशयः ॥ 44 ॥

Then one's life will be lengthened, no disease will occur, and wealth and prosperity will be obtained. If it be done this way, success is surely attained within three months, six months or at the end of one year. If the Homa (offering oblations to the fire) be offered one lakh times with lotuses besmeared with ghee (clarified butter), Mokṣa (liberation) is attained.

मंत्रसिद्धिं विना कर्तुर्जपहोमादिकाः क्रियाः ।
काम्यं वा यदि वा मोक्षः सर्वं तन्निष्फलं भवेत् ॥ 45 ॥
पंचविंशतिलक्षेण दध्ना क्षीरेण वा हुतात् ।
स्वदेहे सिध्यते जंतुर्महर्षीणां मतं यथा ॥ 46 ॥

If, before the Mantra-Siddhi, or the success in realising the Mantra, is attained, one performs Japam or Homam for Kāmya Siddhi (to get certain desires) or mokṣa, then all his actions become useless. If anybody performs twenty-five lakh Homas by curd and milk, be gets success (Siddhi) in this very birth. So all the Maharṣis say.

अष्टांगयोगसिद्ध्या च नरः प्राप्नोति यत्फलम् ।
तत्फलं सिद्धिमाप्नोति नात्र कार्या विचारणा ॥ 47 ॥
शक्तो वापि त्वशक्तो वा आहारं नियतं चरेत् ।
षण्मासात्तस्य सिद्धिः स्याद्गुरुभक्तिरतः सदा ॥ 48 ॥

By this the same result is attained that is got by the aforesaid means, *i.e.*, by the eight-limbed Yoga, whereby the Yogīs become perfect. He will attain Siddhi if he be devoted to his Guru and keep himself under restraint for six months only (*i.e.*, practise Samyama) as regards taking food, etc., whether he be incapable or his mind be attached to other sensual objects.

एकाहं पंचगव्याशी चैकाहं मारुताशनः ।
एकाहं ब्राह्मणान्नाशी गायत्रीजपकृद्भवेत् ॥ 49 ॥
स्नात्वा गंगादितीर्थेषु शतमंतर्जले जपेत् ।
शतेनापस्ततः पीत्वा सर्वपापैः प्रमुच्यते ॥ 50 ॥

One should drink Pañcagavya (cow-urine, cow-dung, milk, curd, ghee) one day, fast one day, take Brāhmaṇa's food one day and be mindful in repeating the Gāyatrī. First bathe in the Ganges or in other sacred places and while in water repeat one hundred Gāyatrīs. If one drinks water on which one hundred Gāyatrīs are repeated, one is freed from all one's sins.

चांद्रायणादि कृच्छ्रस्य फलं प्राप्नोति निश्चितम् ।
राजा वा यदि वा विप्रस्तपः कुर्यात्स्वके गृहे ॥ 51 ॥
गृहस्थो ब्रह्मचारी वा वानप्रस्थोऽथवापि च ।
अधिकारपरत्वेन फलं यज्ञादिपूर्वकम् ॥ 52 ॥
श्रौतस्मार्तादिकं कर्म क्रियते मोक्षकांक्षिभिः ।

He gets the fruit of performing the Kṛcchra vrata, the Cāndrāyaṇa vrata and others. Be he a Kṣattriya King, or a Brāhmaṇa, if he is to remain in his own house, hold Āśrama and be engaged in performing Tapasyā then he will be certainly freed of all his sins. Be he a house holder or a Brahmacārī or Vānaprasthī, he should perform sacrifices, etc., according to his Adhikāra (or his rights) and he will get fruits according to his desires.

साग्निकश्च सदाचारो विद्वद्भिश्च सुशिक्षितः ॥ 53 ॥
ततः कुर्यात्प्रयत्नेन फलमूलोदकादिभिः ।
भिक्षान्नं शुद्धमश्नीयादष्टौ ग्रासान्स्वयं भुजेत् ॥ 54 ॥
एवं पुरश्चरणकं कृत्वा मंत्रसिद्धिमवाप्नुयात् ।

The Sāgnik man (who keeps the Holy Fire) and other persons of good conduct and of learning and of good education should perform actions as prescribed in the Vedas and Smṛtis with a desire to attain Mokṣa. Thus one should eat fruits and vegetables and and water or take eight mouthfuls of Bhikṣānna (the food got by begging). If the Puraścaraṇam be performed this way, then the Mantra Siddhi is obtained.

तच्छ्रुत्वापि च पुण्यानां महतीं सिद्धिमाप्नुयात् ॥ 55 ॥
इति श्रीमद्देवीभागवते माहापुराणे एकादशस्कन्धे एकविंशोऽध्यायः ॥ 21 ॥

O Nārada ! If the Puraścaraṇam be done with the mantra thus, his poverty is removed entirely. What more shall I say than this that if anybody hears this simply, his merits get increased and he attains great success.

Here ends the Twenty first Chapter of the Eleventh Book on Gāyatrī Puraścaraṇam in the Mahāpurāṇam Śrīmaddevibhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXII

On the Rules of Vaiśvadeva

श्रीनारायण उवाच

अथातः श्रूयतां ब्रह्मन्वैश्वदेवविधानकम् ।
पुरश्चर्याप्रसंगेन ममापि स्मृतिमागतम् ॥ 1 ॥

Nārāyaṇa said: O Nārada! In connection with this Puraścaraṇam it comes now to my memory about the rules concerning the Vaiśva Deva worship (An offering made to the Viśvadevās; an offering to all deities made by presenting oblations to fire before meals).

देवयज्ञो ब्रह्मयज्ञो भूतयज्ञस्तथैव च ।
पितृयज्ञो मनुष्यस्य यज्ञश्चैव तु पंचमः ॥ 2 ॥
पंचसूना गृहस्थस्य चुल्ली पेषण्युपस्करः ।
कण्डणी चोदकुंभश्च तेषां पापस्य शांतये ॥ 3 ॥
न चुल्ल्यां नायसे पात्रे न भूमौ न च खर्परे ।
वैश्वदेवं प्रकुर्वंति कुण्डे वा स्थंडिलेऽपि वा ॥ 4 ॥

Hear. The five yajñās are the following: (1) The Deva yajña, (2) Brahma yajña, (3) Bhūta yajña, (4) Pitṛ yajña, and (5) Manuṣya yajña. Fireplace, the pair of stone pestles, brooms (for sweeping, etc.), sieves and other house-hold things of the sort, wooden mortars (used for cleansing grains from husk) and water-jars, these five are the sources of evils inasmuch as they are the means of killing. So to free one's self from the above sins, one is to sacrifice before the Vaiśvadeva. Never offer oblations of Vaiśvadeva on hearths, on any iron vessel, on the ground or on broken tiles. They are to be offered in any sacrificial pit (Kuṇḍa) or on any sacrificial altar.

न पाणिना न शूर्पेण न च मेध्याजिनादिभिः ।
मुखेनोपधमेदग्निं मुखादेव व्यजायत ॥ 5 ॥
पुटकेन भवेद्व्याधिः शूर्पेण धननाशनम् ।
पाणिना मृत्युमाप्नोति कर्मसिद्धिर्मुखेन तु ॥ 6 ॥

Do not fire the hearth by fanning with hands, with winnowing baskets, or with holy deer skin, etc., but you can do so by blowing by your mouth. For the mouth is the origin of fire. If the fire be ignited by clothes, one is liable to get disease; if by winnowing baskets, then less of wealth comes; if by hands, one's death ensues. But if it be done by blowing, then one's success comes. (There is the danger of catching fire.)

फलैर्दधिघृतैः कुर्यान्मूलशाकोदकादिभिः ।
अलाभे येन केनापि काष्ठमूलतृणादिभिः ॥ 7 ॥
जुहुयात्सर्पिषाऽभ्यक्तं तैलक्षारविवर्जितम् ।
दध्याक्तं वा पायसाक्तं तदभावेऽम्भसापि वा ॥ 8 ॥
शुष्कैः पर्युषितैः कुष्ठी उच्छिष्टेन द्विषां वशी ।
रूक्षैर्दरिद्रतां याति क्षारं हुत्वा व्रजत्यधः ॥ 9 ॥

One should sacrifice with curd, ghee, fruits, roots and vegetables, and water and in their absence with fuel, grass, etc., or with any other substances soaked with ghee, curd, Pāyasa or lastly with water. But never with oil or with salty substances. If one performs the Homa with dry or stale substances, one is attacked with leprosy; if anybody performs Homa with leavings of other food he becomes subdued by his enemy; if one does so with rude and harsh substances, he becomes poor and if one does with salty substances, he meets with a downward course, gets degraded in position and honour.

अंगारान्भस्ममिश्रांस्तु निर्हृत्योत्तरतोऽनलात् ।
जुहुयाद्वैश्वदेवं तु न क्षारादिविमिश्रितम् ॥ 10 ॥
अकृत्वा वैश्वदेवं तु यो भुंक्ते मूढधीर्द्विजः ।
स मूढो नरकं याति कालसूत्रमवाक्शिराः ॥ 11 ॥

You can offer oblations to Vaiśvadeva with burning coals and ashes from the north side of the fire of the hearth after the preparation of the meals. But you should never offer sacrifices with salty things. The illiterate Brāhmaṇa who eats before offering oblations to Vaiśvadeva goes headlong downwards into the Kāla Sūtra hell.

शाकं वा यदि वा पत्रं मूलं वा यदि वा फलम् ।
संकल्पयेद्यदाहारं तेनाग्नौ जुहुयादपि ॥ 12 ॥
अकृते वैश्वदेवे तु भिक्षौ भिक्षार्थमागते ।
उद्धृत्य वैश्वदेवार्थं भिक्षां दत्त्वा विसर्जयेत् ॥ 13 ॥

Whatever food that you are intending to prepare, whether they be vegetables, leaves, roots or fruits, offer oblations to Vaiśvadeva with that if, before the Homa be performed of Vaiśvadeva, any Brahmacārī comes, then take off, for the Homa, first something; and then give to the beggar and satisfy him and tell him to be off.

वैश्वदेवकृतं दोषं शक्तो भिक्षुर्व्यपोहितुम् ।
न तु भिक्षुकृतं दोषं वैश्वदेवो व्यपोहति ॥ 14 ॥
यतिश्च ब्रह्मचारी च पक्वान्नस्वामिनावुभौ ।
तयोरन्नमदत्त्वा तु भुक्त्वा चान्द्रायणं चरेत् ॥ 15 ॥

For the Brahmacārī mendicant can remove any defects that may occur to Vaiśvadeva but Vaiśvadeva is unable to remove any defects that may occur regarding the mendicant Brahmacārī. Both the Paramahansa or Brahmacārī mendicant are the masters of the prepared food (Pakkānna); so when anybody takes one's food without giving to any of these two, if they happen to come there, he will have to make the Cāndrāyaṇa (religious or expiatory penance regulated by the moon's age, that is, waxing or waning).

वैश्वादेवानंतरं च गोग्रासं प्रतिपादयेत् ।
तद्विधानं प्रवक्ष्यामि शृणु देवर्षिपूजित ॥ 16 ॥
सुरभिर्वैष्णवी माता नित्यं विष्णुपदे स्थिता ।
गोग्रासं च मया दत्तं सुरभे प्रतिगृह्यताम् ॥ 17 ॥

O Nārada! After the offering given to Vaiśvānara, one is to offer Gogrāsa, that is, mouthfuls of food to the cows. Hear now how that is done. The mother Surabhi, the beloved of Viṣṇu, is always stationed in the region of Viṣṇu (Viṣṇupada); so O Surabhi! I am offering you mouthfuls of food. Accept it.

गोभ्यश्च नम इत्येव पूजां कृत्वा गवेऽर्पयेत् ।
गोग्रासेन तु गोमाता सुरभिः संप्रसीदति ॥ 18 ॥
ततो गोदोहनं कालं तिष्ठेच्चैव गृहांगणे ।
अतिथिर्यस्य भग्नाशो गृहात्प्रतिनिवर्तते ॥ 19 ॥

"Salutation to the cows," saying this, one is to worship the cows and offer food to them. Hereby Surabhi, the Mother of the cows, becomes pleased. After this, one is to wait outside for a period that is taken to milch a cow, whether any guests are coming.

स तस्मै दुष्कृतं दत्त्वा पुण्यमादाय गच्छति ।
माता पिता गुरुर्भ्राता प्रजा दासः समाश्रितः ॥ 20 ॥
अभ्यागतोऽतिथिश्चाग्निरेते पोष्या उदाहृताः ।
एवं ज्ञात्वा तु यो मोहान्न करोति गृहाश्रमम् ॥ 21 ॥
तस्य नायं न तु परो लोको भवति धर्मतः ।
यत्फलं सोमयागेन प्राप्नोति धनवान्द्विजः ॥ 22 ॥

For if any guest goes back disappointed from any house without any food; he takes away all the puṇyams (merits) of the house-holder and gives him back his own sin. The house-holder is to support mother, father, Guru, brother, son, servants, dependants, guests, those that have come, and Agṇi (Fire). Knowing all these, he who does not perform the functions of the house-hold is reckoned as fallen from his Dharma both in this world and in the next.

सम्यक् पंचमहायज्ञैर्दरिद्रस्तेन चाप्नुयात् ।
अथ प्राणाग्निहोत्रं तु वक्ष्यामि मुनिपुंगव ॥ 23 ॥
यज्ज्ञात्वा मुच्यते जंतुर्जन्ममृत्युजरादिभिः ।
परिज्ञानेन मुच्यंते नराः पातककिल्बिषैः ॥ 24 ॥
विधिना मुच्यते येन मुच्येत स ऋणत्रयात् ।
कुलान्युद्धरते विप्रो नरकानेकविंशतिम् ॥ 25 ॥
सर्वयज्ञफलप्राप्तिः सर्वलोकेषु गच्छति ।

The poor house-holder gets the same fruit by

performing these five Mahā Yajñas that a rich Brāhmaṇa gets by performing the Soma Yajña. O Best of the Munis! Now I am talking of the Prāṇāgni Hotra or about taking food, knowing the rules of which makes a man free from birth, old age and death and from all sorts of sins. He who takes his food according to proper rules, is freed of the threefold debts, delivers his twenty one generations from the hells, obtains the fruits of all the Yajñas and goes unhampered to all the regions of the righteous.

हृत्पुंडरीकमरणिर्मनो मंथानसंज्ञकम् ॥ 26 ॥
वायुरज्ज्वा मथेदग्निं चक्षुरध्वर्युरिव च ।

Think of the belly as Araṇi or the piece of wood for kindling the fire (by attrition), think of the mind as the churning rod, and think of the wind as the rope, and then kindle the fire, residing in the belly; the eyes are to be considered as the sacrificer, (the Adhvaryu), and consider fire in the belly as the result of churning.

तर्जनीमध्यमांगुष्ठैरुदानस्याहुतिं क्षिपेत् ॥ 27 ॥
मध्यमानामिकांगुष्ठैरपानस्याहुतिं क्षिपेत् ।
कनिष्ठानामिकांगुष्ठैर्व्यानस्य तदनंतरम् ॥ 28 ॥
कनिष्ठातर्जन्यंगुष्ठैरुदानस्याहुतिं क्षिपेत् ।
सर्वांगुलैर्हीत्वान्नं समानस्याहुतिं क्षिपेत् ॥ 29 ॥
स्वाहांतान्प्रणवाद्यांश्च नाममंत्रांश्च वै पठेत् ।

In this fire of the belly, one is to offer oblations for the satisfaction of Prāṇa, etc., the five deities. First of all offer oblations to the Prāṇa Vāyu with food taken by the forefinger, middlefinger and thumb; next offer oblations to the Apāna Vāyu with the thumb, middle finger and the nameless (anāmā) finger; next offer oblations to the Vyāna Vāyu (breath) with the thumb, nameless finger and the little finger; next offer oblations to the Udāna Vāyu with the thumb, forefinger and the little finger and lastly offer oblations to the Samāna Vāyu with food taken by all the fingers. At the same time repeat respectively the mantras:

"Om Prāṇāya Svāhā,"
"Om Apānāya Svāhā,"
"Om Samānāya Svāhā,"
"Om Udānāya Svāhā,"
"Om Vyānāya Svāhā."

मुखे चाहवनीयस्तु हृदयो गार्हपत्यकः ॥ 30 ॥
नाभौ च दक्षिणाग्निः स्यादधः सभ्यावसथ्यकौ ।
वाग्घोता प्राण उद्गाता चक्षुरध्वर्युरिव च ॥ 31 ॥
मनो ब्रह्मा भवेच्छ्रोत्रमाग्नीध्रस्थान एव च ।
अहंकारः पशुश्चात्र प्रणवः पय ईरितम् ॥ 32 ॥
बुद्धिश्च पत्नी संप्रोक्ता यदधीनो गृहाश्रमी ।
उरो वेदिस्तु रोमाणि दर्भाः स्युश्च स्रुवौ करौ ॥ 33 ॥

Within the mouth, there is the Āhavanīya fire; within the heart, there is the Gārhapatya fire; in the navel, there is the Dakṣiṇāgni fire; below the navel, there is the Sabhyāgni fire and below that there is the Āvasathyāgni fire. Think thus. Next consider the Speech as the Hotā, the Prāṇa as the Udgāthā, the eyes as the Addhvaryu, the mind as the Brahmā, the ears as the Hotā and the keeper of the Agni, the Ahaṅkāra (egoism) as beast (Paśu), Om Kāra as water, the Buddhi (intellect) of the house-holder as the legal wife, the heart as the sacrificial altar, the hairs and pores as the Kuśa grass, and the two hands as the sacrificial ladles and spoons (Sruk and Sruva.)

प्राणमंत्रस्य च ऋषी रुक्मवर्णः क्षुधाग्निकः ।
देवतादित्य एवात्र गायत्रीच्छंद उच्यते ॥ 34 ॥
प्राणाय च तथा स्वाहा मंत्रांते कीर्तयेदपि ।
इदमादित्यदेवाय न ममेति वदेदपि ॥ 35 ॥

Then think of the colour of the Prāṇa mantra as golden the fire of hunger as the Ṛṣi (seer), Sūrya (the sun) as Devatā, the chandas as Gāyatrī and Prāṇāya Svāhā as the Mantra uttered; also repeat "Idamādityadevāya namaḥ" and offer oblations to the Prāṇa.

अपानमन्त्रस्य तथा गोक्षीरधवलाकृतिः ।
श्रद्धाग्निऋषिरेवात्र सोमो वै देवता स्मृता ॥ 36 ॥
उष्णिक्छंदस्तथाऽपानाय स्वाहेत्यपि कीर्तयेत् ।
सोमायेदं च न ममेत्यत्रोहः परिकीर्तितः ॥ 37 ॥

The colour of the Apāna mantra is milk white.

Śraddhāgni is the Ṛṣi, the Moon is the Devatā, Uṣṇik is the chandas, and "Apānāya Svāhā," "Idam Somāya na namaḥ" are the mantras.

व्यानमन्त्रस्य चाख्यातोंबुजवर्णो हुताशनः ।
ऋषिरुक्तो देवताग्निरनुष्टुप् छंद ईरितम् ॥ 38 ॥
व्यानाय च तथा स्वाहाऽग्नयेदं न ममेत्यपि ।
उदानमन्त्रस्य तथा शक्रगोपसवर्णकः ॥ 39 ॥
ऋषिरग्निः समाख्यातो वायुर्वै देवता स्मृतः ।
बृहतीच्छंद आख्यातमुदानाय च पूर्ववत् ॥ 40 ॥
वायवे चेदं न मम एवं चैवोच्चरेद्द्विजः ।

The colour of the Vyāna mantra is red like red lotuses; the fire Deity Hutāsana is the Ṛṣi, the fire is the Devatā; Anuṣṭup is the chandas, "Vyānāya Svāhā" and "Idamagnaye na namaḥ" are the mantras. The colour of the Udāna mantra is like that of the worm Indra Gopa; fire is the Ṛṣi; Vāyu is the Devatā, Bṛhatī is the chandas; "Udānāya Svāhā" and "Idam Vāyave na namaḥ" are the mantras.

समानवायुमन्त्रस्य विद्युद्वर्णो विरूपकः ॥ 41 ॥
ऋषिरग्निः समाख्यातः पर्जन्यो देवता मतः ।
पंक्तिश्छदः समाख्यातं समानाय च पूर्ववत् ॥ 42 ॥
पर्जन्यायायेदमित्युक्त्वा षष्ठीं चैवाहुतिं क्षिपेत् ।

The colour of the Samāna mantra is like lightning; Agni is the Ṛṣi; Parjanya (the rains, water) is the Devatā; Paṅkti is the chanda; "Samānāya Svāhā" and "Idam Parjanyāya na namaḥ" are the mantras.

वैश्वानरो महानग्निर्ऋषिर्वै परिकीर्तितः ॥ 43 ॥
गायत्रीच्छंद आख्यातं देवस्त्वात्मा भवेदपि ।
स्वाहांतो मन्त्र आख्यातः परमात्मन उच्चरेत् ॥ 44 ॥
इदं न मम चेत्येवं जातं प्राणाग्निहोत्रकम् ।

O Nārada! Thus offering the five oblations to the five breaths, next offer oblations to the Ātman; the Bhīṣaṇa Vahni is the Ṛṣi; the Gāyatrī is the chanda; the Self is the Devatā; "Ātmane Svāhā," and "Idamātmane na namaḥ" are the mantras.

एतज्ज्ञात्वा विधिं कृत्वा ब्रह्मभूयाय कल्पते ॥
प्राणाग्निहोत्रविद्येयं संक्षेपात्कथिता हि ते ॥ 45 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे द्वाविंशोऽध्यायः ॥ 22 ॥

O Nārada! He who knows this Homa of Prāṇāgnihotra attains the state of Brahmā. Thus I have spoken to you in brief the rules of the Prāṇāgni hotra Homa.

Here ends the Twenty-second Chapter of the Eleventh Book on the rules of Vaiśvadeva in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIII

On the Tapta Kṛcchra Vrata and Others

श्रीनारायण उवाच

अमृतापिधानमित्येवमुच्चार्य साधकोत्तमः ।
उच्छिष्टभाग्भ्यः पात्रान्नं दद्यादंते विचक्षणः ॥ 1 ॥
ये के चास्मत्कुले जाता दासदास्योऽन्नकांक्षिणः ।
ते सर्वे तृप्तिमायांतु मया दत्तेन भूतले ॥ 2 ॥

Nārāyaṇa said: The best Sādhaka, then uttering after his meals, the mantra "Amṛtāpidhānamasi." (O Water-nectar! Let Thou be the covering to the food that I have taken), should make Ācamana (sip one Gaṇḍuṣa water) and distribute the remnant food (the leavings) to those who take the leavings.

रौरवेऽपुण्यनिलये पद्मार्बुदनिवासिनाम् ।
अर्थिनामुदकं दत्तमक्षय्यमुपतिष्ठतु ॥ 3 ॥
पवित्रग्रन्थिमुत्सृज्य मंडले भुवि निक्षिपेत् ।
पात्रे तु निक्षिपेद्यस्तु स विप्रः पंक्तिदूषकः ॥ 4 ॥

"Let the servants and maid-servants of our family that expect the leavings of food be satisfied with what leavings I give to them." "Let those inhabitants of the Raurava hell or other unholy places who have remained there for a Padma or Arbuda years and want to drink water, be satisfied with this water that I offer to them and let this water bring unending happiness to them." Repeating the above two mantras let the house-holder distribute the leavings of food to the servants and the water to those who want water respectively. Then

opening the knot of the Pavitra (a ring of Kuśa grass worn on the fourth finger on certain religious occasions), let him throw this on the square maṇḍalam or the ground.

उच्छिष्टस्तेन संस्पृष्टः शुना शूद्रेण च द्विजः ।
उपोष्य रजनीमेकां पंचगव्येन शुध्यति ॥ 5 ॥
अनुच्छिष्टेन संस्पृष्टैः स्नानमेव विधीयते ।
एकाहुतिप्रदानेन कोटियज्ञफलं लभेत् ॥ 6 ॥

The Brāhmaṇa that throws this Kuśa grass on the vessel (Pātra) is said to defile the vow of Brāhmaṇas, taking their food. The Brāhmaṇa that has not yet washed his face after taking the food, or touching another such Brāhmaṇa or a dog, or a Śūdra, should fast one day and then drink Pañcagavya and thus purify himself.

पंचभिः पंचकोटीनां तदनंतफलं स्मृतम् ।
प्राणाग्निहोत्रे वेत्रे यो ह्यन्नदानं करोति च ॥ 7 ॥
दातुश्चैव तु यत्पुण्यं भोक्तुश्चैव तु यत्फलम् ।
प्राप्नुतस्तौ तदेव द्वावुभौ तो स्वर्गगामिनौ ॥ 8 ॥

And in case the Ucchiṣṭa Brāhmin (who has not washed his mouth and hands after meals) be touched by another Brāhmin, who is not Ucchiṣṭa, then simply bathing will purify him. By offering this Ekāhuti (oblation once) according to rules mentioned above, one obtains the fruit of performing ten million sacrifices; and by offering this oblation five times one gets the endless fruit, of performing fifty million sacrifices, and if one feeds such a man who knows well how to do this Prāṇāgnihoma, then he as well as he whom he feeds both derive full benefits and they ultimately go to heaven.

सपवित्रकरो भुंक्ते यस्तु विप्रो विधानतः ।
ग्रासे ग्रासे फलं तस्य पंचगव्यसमं भवेत् ॥ 9 ॥
पूजाकालत्रये नित्यं जपस्तर्पणमेव च ।
होमो ब्राह्मणभुक्तिश्च पुरश्चरणमुच्यते ॥ 10 ॥

The Brāhmaṇa acquires while taking each of his mouthful of food the fruit of eating Pañcagavya, who takes his food duly with the holy Pavitra Kuśa grass tied on his finger. During the three times of worship, the devotee is to do his daily Japam, Tarpaṇam and Homa and he should feed the Brāhmins. Thus the five limbed Puraścaraṇa is completely done.

अधःशयानो धर्मात्मा जितक्रोधी जितेन्द्रियः ।
लघुमिष्टहिताशी च विनीतः शांतचेतसा ॥ 11 ॥
नित्यं त्रिषवणस्नायी नित्यं स शुभभाषणः ।
स्त्रीशूद्रपतितव्रात्यनास्तिकोच्छिष्टभाषणम् ॥ 12 ॥
चाण्डालभाषणं चैव न कुर्यान्मुनिसत्तम ।
नत्वा नैव च भाषेत जपहोमार्चनादिषु ॥ 13 ॥

The religious man should sleep on a low bedding (lie on the ground); he is to control his senses and anger; he is to eat moderately, the things that are light, sweet and good; he is to be humble, peaceful and calm. He is to bathe thrice daily and not to hold any unholy conversation with any woman, a Śūdra, one who is fallen, without any initiation, and who is an atheist; as well he should not speak in a language spoken by the cāṇḍālas. One is to bow down before him who is in the act of performing the Japam, Homa and worship, etc; one is not to talk with him.

मैथुनस्य तथालापं तद्गोष्ठीमपि वर्जयेत् ।
कर्मणा मनसा वाचा सर्वावस्थासु सर्वदा ॥ 14 ॥
सर्वत्र मैथुनत्यागो ब्रह्मचर्यं प्रचक्षते ।
राज्ञश्चेव गृहस्थस्य ब्रह्मचर्यमुदाहृतम् ॥ 15 ॥
ऋतुस्नातेषु दारेषु संगतिर्या विधानतः ।
संस्कृतायां सवर्णायामृतुं दृष्ट्वा प्रयत्नतः ॥ 16 ॥

Never by deed, mind or word, on all occasions never speak about sexual intercourses; nor hold any contact with such people. For the relinquishment of this subject is called Brahmacaryam (continence) of the kings as well as of the house-holders. But one should go to one's legal wife during the night time after her menstruation duly according to the rules of the Śāstras; the Brahmacaryam is not thereby destroyed.

रात्रौ तु गमनं कार्यं ब्रह्मचर्यं हरेन्न तत् ।
ऋणत्रयमसंशोध्य त्वनुत्पाद्य सुतानपि ॥ 17 ॥
तथा यज्ञानिष्ठा च मोक्षमिच्छन्व्रजत्यधः ।
अजागलस्य यज्जन्म तज्जन्म श्रुतिचोदितम् ॥ 18 ॥

अतः कार्यं तु विप्रेन्द्र ऋणत्रयविशोधनम् ।
ते देवानामृषीणां च पितॄणामृणिनस्तथा ॥ 19 ॥

Man cannot repay the three-fold debts and he cannot aspire for mokṣa without procreating sons or without doing the duties of the house-holders, as prescribed by the Śāstras. An attempt to do so becomes entirely fruitless like the breast on the neck of a goat. Rather it drags one downward. So the Śrutis say. So let yourself be free first from the debts due to the Devas, the debts due to the Ṛṣis and the debts due to the Pitṛs. Make sacrifices first and then be free from the Devas' debt.

ऋषिभ्यो ब्रह्मचर्येण पितृभ्यस्तु तिलोदकैः ।
मुच्येद्यज्ञेन देवेभ्यः स्वाश्रमं धर्ममाचरेत् ॥ 20 ॥

Hold Brahmacaryam and be free from the Ṛṣis' debt. Offer til and water; that is, do Śrāddhas and tarpaṇams and be free from the debt due to the Pitṛs. Then do readily practise your own Varṇāśrama Dharma.

क्षीराहारी फलाशी वा शाकाशी वा हविष्यभुक् ।
भिक्षाशी वा जपेद्विद्वान्कृच्छ्रचांद्रायणादिकृत् ॥ 21 ॥
लवणं क्षारमम्लं च गृंजनं कांस्यभोजनम् ।
तांबूलं च द्विभुक्तं च दुष्टवासः प्रमत्तनम् ॥ 22 ॥
श्रुतिस्मृतिविरोधं च जपं रात्रौ विवर्जयेत् ।
वृथा न कालं गमयेद्द्यूतस्त्रीस्वापवादतः ॥ 23 ॥

One is to practise Kṛcchra cāndrāyaṇa Vrata and to take for his food, milk, fruits, roots and vegetables, Haviṣyannam and food obtained by begging so that one may become sinless. One is to make japam for Puraścaraṇam. One is to avoid salt, salty or alkaline substances, acid, garlic, turnips, eating in Kāmsa vessels, chewing betels, eating twice, putting on impure clothings, the intoxicating things and the unśāstric nocturnal japam; also one is not to waste one's time over blaming and trying to find faults with the relatives, playing at dice, or talking at random with one's wife (so that evil effects may arise).

गमयेद्देवतापूजास्तोत्रागमविलोकनैः ।
भूशय्याब्रह्मचारित्वं मौनचर्यां तथैव च ॥ 24 ॥
नित्यं त्रिषवणस्नानं शूद्रकर्मविवर्जनम् ।
नित्यपूजा नित्यदानमानंदस्तुतिकीर्तनम् ॥ 25 ॥

One is to spend one's time in worshipping the Devas, reciting the hymns of praise, and studying the Śāstras. One is to sleep on the ground, practise Brahmacaryam, and the vow of silence, bathe thrice, not practise anything which befits the Śūdras only.

नैमित्तिकार्चनं चैव विश्वासो गुरुदेवयोः ।
जपनिष्ठस्य धर्मा ये द्वादशैते सुसिद्धिदाः ॥ 26 ॥
नित्यं सूर्यमुपस्थाय तस्य चाभिमुखो जपेत् ।
देवताप्रतिमादौ वा वह्नौ वाऽभ्यर्च्य तन्मुखः ॥ 27 ॥

One is to worship everyday, make charities duly and be always happy, recite stotras daily, do occasional Deva worships, have faith in one's Guru and Deva. These twelve rules are to ensure success to the devotee who does Puraścaraṇam. One is to daily praise the Sun, with one's face turned towards Him, do japam before Him; or one is to worship one's own Deity in front of fire or the image of any god, and do japam simultaneously.

स्नानपूजाजपध्यानहोमतर्पणतत्परः ।
निष्कामो देवतायां च सर्वकर्मनिवेदकः ॥ 28 ॥
एवमादींश्च नियमान्पुरश्चरणकृच्चरेत् ।
तस्माद्द्विजः प्रसन्नात्मा जपहोमपरायणः ॥ 29 ॥
तपस्यध्ययने युक्तो भवेद्भूतानुकंपकः ।

The devotee who practises Puraścaraṇam is to bathe, worship, do japam, meditate, practise Homa, Tarpaṇam, is to have no desires and to surrender all fruits to one's own desired Deity, etc. These are necessarily to be observed by him. Therefore while doing japam, Homa, etc., the devotee's mind is to remain always pleasant and satisfied. One should be ready to practise tapasyā, to see the Śāstras and be merciful to all the beings.

तपसा स्वर्गमाप्नोति तपसा विंदते महत् ॥ 30 ॥
तपोयुक्तस्य सिद्ध्यन्ति कर्माणि नियतात्मनः ।
विद्वेषणं संहरणं मारणं रोगनाशनम् ॥ 31 ॥

As asceticism leads one to to heaven and to the attainment of one's desires, therefore know this

that all the powers come to an ascetic. An ascetic can cause another's death (māraṇa); he can injure others, cure diseases and kill all.

येन येनाथ ऋषिणा यदर्थं देवताः स्तुताः ।
स सकामः समृद्ध्येत तेषां तेषां तथा तथा ॥ 32 ॥
तानि कर्माणि वक्ष्यामि विधानानि च कर्मणाम् ।
पुरश्चरणमादौ च कर्मणां सिद्धिकारकम् ॥ 33 ॥

Whatever the several Ṛṣis wanted from the Devī Gāyatrī and to that end made Puraścaraṇam and worshipped Her, they obtained from Her all those things. O Nārada! I will speak of Śānti Karmas etc., in a future chapter. Here I will speak of those rules, etc., that are to be observed in Puraścaraṇam in as much as they play the principal part to success.

स्वाध्यायाभ्यसनस्यादौ प्राजापत्यंचरेद्द्विजः ।
केशश्मश्रुलोमनखान् वापयित्वा ततः शुचिः ॥ 34 ॥
तिष्ठेदहनि रात्रौ तु शुचिरासीत वाग्यतः ।
सत्यवादी पवित्राणि जपेद्व्याहृतयस्तथा ॥ 35 ॥

First of all shave yourself and have your hairs and nails, etc., cut off and bathe and be pure. Then perform the Prājāpatya prāyaścitta for one's peace and purification and next do the puraścaraṇam of the Gāyatrī. Do not speak the whole day and night. Keep your thoughts pure. If words are to be spoken, speak only what you take as true.

ॐकाराद्यास्तु ता जप्त्वा सावित्रीं च तदित्यृचतम् ।
आपोहिष्ठेति सूक्तं च पवित्रं पापनाशनम् ॥ 36 ॥
पुनंत्यः स्वस्तिमत्यश्च पावमान्यस्तथैव च ।
सर्वत्रैतत्प्रयोक्तव्यमादावंते च कर्मणम् ॥ 37 ॥

First recite Mahāvyārhiti and then the Sāvitrī mantra with Praṇava prefixed. Then recite the sin-destroying mantra "Āpohiṣṭhā, etc.," and Svastimatī Sūkta and "Pāvamānī Sūkta." In every action, in its beginning and at its end one is to understand the necessity of doing the Japam, why and what for one is doing that.

आसहस्रादाशताद्वाप्यादशादथवा जपेत् ।
ॐकारं व्याहृतीस्तिस्रः सावित्रीमथवाऽयुतम् ॥ 38 ॥
तर्पयित्वाद्भिराचार्यानृषींश्छंदांसि देवताः ।
अनार्येण न भाषेत शूद्रेणापि न गर्हितैः ॥ 39 ॥

One is to repeat the Praṇava, the three Vyārhitis and Sāvitrī ayuta times or one thousand times or one hundred times or ten times. Then offer with water, the peace offerings (tarpaṇam) to the Ācārya, Ṛṣi, Chandas, and the Devas. Being engaged in action, do not speak any impure language of the Mlecchas or talk with any Śūdra or any bad person.

नापि चोदक्यया वध्वा पतितैर्नान्त्यजैर्नृभिः ।
न देवब्राह्मणद्विष्टैर्नाचार्यगुरुनिन्दकैः ॥ 40 ॥
न मातृपितृविद्विष्टैर्नावमन्येत कञ्चन ।
कृच्छ्रूणामेष सर्वेषां विधिरुक्तोऽनुपूर्वशः ॥ 41 ॥

Do not talk with wife in the period of menstruation, with one who has fallen, with the low-class person, with any hater of the Devas and the Brāhmaṇas, Ācāryas and Gurus, with those who blame the fathers and mothers; nor show any disrespect to anybody.

प्राजापत्यस्य कृच्छ्रूस्य तथा सांतपनस्य च ।
पराकस्य च कृच्छ्रूस्य विधिश्चांद्रायणस्य च ॥ 42 ॥

Thus I have spoken in due order about all the rules of Kṛchra vrata. Now I will speak of the rules of the Prājāpatya Kṛcchra, Śāntapana, Parāka Kṛcchra and Cāndrāyaṇa.

पंचभिः पातकैः सर्वैर्दुष्कृतैश्च प्रमुच्यते ।
तप्तकृच्छ्रेण सर्वाणि पापानि दहति क्षणात् ॥ 43 ॥
त्रिभिश्चांद्रायणैः पूतो ब्रह्मलोकं समश्नुते ।
अष्टभिर्देवताः साक्षात्पश्येत वरदास्तदा ॥ 44 ॥

One becomes freed of all the sins, if one performs the above five Cāndrāyaṇas. By the performance of the Tapta Kṛcchra, all sins are burnt off in an instant. By the performance of the three Cāndrāyaṇas the people get purified and go to the Brahma Loka. By doing eight Cāndrāyaṇas, one sees face to face one's Devatā, ready to grant boons.

छंदांसि दशभिर्ज्ञात्वा सर्वान्कामान्समश्नुते ।
त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम् ॥ 45 ॥
त्र्यहं परं च नाश्नीयात्प्राजापत्यं चरेद्द्विजः ।
गोमूत्रं गोमयं क्षीरदधिसर्पिः कुशोदकम् ॥ 46 ॥

With ten Cāndrāyaṇas, one gets the knowledge of the Vedas and one acquires all what one wants.

In the observance of the Kṛcchra Prājāpatya Vrata, one has to take food once in midday for three days, once in the evening for three days, and for the next three days whatever one gets without asking anything from anybody. For the next three days one is not to take any thing at all and go on with one's work. These twelve day's work constitutes the Prājāpatya Vrata.

एकरात्रोपवासश्च कृच्छ्रं सांतपन स्मृतम् ।
एकैकं ग्रासमश्नीयादहानि त्रीणि पूर्ववत् ॥ 47 ॥

Now about the rules of the Sāntapana Vrata. On the preceding day one has got to eat food consisting of the mixture of cow urine, cow-dung milk, curd, ghee and the water of the Kuśa grass; the day following he is to fast. These two days' work constitutes the Sāntapana Vrata.

त्र्यहं चोपवसेदित्थमतिकृच्छ्रं चरेद्द्विजः ।
एवमेव त्रिभिर्युक्तं महासांतपनं स्मृतम् ॥ 48 ॥

Now about the Ati Kṛcchra vrata. For the first three days, one is to eat one mouthful of food a day and for the next three days one is to fast. This is the Ati Kṛcchra vrata. This vrata repeated three times is called Mahā Sāntapana vrata.

Note: According to the opinion of Yama, the fifteen days' work constitutes Mahā Śāntapana. For the three days' one has to eat cow-urine; for the next three days, cow-dung, for the next three days, curd; for the next three days milk; and for the next three days one has to take ghee. Then one becomes pure. This is called the all sin-destroying Mahā Sāntapana Vrata. Now I am speaking of the nature of the Tapta Kṛcchra Vrata.

तप्तकृच्छ्रं चरन्विप्रो जलक्षीरघृतानिलान् ।
प्रतित्र्यहं पिबेदुष्णान्सकृत्स्नायी समाहितः ॥ 49 ॥
नियतस्तु पिबेदापः प्राजापत्यविधिः स्मृतः ।
यतात्मनोऽप्रमत्तस्य द्वादशाहमभोजनम् ॥ 50 ॥

The Tapta Kṛcchra vrata is carried out for the twelve days. For the first three days, one has to drink hot water; for the next three days, hot milk; for the next three days, the hot ghee and for the next three days, air only. Everyday one has to bathe once only under the above rules, and remain self-controlled. If one drinks water simply everyday under the above conditions, that is called the Prājāpatya vrata.

पराको नाम कृच्छ्रोऽयं सर्वपापप्रणोदनः ।
एकैकं तु ग्रसेत्पिंडं कृष्णे शुक्ले च वर्धयेत् ॥ 51 ॥

To remain without any food for twelve days according to rules is called the Parāka Kṛcchra vrata. By this vrata, all sins are destroyed.

अमावास्यां न भुञ्जीत एवं चांद्रायणे विधिः ।
उपस्पृश्य त्रिषवणमेतच्चांद्रायणं स्मृतम् ॥ 52 ॥
चतुरः प्रातरश्नीयाद्विप्रः पिंडान्कृताह्निकः ।

Now about the rules of taking food in the Cāndrāyaṇa vrata. In the dark fortnight one will have to decrease one mouthful of food every day and in the bright fortnight one will have to increase one mouthful every day and one has to fast completely on the Amāvasyā (new moon) day. One has to bathe thrice daily during every Sandhyā time. This is known as the Cāndrāyaṇa Vrata.

चतुरोऽस्तमिते सूर्ये शिशुचांद्रायणं स्मृतम् ॥ 53 ॥
अष्टावष्टौ समश्नीयात्पिंडान्मध्यं दिने स्थिते ।
नियतात्मा हविष्यस्य यतिचांद्रायणं व्रतम् ॥ 54 ॥

In the Śiśu Cāndrāyaṇa Vrata one will have to take four mouthfuls of food in the midday and four mouthfuls in the evening. In the Yati Cāndrāyaṇa one has to take eight mouthfuls in the midday and to control his passions.

एतद्रुद्रास्तथादित्या वसवश्च चरंति हि ।
सर्वे कुशलिनो देवा मरुतश्च भुवा सह ॥ 55 ॥

These abovementioned vratas are observed by the Rudras, Ādityas, Vasus, and Maruts; and they are enjoying thereby their full safety.

ऐकैकं सप्तरात्रेण पुनाति विधिवत्कृतम् ।
त्वगसृक्पिशितास्थीनि मेदोमज्जावसास्तथा ॥ 56 ॥
ऐकैकं सप्तरात्रेण शुद्ध्यत्येव न संशयः ।
एभिर्व्रतैर्विपूतात्मा कर्म कुर्वीत नित्यशः ॥ 57 ॥

Each of the above vratas purifies the seven Dhātus of the body in seven nights simply! First skin, then blood, then flesh, bones, sinews, marrows and semen are purified. There is no doubt

in this. Thus purifying the Ātman by the above vratas, one is to do religious actions. The work done by such a purified man is sure to be met with success.

एवं शुद्धस्य कर्माणि सिद्ध्यन्त्येव न संशयः ।
शुद्धात्मा कर्म कुर्वीत सत्यवादी जितेन्द्रियः ॥ 58 ॥
इष्टान्कामांस्ततः सर्वान्संप्राप्नोति न संशयः ।
त्रिरात्रमेवोपवसेद्रहितः सर्वकर्मणा ॥ 59 ॥

First control the senses, be pure and do good actions. Then all your desires will be undoubtedly fructified. Fast for three nights, without doing any actions and see the result. (You will not do anything and you want self control! Is this a child's play?)

त्रीणि नक्तानि वा कुर्यात्ततः कर्म समारभेत् ।
एवं विधानं कथितं पुरश्चर्याफलप्रदम् ॥ 60 ॥
गायत्र्याश्च पुरश्चर्या सर्वकामप्रदायिनी ।
कथिता तव देवर्षे महापापविनाशिनी ॥ 61 ॥

Perform for three days the nocturnal vratas. Then proceed with your desired duties. If one works according to these methods, one gets the fruits of Puraścaraṇam. O Nārada! By the Puraścaraṇam of Śrī Gāyatrī Devī all desires are fulfilled and all sins are destroyed.

आदौ कुर्याद्व्रतं मन्त्री देहशोधनकारकम् ।
पुरश्चर्यां ततः कुर्यात्समस्तफलभाग्भवेत् ॥ 62 ॥
इति ते कथितं गुह्यं पुरश्चर्याविधानकम् ।
एतत्परस्मै नो वाच्यं श्रुतिसारं यतः स्मृतम् ॥ 63 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे त्रयोविंशोऽध्यायः ॥ 23 ॥

Before doing Puraścaraṇam purify your body by performing the above vratas. Then you will get all your desires completely fulfilled. O Nārada! Thus I have spoken to you of the secret rules of Puraścaraṇam. Never disclose this to any other body. For it is recognised equivalent to the Vedas.

Here ends the Twenty-third Chapter of the Eleventh Book on the Tapta Kṛcchra Vrata and others in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XXIV

On Sadācāra

श्रीनारद उवाच

नारायण महाभाग गायत्र्यास्तु समासतः ।
शांत्यादिकान्प्रयोगांस्तु वदस्व करुणानिधे ॥ 1 ॥

Nārada said: O Bhagavan! Thou art the ocean of mercy; kindly speak out to me in brief all the things and the duties to be observed and applied in the Śānti Karmas (the peace bringing acts) of Gāyatrī.

श्रीनारायण उवाच

अतिगुह्यमिदं पृष्टं त्वया ब्रह्मतनूद्भव ।
न कस्यापि च वक्तव्यं दुष्टाय पिशुताय च ॥ 2 ॥
अथशांतिः पयोक्ताभिः समिद्भिर्जुहुयाद्द्विजः ।
शमीसमिद्भिः शाम्यन्ति भूतरोगग्रहादयः ॥ 3 ॥

Nārāyaṇa said: O Nārada! The question asked by you is esoteric. Never divulge this to a wicked person or any hypocrite. It is to be kept secret. While doing this Śānti Karma, the Brāhmaṇas are to perform the Homas with fuel soaked in milk (Payaḥ). If the fuel of the Śamī tree be offered in Homa ceremony, then diseases caused by planets are cured.

आर्द्राभिः क्षीरवृक्षस्य समिद्भिर्जुहुयाद्द्विजः ।
जुहुयाच्छकलैर्वापि भूतरोगादिशांतये ॥ 4 ॥
जलेन तर्पयेत्सूर्यं पाणिभ्यां शांतिमाप्नुयात् ।
जानुदघ्ने जले जप्त्वा सर्वान्दोषाञ्छमं नयेत् ॥ 5 ॥

If the Homa be performed with wet Aśvattha or Udumbara or other kṣīra trees, the diseases caused by demons and hob-goblins are cured. If one offers Tarpaṇam with one palmful of water, repeating the mantra "Sūryam Tarpayāmi namaḥ", the pending evils are also averted and troubles are ceased.

कंठदघ्ने जले जप्त्वा मुच्येत्प्राणांतिकाद्भयात् ।
सर्वेभ्यः शांतिकर्मभ्यो निमज्ज्याप्सु जपः स्मृतः ॥ 6 ॥
सौवर्णे राजते वाऽपि पात्रे ताम्रमयेऽपि वा ।
क्षीरवृक्षमये वापि निर्व्रणे मृन्मयेऽपि वा ॥ 7 ॥

The repetition of the Gāyatrī mantra with knees immersed in water averts all evils. The repetition of Gāyatrī with body immersed in water upto the throat, averts the danger of life; and the same with whole body immersed grants all success.

सहस्र पञ्चगव्येन हुत्वा सुज्वलितेऽनले ।
क्षीरवृक्षमयैः काष्ठैः शेषं संपादयेच्छनैः ॥ 8 ॥
प्रत्याहुतिं स्पृशञ्जप्त्वा सहस्रं पात्रसंस्थितम् ।
तेन तं प्रोक्षयेद्देशं कुशैर्मंत्रमनुस्मरन् ॥ 9 ॥

This is the best of all the Śānti karmas, the acts that bring health, wealth, happiness and peace. While performing Homa, light with the fuel of Kṣīravṛkṣa (the trees that emit milky juice); place Pañcagavya in a vessel made of gold, silver, copper or wood of kṣīra trees, or in the vessels made of earth, without any knot or crack; utter the Gāyatrī mantra and offer one thousand homas. Sprinkle with water at every offering, touching the Pañcagavya with Kuśa grass, thousand times.

बलिं किरंस्ततस्तस्मिन्ध्यायेत्तु परदेवताम् ।
अभिचारसमुत्पन्नां कृत्वा पापं च नश्यति ॥ 10 ॥
देवभूतपिशाचाद्या यद्येवं कुरुते वशे ।
गृहं ग्रामं पुरं राष्ट्रं सर्वं तेभ्यो विमुच्यते ॥ 11 ॥

Then offer the sacrifices there where calamities or nuisances are seen and meditate on the Highest Devatā. Thus all the magic spells used by other persons for a malevolent purpose will be rendered nugatory. Bring under your control any Deva Yoni, Bhūta Yoni, or Piśāca Yoni that causes you troubles; then they will quit the house, village, city, way, even that kingdom.

निखने मुच्यते तेभ्यो लिखने मध्यतोऽपि च ।
मंडले शूलमालिख्य पूर्वोक्ते च क्रमेऽपि वा ॥ 12 ॥
अभिमंत्र्य सहस्रं तन्निखनेत्सर्वशांतये ।
सौवर्णं राजतं वापि कुंभं ताम्रमयं च वा ॥ 13 ॥

Now hear how they are brought under control. Prepare a sacrificial altar with sand, draw a square on it, place a Śūla (spear) in its centre and plaster with Aṣṭagandha. For the sake of converting all the evils, repeat Gāyatrī mantra thousand times and impregnate it with the mantra, dig the ground and place or bury the Śūla under it.

मृन्मयं वा नवं दिव्यं सूत्रवेष्टितमव्रणम् ।
स्थण्डिले सैकते स्थाप्य पूरयेन्मन्त्रविज्जलैः ॥ 14 ॥
दिग्भ्य आहृत्य तीर्थानि चतसृभ्यो द्विजोत्तमैः ।
एलाचंदनकर्पूरजातीपाटलमल्लिकाः ॥ 15 ॥
बिल्वपत्रं तथाक्रांतां देवीं व्रीहियवांस्तिलान् ।
सर्षपान्क्षीरवृक्षाणां प्रवालानि च निक्षिपेत् ॥ 16 ॥

Place on the level ground or sthaṇḍila a jar or Navaphala, a fruit made of gold, silver, or copper or a newly made earthen jar and enclose it with thread. Then have the sacred waters brought from the several Tīrthas by the Brāhmins and fill the jar, repeating the Gāyatrī Mantra. Put within this jar the twigs, then of Cardamom tree, sandal tree, Karpūra tree, Jāti, Aparājitā. Saha Devī, Pāṭala, Mallikā flower, Bel leaves, rice, barley, Til, mustard, Aśvattha, and Udumbara trees and throw them within the jar. (The Kṣīra trees are Aśvattha, Udumbara, Plakṣa, and Nyagrodha.)

सर्वाण्यभिविधायैवं कुशकूर्चसमन्वितम् ।
स्नातः समाहितो विप्रः सहस्रं मंत्रयेद्बुधः ॥ 17 ॥
दिक्षु सौरानधीयीरन्मंत्रान्विप्रास्त्रयीविदः ।
प्रोक्षयेत्पाययेदेनं नीरं तेनाभिषिंचयेत् ॥ 18 ॥

Doing all these, prepare one Kuśa Kūrca made of twenty seven Kuśa grass in the form of a braid of hair, round one end of a straight rod and tied in a knot and place it there. Then take your bath and repeat the Gāyatrī mantra over it one thousand times with your whole mind fully concentrated. Then the Veda knowing Brāhmaṇas would recite the Saura mantra and sprinkle the man attacked by the demon with water and make him drink also the water saturated with the mantra and bathe him also with that. Then that person will be dispossessed of the devil and be happy.

भूतरोगाभिचारेभ्यः स निर्मुक्तः सुखी भवेत् ।
अभिषेकेण मुच्येत मृत्योरास्यगतो नरः ॥ 19 ॥
अवश्यं कारयेद्विद्वान्राजा दीर्घं जिजीविषुः ।
गावो देयाश्च ऋत्विग्भ्य अभिषेके शतं मुने ॥ 20 ॥

Even when the man (possessed by a devil), is going to die, he gets his life again if he be made to drink this water saturated with this mantra and have his bath with that. So a wise King must do this, with a desire to have a long life; and after he is sprinkled with this mantra-charged water he is to give one hundred cows to the Brāhmaṇas as the Dakṣiṇā.

दक्षिणा येन वा पुष्टिर्यथाशक्त्याऽथवा भवेत् ।
जपेदश्वत्थमालभ्य मन्दवारे शतं द्विजः ॥ 21 ॥
भूतरोगाभिचारेभ्यो मुच्यते महतो भयात् ।
गुडूच्याः पर्वविच्छिन्नाः पयोक्ता जुहुयाद्द्विजः ॥ 22 ॥

The Dakṣiṇā is to be given according to one's might; and specially what gives satisfaction to the Brāhmaṇas. If one be terrified by a Devil or so or by the mischievous magic spells of others, one is to sit on Saturday under an Aśvattha tree and repeat one hundred Gāyatrīs.

एवं मृत्युंजयो होमः सर्वव्याधिविनाशनः ।
आम्रस्य जुहुयात्पत्रैः पयोक्तैर्ज्वरशांतये ॥ 23 ॥
वचाभिः पयसाक्ताभिः क्षयं हुत्वा विनाशयेत् ।
मधुत्रितयहोमेन राजयक्ष्मा विनश्यति ॥ 24 ॥

For the cure of all diseases, if one has to perform the Mṛtyuñjaya Homa, one will have to do Homa with the Gulañca creeper, soaked in milk and deducting the knots thereof. For the pacification of fever, mango leaves soaked with milk ought to be used in the Homa ceremony. The wasting diseases are cured if Homa be performed with the leaves of the Vaca soaked in milk; phthisis or consumption is cured if Homa be performed with curd, milk and ghee.

निवेद्य भास्करायान्नं पायसं होमपूर्वकम् ।
राजयक्ष्माभिभूतं च प्राशयेच्छांतिमाप्नुयात् ॥ 25 ॥
लताः पर्वसु विच्छिद्य सोमस्य जुहुयाद्द्विजः ।
सोमे सूर्येण संयुक्ते पयोक्ताः क्षयशांतये ॥ 26 ॥

Again, if offerings be given to the Solar Deity and if Pāyasānnam be given to him and if this be given to the consumptive patient, his disease will be cured. Again, on the Amāvasyā tithi (new moon day) if Homa be performed with Soma creeper (excluding the knot joints) soaked in milk, then consumption will be cured.

कुसुमैः शंखवृक्षस्य हुत्वा कुष्ठं विनाशयेत् ।
अपस्मारविनाशः स्यादपामार्गस्य तंडुलैः ॥ 27 ॥
क्षीरवृक्षसमिद्धोमादुन्मादोऽपि विनश्यति ।
औदुंबरसमिद्धोमादतिमेहः क्षयं व्रजेत् ॥ 28 ॥
प्रमेहं शमयेद्धुत्वा मधुनेक्षुरसेन वा ।
मधुत्रितयहोमेन नयेच्छांतिं मसूरिकाम् ॥ 29 ॥
कपिलासर्पिषा हुत्वा नयेच्छांति मसूरिकाम् ।
उदुंबरवटाश्वत्थैर्गोगजाश्वामयं हरेत् ॥ 30 ॥

If Homa be made with the flowers of the Śaṅkhya tree, then leprosy is cured; if the Homa be done with the seed of Apāmārga, the Mṛgīs or the hysteric and epileptic fits are cured. So if Homa be performed with the fuel of Kṣīra trees, lunacy is cured; if with the fuel of Udumbara, meha (spermatorrhea) is cured; if with sugarcane juice, gonorrhea is cured; if with curd, milk and ghee or with the ghee of Kapilā cow, the homa be performed, the Masūrikā disease or smallpox will be cured, and if Homa be performed with the fuels of Udumbara, Vaṭa, and Aśvattha be performed, then the diseases of cows, elephants and horses are cured.

पिपीलिमधुवल्मीके गृहे जाते शतं शतम् ।
शमीसमिद्भिरन्नेन सर्पिषा जुहुयाद्द्विजः ॥ 31 ॥
तदुत्थं शांतिमायाति शेषैस्तत्र बलिं हरेत् ।
अभ्रस्तनितभूकम्पलक्ष्यादौ वनवेतसः ॥ 32 ॥

If the trouble be caused by many ants and ant-hills (Madhu Valmīka) then perform the Homa ceremony with the fuel of Śamī tree one hundred times and with the food prepared of ghee one hundred times and offer sacrifices with the rest of the food; then the above troubles will cease. If there be a earth quake or if there be seen flashes of lightnings, then homa is to be performed with the fuel of Vana Vetasa and the whole kingdom will be happy.

सप्ताहं जुहुयादेवं राष्ट्रे राज्यं सुखी भवेत् ।
यां दिशं शतजप्तेन लोष्टेनाभिप्रताडयेत् ॥ 33 ॥

ततोऽग्निमारुतादिभ्यो भयं तस्य विनश्यति ।
मनसैव जपेदेनां बद्धो मुच्येत बन्धनात् ॥ 34 ॥

If you surcharge any piece of iron with Gāyatrī mantra repeated hundred times and if you throw it in any direction then no fear will arise from that quarter out of fire, air, or any other enemy. If one be imprisoned, and if he repeats the Gāyatrī mentally, he will be liberated from the prison.

भूतरोगविषादिभ्यः स्पृशञ्जप्त्वा विमोचयेत् ।
भूमादिभ्यो विमुच्येत जलं पीत्वाभिमंत्रितम् ॥ 35 ॥
अभिमंत्र्य शतं भस्म न्यसेद्भूतादिशांतये ।
शिरसा धारयेद्भस्म मंत्रयित्वा तदित्यृचा ॥ 36 ॥
सर्वव्याधिविनिर्मुक्तः सुखी जीवेच्छतं समाः ।
अशक्तः कारयेच्छांतिं विप्रं दत्त्वा तु दक्षिणाम् ॥ 37 ॥

If you touch the man possessed by a devil, disease or mortification and sorrow with the Kuśa grass and repeat the Gāyatrī mantra, and thus charge him with Divine electricity, that man will be liberated from the fear caused thereby. If you make the man possessed by devils, etc., drink the water charged with the Gāyatrī mantra or if you cast on his body the ashes charged with hundred Gāyatrīs or tie those ashes on his head repeating the Gāyatrī mantra, he will be instantly freed of all diseases and will live for one hundred years in happiness. In case a man is unable to do fully all these himself, he can get all these done by other Brāhmaṇas and pay Dakṣiṇā (fees) to them duly for the same.

अथ पुष्टिं श्रियं लक्ष्मीं पुष्पैर्हुत्वाप्नुयाद्द्विजः ।
श्रीकामो जुहुयात्पद्मै रक्तैः श्रियमवाप्नुयात् ॥ 38 ॥
हुत्वा श्रियमवाप्नोति जातीपुष्पैर्नवैः शुभैः ।
शालितंडुलहोमेन श्रियमाप्नोति पुष्कलाम् ॥ 39 ॥
समिद्भिर्बिल्ववृक्षस्य हुत्वा श्रियमवाप्नुयात् ।
बिल्वस्य शकलैर्हुत्वा पत्रैः पुष्पैः फलैरपि ॥ 40 ॥
श्रियमाप्नोति परमां मूलस्य शकलैरपि ।
समिद्भिर्बिल्ववृक्षस्य पायसेन च सर्पिषा ॥ 41 ॥
शतं शतं च सप्ताहं हुत्वा श्रियमवाप्नुयात् ।

O Nārada! Now I will tell you how nourishment and wealth are attained. Wealth is attained if the Homa be performed with red lotus or fresh Jātī flower or with the Śāli rice or with the fuel of Bel tress, leaves, flowers, fruits or roots or with any portions thereof. If for one week the oblations be offered with fuel of Bel tree mixed with Pāyasa or with ghee one hundred times, then Lakṣmī Devī will surely be attained.

लाजैस्त्रिमधुरोपेतैर्होमे कन्यामवाप्नुयात् ॥ 42 ॥
अनेन विधिना कन्या वरमाप्नोति वांछितम् ।
रक्तोत्पलशतं हुत्वा सप्ताहं हेम चाप्नुयात् ॥ 43 ॥
सूर्यबिंबे जलं हुत्वा जलस्थं हेम चाप्नुयात् ।
अन्नं हुत्वाप्नुयादन्नं व्रीहीन्व्रीहिपतिर्भवेत् ॥ 44 ॥

If the Homa be performed with Lāja (fried rice) mixed with curd, milk, and ghee, the daughter will be obtained. If for one week, the Homa be performed with red lotus, then gold is obtained. If the Tarpaṇam (peace offering) be offered to the Sun, then the treasures, gold hidden under the water, are obtained. If the Homa be performed with food (Anna) then Anna is obtained; if Homa be performed with rice, then rice is obtained.

करीषचूर्णैर्वत्सस्य हुत्वा पशुमवाप्नुयात् ।
प्रियंगुपायसाज्यैश्च भवेद्धोमादिभिः प्रजा ॥ 45 ॥
निवेद्य भास्करायान्नं पायसं होमपूर्वकम् ।
भोजयेत्तदृतुस्नातां पुत्रं परमवाप्नुयात् ॥ 46 ॥

If Homa be performed with calfdung, dried and powdered, then animals are obtained. If Homa be performed with Priyaṅgu, Pāyasa or ghee then the progeny is obtained. If the oblations of Pāyasānna be offered to the Solar Deity and if the Prasādam (remnant) be given to one's wife under menstruation to eat, then excellent sons will be obtained. If the Homa be performed with the fuel of wet pointed Kṣīra trees, then longevity is attained.

सप्ररोहाभिरार्द्राभी रक्ताभिर्मधुरत्रयैः ।
बीहीणां च शतं हुत्वा हेम चायुरवाप्नुयात् ॥ 47 ॥
सुवर्णकुड्मलं हुत्वा शतमायुरवाप्नुयात् ।
दूर्वाभिः पयसा वापि मधुना सर्पिषापि वा ॥ 48 ॥

If Homa be performed with the fuel of the Palāśa tree, pointed and wet and mixed with curd, milk,

and ghee for one hundred times consecutively, then longevity and gold are attained. If the Homa be performed with Durbā grass, milk, honey or ghee, one hundred times, then longevity and golden lotus are obtained.

शतं शतं च सप्ताहमपमृत्युं व्यपोहति ।
शमी समिद्भिरन्नेन पयसा वा च सर्पिषा ॥ 49 ॥
शतं शतं च सप्ताहमपमृत्युं व्यपोहति ।
न्यग्रोधसमिधो हुत्वा पायसं होमयेत्ततः ॥ 50 ॥
शतं शतं च सप्ताहमपमुत्युं व्यपोहति ।
क्षीराहारोजपेन्मृत्योः सप्ताहाद्विजयी भवेत् ॥ 51 ॥

If for one week the Homa ceremony be performed with the fuel of Śamī tree mixed with food, milk or ghee one hundred times of each or if for one week the Homa he performed with the fuel of Nyagrodha tree and afterwards one hundred Homas be made with Pāyasānna, the fear of unnatural death is removed. That man can conquer death who can remain for one week living on milk only and who performs during that time hundreds, and hundreds of Homas and repeats the Gāyatrī, controlling his speech.

अनश्नन्वाग्यतो जप्त्वा त्रिरात्रं मुच्यते यमात् ।
निमज्ज्याप्सु जपेदेव सद्यो मृत्योर्विमुच्यते ॥ 52 ॥
जपेद्बिल्वं समाश्रित्य मासं राज्यमवाप्नुयात् ।
बिल्वं हुत्वाऽऽप्नुयाद्राज्यं समूलफलपल्लवम् ॥ 53 ॥

If anybody can fast three nights and control his speech and repeat Gāyatrī he gets himself freed from the hands of Death; or totally immersed in water if he repeats Gāyatrī, he will be saved from the impending danger of death. If anybody repeats the Gāyatrī mantra for one month, taking his seat under a Bel tree or performs Homa with Bel fruit, root or leaves, he gets kingdoms. (Know all the Mantrams are electric in their effects).

हुत्वा पद्मशतं मासं राज्यमाप्नोत्यकंटकम् ।
यवागूं ग्राममाप्नोति हुत्वा शालिसमन्वितम् ॥ 54 ॥
अश्वत्थसमिधो हुत्वा युद्धादौ जयमाप्नुयात् ।
अर्कस्य समिधो हुत्वा सर्वत्र विजयी भवेत् ॥ 55 ॥
संयुक्तैः पयसा पत्रैः पुष्पैर्वा वेतसस्य च्च ।
पायसेन शतं हुत्वा सप्ताहं वृष्टिमाप्नुयात् ॥ 56 ॥

Similarly if anybody performs Homa with one hundred lotuses, he gets a foeless kingdom. So one becomes the lord of a village if one performs Homa with Yavāgu (barley gruel) and Śālidhānya. If the Homa be performed with the fuel of Aśvattha tree, victory in battle is ensured and if the Homa be performed with the fuel of Ākanda tree, then victory everywhere is ensured. If one hundred Homas be performed extending a week with Vetasa tree's leaves or fruits, dipped in milk and mixed with Pāyasa, the rainfall is ensured.

नाभिदघ्ने जले जप्त्वा सप्ताहं वृष्टिमाप्नुयात् ।
जले भस्म शतं हुत्वा महावृष्टिं निवारयेत् ॥ 57 ॥

Similarly if anybody repeats Gāyatrī for one week with his body upto navel immersed in water, the rainfall is ensured; on the contrary if the Homa be performed with ashes in water, then the cessation of heavy rainfall is ensured.

पालाशीभिरवाप्नोति समिद्भिर्ब्रह्मवर्चसम् ।
पलाशकुसुमैर्हुत्वा सर्वमिष्टमवाप्नुयात् ॥ 58 ॥
पयो हुत्वाऽऽप्नुयान्मेधामाज्यं बुद्धिमवाप्नुयात् ।
अभिमंत्र्य पिबेद्ब्राह्मं रसं मेधामवाप्नुयात् ॥ 59 ॥

The Homa with the fuel of Palāśa gives Brahmateja; Homa with the flowers of Palāśa gives everything desired. Homa with milk or drinking Brāhmarasa, charged with mantra, increases the intellect; and the Homa with ghee gives Buddhi (medhā) (intelligence).

पुष्पहोमे भवेद्वासस्तंतुभिस्तद्विधं पटम् ।
लवणं मधुसंमिश्रं हुत्वेष्टं वशमानयेत् ॥ 60 ॥
नयेदिष्टं वशं हुत्वा लक्ष्मीं पुष्पैर्मधुप्लुतैः ।
नित्यमंजलिनात्मानमभिषिंचेज्जले स्थितः ॥ 61 ॥
मतिमारोग्यमायुष्यमग्र्यं स्वास्थ्यमवाप्नुयात् ।
कुर्याद्विप्रोऽन्यमुद्दिश्य सोऽपि पुष्टिमवाप्नुयात् ॥ 62 ॥
अथ चारुविधिर्मासं सहस्रं प्रत्यहं जपेत् ।
आयुष्कामः शुचो देशे प्राप्नुयादायुरुत्तमम् ॥ 63 ॥
आयुरारोग्यकामस्तु जयेन्मासद्वयं द्विजः ।

Homa with flowers gives good smell; Homa with thread gives cloth; Homa with salt and honey mixed or Bel flowers gives one power to control

anything and everything that is desired. If anybody bathes everyday immersed completely within water and sprinkles water on his body, he becomes cured of diseases and he becomes very healthy. If any Brāhmaṇa does these things for others, he becomes also no doubt healthy. If anybody wants to increase his life period he should practise good deeds and repeat Gāyatrī thousand times daily for one month. Thus his longevity will be increased.

भवेदायुष्यमारोग्यं श्रियै मासत्रयं जपेत् ॥ 64 ॥
आयुःश्रीपुत्रदाराद्याश्चतुर्भिश्च यशो जपात् ।
पुत्रदारायुरारोग्यं श्रियं विद्यां च पञ्चभिः ॥ 65 ॥
एवमेवोत्तरान्कामान् मासैरेवोत्तरैर्व्रजेत् ।

Two months' such practice gives long life and perpetual health; three month's such practice will give life, health, and wealth, four months such practice gives longevity, wealth, fame, women, sons, etc., five months such practice gives longevity, health, wealth, wife, sons and learning. So one should repeat this as many months in proportion to the number of his desires and he would get them.

एकपादो जपेदूर्ध्वबाहुः स्थित्वा निराश्रयः ॥ 66 ॥
मासं शतत्रयं तिस्रः सर्वान्कामानवाप्नुयात् ।
एवं शतोत्तरं जप्त्वा सहस्रं सर्वमाप्नुयात् ॥ 67 ॥
रुद्ध्वा प्राणमपानं च जपेन्मासं शतत्रयम् ।
यदिच्छेत्तदवाप्नोति सहस्रात्परमाप्नुयात् ॥ 68 ॥

Again any Brāhmaṇa who stands on one leg without holding any other thing and raises both his hands and daily repeats three hundred Gāyatrīs for one month, gets all his desires fulfilled. And if he repeats one thousand one hundred Gāyatrīs, there is nothing in this world that is not met and attained with success. Controlling the Prāṇa (inhaling) and Apāna (exhaling) Vāyu (breath), he who repeats daily three hundred Gāyatrīs to the Devī, his highest desires are satisfied.

एकपादो जपेदूर्ध्वबाहू रुद्ध्वाऽनिलं वशी ।
मासं शतमवाप्नोति यदिच्छेदिति कौशिकः ॥ 69 ॥
एवं शतत्रयं जप्त्वा सहस्रं सर्वमाप्नुयात् ।
निमज्ज्याप्सु जपेन्मासं शतमिष्टमवाप्नुयात् ॥ 70 ॥

Viśvāmitra Ṛṣi says: Standing on one leg, with both hands raised and controlling Vāyu he who repeats daily one hundred Gāyatrīs for one month, gets all his desires fulfilled. Similarly with three hundred or thousand repeatings, all things are attained. Submerged under water, if one repeats Gāyatrīs as many times as mentioned above, he gets everything.

एव शतत्रयं जप्त्वा सहस्रं सर्वमाप्नुयात् ।
एकपादो जपेदूर्ध्वबाहू रुद्ध्वा निराश्रयः ॥ 71 ॥
नक्तमश्नन्हविष्यान्नं वत्सराद्दृषितामियात् ।

If, for one year, with hands uplifted and without holding anything, anyone stands on one leg, controls one's breath and repeats Gāyatrī mantra three hundred times or thousand times, eating Haviṣyānnam only in the night time, he becomes a Ṛṣi (Seer).

गीरमोघा भवेदेवं जप्त्वा संवत्सरद्वयम् ॥ 72 ॥
त्रिवत्सरं जपेदेवं भवेत्त्रैकालदर्शनम् ।
आयाति भगवान्देवश्चतुःसंवत्सरं जपेत् ॥ 73 ॥
पञ्चभिर्वत्सरैरेवमणिमादिगुणो भवेत् ।
एवं षड्वत्सरं जप्त्वा कामरूपित्वमाप्नुयात् ॥ 74 ॥
सप्तभिर्वत्सरैरेवममरत्वमवाप्नुयात् ।
मनुत्वं नवभिः सिद्धमिंद्रत्वं दशभिर्भवेत् ॥ 75 ॥
एकादशभिराप्नोति प्राजापत्यं सुव सरैः ।
ब्रह्मत्वमाप्नुयादेवं जप्त्वा द्वादशवत्सरान् ॥ 76 ॥

This thing repeated two years gives infallible speech; three years gives knowledge of the present, past and future; four years will enable one to see face to face the Solar God; five years will give the eight Siddhis, lightness, etc., six years will enable one to assume forms as he desires; seven years gives immortality; nine years gives Manuhood; ten years gives Indrahood; eleven years gives Brahmā-hood; and twelve years gives the state of Parama Brahma.

एतेनैव जिता लोकास्तपसा नारदादिभिः ।
शाकमन्ये परे मूलं फलमन्ये पयः परे ॥ 77 ॥
घृतमन्ये परे सोममपरे चरुवृत्तयः ।
ऋषयः पक्षमश्नंति केचिद्भैक्ष्याशिनोऽहनि ॥ 78 ॥

हविष्यमपरेऽश्नन्तः कुर्वन्त्येव परं तपः ।
अथ शुद्ध्यै रहस्यानां त्रिसहस्रं जपेद्द्विजः ॥ 79 ॥

O Nārada! By these practices of Tapasyās you and other Ṛṣis have been able to conquer the three Lokas (regions). Some ate only vegetables; some fruits; some, roots; some simply water; some, ghee; some, Somarasa; whereas some others ate only caru and did tapasyā. Some Ṛṣis practised this great Tapasyā by eating very little for a fortnight only. Some ate food, only what they got by begging during the day; and some ate only Haviṣyānna. O Nārada! Now hear the rules for the purification and expiation of sins.

मासं शुद्धो भवेत्स्तेयात्सुवर्णस्य द्विजोत्तमः ।
जपेन्मासं त्रिसाहस्रं सुरापः शुद्धिमाप्नुयात् ॥ 80 ॥
मासं जपेत्त्रिसाहस्रं शुचिः स्याद्गुरुतल्पगः ।
त्रिसहस्रं जपेन्मासं कुटीं कृत्वा वने वसन् ॥ 81 ॥

For the expiation of the sin incurred in stealing gold, one is to repeat three thousand Gāyatrīs (daily) for one month; then the sin will be destroyed. By this act also the sins incurred by drinking or by going to one's Guru's wife are destroyed. Viśvāmitra Ṛṣi says: The sin incurred by killing a Brāhmaṇa (Brahmahatyā) is destroyed if one erects a shed in a forest and, living there, repeats three thousand Gāyaṭrīs daily for one month.

ब्रह्महा मुच्यते पापादिति कौशिकभाषितम् ।
द्वादशाहं निमज्ज्याप्सु सहस्रं प्रत्यहं जपेत् ॥ 82 ॥
मुच्येरन्नंहसः सर्वे महापातकिनो द्विजाः ।
त्रिसाहस्रं जपेन्मासं प्राणानायम्य वाग्यतः ॥ 83 ॥
महापातकयुक्तो वा मुच्येत महतो भयात् ।

Those Brāhmaṇas that have committed the Great Sins (*i.e.*, Mahāpātakas), become free, if they repeat one thousand Gāyatrīs daily, submerged under water, for twelve successive days. By controlling speech and by practising Prāṇāyāma, if one repeats three thousand Gāyatrīs daily for one month, one will be free from the Mahāpātakas.

प्राणायामसहस्रेण ब्रह्महाऽपि विशुध्यति ॥ 84 ॥
षट्कं त्वभ्यसेदूर्ध्वं प्राणापानौ समाहितः ।
प्राणायामो भवेदेष सर्वपापप्रणाशनः ॥ 85 ॥
सहस्रमभ्यसेन्मासं क्षितिपः शुचितामियात् ।

If one practises one thousand Prāṇāyāmas repeating the Gāyatrī, one becomes freed also of Brahmahatyā. If one draws upwards the Prāṇa and Apāna Vāyus six times, repeating the Gāyatrī with collected mind, this destroys all the sins and it is called all-sin destroying Prāṇāyāma. If one practises this Prāṇāyāma one thousand times for one month, the lord of the earth becomes freed of all sins.

द्वादशाहं त्रिसाहस्रं जपेद्धि गोवधे द्विजः ॥ 86 ॥
अगम्यागमनस्तेयहननाभक्ष्यभक्षणे ।
दशसाहस्रमभ्यस्ता गायत्री शोधयेद्द्विजम् ॥ 87 ॥

If any Brāhmaṇa incurs the sin of killing a cow, for twelve days he is to repeat three thousand Gāyatrīs daily for expiation. Similarly the repetition of ten thousand Gāyatrīs removes the sin of going to those not fit to be gone into, eating the uneatables, stealing and killing and this act brings in peace.

प्राणायामशतं कृत्वा मुच्यते सर्वकिल्बिषात् ।
सर्वेषामेव पापानां संकरे सति शुद्धये ॥ 88 ॥
सहस्रमभ्यसेन्मासं नित्यजापी वने वसन् ।
उपवाससमं जप्यं त्रिसहस्रं तदित्यृचम् ॥ 89 ॥

All sins are destroyed by performing one hundred Prāṇāyāmas with Gāyatrī. Again if there be a mixture of various sins, one will have to live in the forest for one month and repeat one thousand Gāyatrīs or practise fasting and repeat three thousand Gāyatrīs; thus all sins will be destroyed.

चतुर्विंशतिसाहस्रमभ्यस्ता कृच्छ्रसंज्ञिता ।
चतुःषष्टिसहस्राणि चांद्रायणसमानि तु ॥ 90 ॥

To repeat Gāyatrī twenty-four thousand times is equal to performing the Kṛcchra vrata and to repeat sixty four thousand Gāyatrīs duly is equal to performing the Cāndrāyaṇa.

शतकृत्वोऽभ्यसेन्नित्यं प्राणानायम्य सन्ध्ययोः ।
तदित्यृचमवाप्नोति सर्वपापक्षयं परम् ॥ 91 ॥

निमज्ज्याप्सु जपेन्नित्यं शतकृत्वस्तदित्यृचम् ।
ध्यायन्देवीं सूर्यरूपां सर्वपापैः प्रमुच्यते ॥ 92 ॥

If anybody repeats, in the morning and evening Sandhyā times, the merit giving Gāyatrī one hundred times, with Prāṇāyāma, all his sins are destroyed. So, submerged under water, if one repeats the Gāyatrī Devī, meditating Her in the Sun, one hundred times daily, one's all the sins are fully destroyed.

इति ते सम्यगाख्याताः शंतिशुद्ध्यादिकल्पनाः ।
रहस्यातिरहस्याश्च गोपनीयास्त्वया सदा ॥ 93 ॥
इति संक्षेपतः प्रोक्ताः सदाचारस्य संग्रहः ।
विधिनाचरणादस्य माया दुर्गा प्रसीदति ॥ 94 ॥
नैमित्तिकं च नित्यं च काम्यकर्म यथाविधि ।
आचरेन्मनुजः सोऽयं भुक्तिमुक्तिफलाप्तिभाक् ॥ 95 ॥
आचारः प्रथमो धर्मो धर्मस्य प्रभुरीश्वरी ।

O Nārada! Thus I have described to you all about averting or destroying the evils and the purification of various sins. All this is secret. Keep it carefully concealed. Never divulge this. Whoever divulges this will bring his own ruin. I have spoken to you, in brief, all about Sadācāra (right way of living). If anybody practises this duly, according to rules, Śrī Mahāmāyā Durgā Devī becomes pleased with him. If anybody wants to have both enjoyment and liberation, he is to practise all these daily, as well as the occasional, and Kāmya (desired) duties duly according to rules.

इत्युक्तं सर्वशास्त्रेषु सदाचारफलं महत् ॥ 96 ॥
आचारवान्सदा पूतः सदैवाचारवान्सुखी ।
आचारवान्सदा धन्यः सत्यं सत्यं च नारद ॥ 97 ॥
देवीप्रसादजनकं सदाचारविधानकम् ।
यदपि शृणुयान्मर्त्यो महासंपत्तिसौख्यभाक् ॥ 98 ॥
सदाचारेण सिद्धेच्च ऐहिकामुष्मिकं सुखम् ।
तदेव ते मया प्रोक्तं किमन्यच्छ्रोतुमिच्छसि ॥ 99 ॥

इति श्रीमद्देवीभागवते महापुराणे एकादशस्कन्धे सदाचारनिरूपणं नाम चतुर्विंशोऽध्यायः ॥ 34 ॥

सार्धैं रामाब्धिनेत्रेंदु (1243॥) पद्यैर्व्यासकृतैः शुभैः ।
देवीभागवतस्यास्यैकादशः स्कन्ध ईरितः ॥ 1 ॥
समाप्तोऽयमेकादशः स्कन्धः

It is stated in all the Śāstras, that this Ācāra (right way of living) is the foremost and the chief Dharma, the Deity of which is the Supreme Mother Herself. O Nārada! That man who practises duly this Ācāra is, in this world, holy, happy and blessed. This I speak to you truly. If anybody desires to get the Devī Bhagavatī's Grace, he should first of all set himself at once to practise this Sadācāra. He who hears this gets wealth and great happiness. There is no doubt in this. Now speak what more you want to hear.

Here ends the Twenty fourth Chapter of the Eleventh Book on Sadācāra in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.
[Here ends the Eleventh Book.]

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Śrīmaddevībhāgavatam
Twelfth Skandha

Śrīmaddevībhāgavatam

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CHAPTER I

On the Description of Gāyatrī

नारद उवाच

सदाचारविधिर्देव भवता वर्णितः प्रभो ।
तस्याप्यतुलमाहात्म्यं सर्वपापविनाशनम् ॥ 1 ॥
श्रुतं भवन्मुखांभाजच्युतं देवाकथामृतम् ।
व्रतानि यानि चोक्तानि चांद्रायणमुखानि ते ॥ 2 ॥
दुःखसाध्यानि जानीमः कर्त्रसाध्यानि तानि च ।

Nārada said: O Deva! The rules of Sadācāra (right ways of living) and the all-sin-destroying unequalled Glories of the Devī Bhagavatī have been described by Thee. And I, too, have heard the nectar of the Glories of the Devī from Thy lotus mouth. The Cāndrāyaṇa and other Vratas; described by Thee, are very difficult to practise. So they are impracticable with the ordinary persons.

तदस्मात्सांप्रतं यत्तु सुखसाध्यं शरीरिणाम् ॥ 3 ॥
देवीप्रसादजनकं शुभानुष्ठानसिद्धिदम् ।
तत्कर्म वद मे स्वामिन्कृपापूर्वं सुरेश्वर ॥ 4 ॥

Therefore, O Lord! Kindly describe those actions which can easily be carried out by common persons, at the same time, the Devī's Grace and Siddhis can be obtained by those practices.

सदाचारविधौ यश्च गायत्रीविधिरीरितः ।
तस्मिन्मुख्यतमं किं स्यात्किं वा पुण्याधिकप्रदम् ॥ 5 ॥
ये गायत्रीगता वर्णास्तत्त्वसख्यास्त्वयेरिताः ।
तेषां के ऋषयः प्रोक्ताः कानि छन्दांसि ते मुने ॥ 6 ॥
तेषां का देवताः प्रोक्ताः सर्वं कथय मे प्रभो ।
महत्कौतूहल मे च मानसे परिवर्तत ॥ 7 ॥

Again what thou hast described about the Gāyatrī in connection with Sadācāra kindly say which are the chief and foremost as well as those that are more meritorious. O Best of the Munis! Thou hast told that there are the twenty-four syllables in the Gāyatrī. Kindly describe now their Ṛṣis, Chandas, Devatās and other things that should be known regarding them and thus satisfy my longings.

श्रीनारायण उवाच

कुर्यादन्यन्न वा कुर्यादनुष्ठानादिकं तथा ।
गायत्रीमात्रनिष्ठस्तु कृतकृत्यो भवेद्द्विजः ॥ 8 ॥
संध्यासु चार्घ्यदानं च गायत्रीजपमेव च ।
सहस्रत्रितयं कुर्वन्सुरैः पूज्यो भवेन्मुने ॥ 9 ॥

Śrī Nārāyaṇa said : O Nārada! The twice-born would have done what they ought to do if they be engaged in repeating their Gāyatrī only, whether they be able or not able to practise the Cāndrāyaṇa and the other vratas. Whichever Brāhmin repeats the Gāyatrī three thousand times and offers Arghya to the Sun in the three Sandhyā times, the Devas worship him; what to speak of other ordinary persons!

न्यासात्करोतु वा मा वा गायत्रीमेव चाभ्यसेत् ।
ध्यात्वा निर्व्याजया वृत्त्या सच्चिदानंदरूपिणीम् ॥ 10 ॥
यदक्षरैकसंसिद्धेः स्पर्धते ब्राह्मणोत्तमः ।
हरिशंकरकंजोत्थसूर्यचंद्रहुताशनैः ॥ 11 ॥

अथातः श्रूयतां ब्रह्मन्वर्णानृष्यादिकांस्तथा ।
छंदांसि देवतास्तद्वत्क्रमात्तत्त्वानि चैव हि ॥ 12 ॥

Whether he practises Nyāsa or not, if anybody sincerely repeats the Gāyatrī Devī, Whose Nature is Existence, Intelligence, and Bliss and meditates on Her, even if he attains siddhi in one syllable even, then as a result of that, he can vie with the best of the Brāhmaṇas, the Moon, and the Sun; nay, with Brahmā, Viṣṇu, and Maheśvara even! O Nārada! Now I will tell in due order the Ṛṣis, Chandas, and the Devatās of the twenty-four syllables of the Gāyatrī.

वामदेवोऽत्रिर्वसिष्ठः शुक्रः कण्वः पराशरः ।
विश्वामित्रो महातेजाः कपिलः शौनको महान् ॥ 13 ॥
याज्ञवल्क्यो भरद्वाजो जमदग्निस्तपोनिधिः ।
गौतमो मुद्गलश्चैव वेदव्यासश्च लोमशः ॥ 14 ॥
अगस्त्यः कौशिको वत्सः पुलस्त्यो मांडुकस्तथा ।
दुर्वासास्तपसां श्रेष्ठो नारदः कश्यपस्तथा ॥ 15 ॥

The Ṛṣis, in due order, are (1) Vāma Deva, (2) Attri, (3) Vasiṣṭha, (4) Śukra, (5) Kaṇva, (6) Parāśara, (7) the very fiery Viśvāmitra, (8) Kapila, (9) Śaunaka, (10) Yājñavalkya, (11) Bharadvāja, (12) the ascetic Jamadagni, (13) Gautama, (14) Mudgala, (15) Vedavyāsa, (16) Lomaśa, (17) Agastya, (18) Kauśika, (19) Vatsya, (20) Pulastya, (21) Māṇḍuka, (22) the ascetic in chief Durvāsā, (23) Nārada and (24) Kaśyapa.

इत्येते ऋषयः प्रोक्ता वर्णानां क्रमशो मुने ।
गायत्र्युष्णिगनुष्टुप् च बृहती पंक्तिरेव च ॥ 16 ॥
त्रिष्टुभं जगती चैव तथाऽतिजगती मता ।
शक्वर्यतिशक्वरी च धृतिश्चातिधृतिस्तथा ॥ 17 ॥
विराट् प्रस्तारपंक्तिश्च कृतिः प्रकृतिराकृतिः ।
विकृतिः संकृतिश्चैवाक्षरपंक्तिस्तथैव च ॥ 18 ॥
भूर्भुवः स्वरिति छंदस्तथा ज्योतिष्मती स्मृतम् ।
इत्येतानि च छंदांसि कीर्तितानि महामुने ॥ 19 ॥

Now about the chandas : (1) Gāyatrī, (2) Uṣṇik, (3) Anuṣṭup, (4) Bṛhatī, (5) Paṅkti, (6) Triṣṭup, (7) Jagatī, (8) Atijagatī, (9) Śakkarī, (10) Ati Śakvarī, (11) Dhṛti, (12) Ati Dhṛti, (13) Virāṭ, (14) Prastārapaṅkti, (15) Kṛti, (16) Prākṛti, (17) Ākṛti, (18) Vikṛti, (19) Saṅkṛti, (20) Akṣarapaṅkti, (21) Bhuḥ, (22) Bhuvaḥ, (23) Svaḥ and (24) Jyotiṣmatī.

दैवतानि श्रृणु प्राज्ञ तेषामेवानुपूर्वशः ।
आग्नेयं प्रथमं प्रोक्तं प्राजापत्यं द्वितीयकम् ॥ 20 ॥
तृतीयं च तथा सौम्यमीशानं च चतुर्थकम् ।
सावित्रं पञ्चमं प्रोक्तं षष्ठमादित्यदैवतम् ॥ 21 ॥
बार्हस्पत्यं सप्तमं तु मैत्रावरुणमष्टमम् ।
नवमं भगदैवत्यं दशमं चार्यमैश्वरम् ॥ 22 ॥
गणेशमेकादशकं त्वाष्ट्रं च द्वादशं स्मृतम् ।
पौष्णं त्रयोदशं प्रोक्तमैंद्राग्नं च चतुर्दशम् ॥ 23 ॥
वायव्यं पंचदशकं वामदेव्यं च षोडशम् ।
मैत्रावरुणिदैवत्यं प्रोक्तं सप्तदशाक्षरम् ॥ 24 ॥
अष्टादशं वैश्वदेवमूनविंशतिमातृकम् ।
वैष्णवं विंशतितमं वासुदैवतमीरितम् ॥ 25 ॥
एकविंशतिसंख्याकं द्वाविंशं रुद्रदैवतम् ।
त्रयोविंशं च कौबेरमाश्विनं तत्त्वसंख्यकम् ॥ 26 ॥

The Devatās of the several letters in due order, are : (1) Agni, (2) Prajāpati, (3) Soma, (4) Īśāna, (5) Savitā, (6) Āditya, (7) Bṛhaspati, (8) Maitrāvaruṇa, (9) Bhagadeva, (10) Aryamā, (11) Gaṇeśa, (12) Tvaṣṭrā, (13) Pūṣā, (14) Indrāgnī, (15) Vāyu, (16) Vāmadeva, (17) Maitrāvaruṇī (18) Viśvadeva, (19) Mātrikā, (20) Viṣṇu, (21) Vasu, (22) Rudra Deva, (23) Kubera, and (24) the twin Aśvinī Kumāras.

चतुर्विंशतिवर्णानां देवतानां च संग्रहः ।
कथितः परमश्रेष्ठो महापापैकशोधनः ॥
यदाकर्णनमात्रेण सांगं जाप्यफलं लभेत् ॥ 27 ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे गायत्रीविचारो नाम प्रथमोऽध्यायः ॥ 1 ॥

O Nārada! Thus I have described to you about the the Devatās of the twenty-four syllables. The hearing of this destroys all sins and yields the full results of repeating the mantra Gāyatrī.

Note: The Devatās, mentioned in the Gāyatrī Brahma Kalpa are different from those mentioned here.

Here ends the First Chapter of the Twelfth Book on the description of Gāyatrī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER II

On the Description of the Śaktis, etc., of the Syllables of Gāyatri

श्रीनारायण उवाच

वर्णानां शक्तयः काश्च ताः शृणुष्व महामुने ।
वामदेवी प्रिया सत्या विश्वा भद्रविलासिनी ॥ 1 ॥
प्रभावती जया शांता कांता दुर्गा सरस्वती ।
विद्रुमा च विशालेशा व्यापिनी विमला तथा ॥ 2 ॥
तमोऽपहारिणी सूक्ष्मा विश्वयोनिर्जया वशा ।
पद्मालया परा शोभा भद्रा च त्रिपदा स्मृता ॥ 3 ॥
चतुर्विंशतिवर्णानां शक्तयः समुदाहृताः ।
अतः परं वर्णवर्णान्व्याहरामि यथातथम् ॥ 4 ॥

Nārāyaṇa said : O Nārada! O Great Muni! Now hear which are the Śaktis in due order of the twenty four syllables of the Gāyatrī Devī :

(1) Vāma Devī, (2) Priyā, (3) Satyā, (4) Viśvā, (5) Bhadravilāsinī, (6) Prabhā Vatī, (7) Jayā, (8) Śāntā, (9) Kāntā, (10) Durgā, (11) Sarasvatī, (12) Vidrumā, (13) Viśāleśā, (14) Vyāpinī, (15) Vimalā, (16) Tamopahāriṇī, (17) Sūkṣmā, (18) Viśvayoni, (19) Jayā, (20) Vaśā, (21) Padmālayā, (22) Parāśobhā, (23) Bhadrā, and (24) Tripadā.

चंपकं अतसीपुष्पसन्निभं विद्रुमं तथा ।
स्फटिकाकारकं चैव पद्मपुष्पसमप्रभम् ॥ 5 ॥
तरुणादित्यसंकाशं शंखकुन्देन्दुसन्निभम् ।
प्रवालपद्मपत्राभं पद्मरागसमप्रभम् ॥ 6 ॥
इन्द्रनीलमणिप्रख्यं मौक्तिकं कुकुमप्रभम् ।
अंजनाभं च रक्तं च वैदूर्यं क्षौद्रसन्निभम् ॥ 7 ॥
हरिद्रं कुन्ददुग्धाभं रविकांतिसमप्रभम् ।
शुकपुच्छनिभ तद्वच्छतपत्रनिभं तथा ॥ 8 ॥
केतकीपुष्पसंकाशं मल्लिकाकुसुमप्रभम् ।
करवीरश्च इत्येते क्रमेण परिकीर्तिताः ॥ 9 ॥

Now hear the respective colours of the several syllables of the Gāyatrī Devī: (1) like Campaka and Atasī flowers, (2) like Vidruma, (3) like crystal, (4) like lotus; (5) like the Rising Sun; (6) white like conchshell; (7) white like Kunda flower; (8) like Prabāla and lotus leaves; (9) like Padmarāga, (10) like Indranīlamaṇi; (11) like pearls; (12) like saffron; (13) like the black collyrium of the eye; (14) red; (15) like the Vaidūryamaṇi; (16) like Kṣaudra (Campaka tree, honey, water); (17) like turmeric; (18) like Kunda flower; and the milk (19) like the rays of the Sun; (20) like the tail of the bird Śuka; (21) like Śatapatra; (22) like Ketakī flower; (23) like Mallikā flower; (24) like Karavī ra flower.

वर्णाः प्रोक्ताश्च वर्णानां महापापविशोधनाः ।
पृथिव्यापस्तथा तेजो वायुराकाश एव च ॥ 10 ॥
गंधो रसश्च रूपं च शब्दः स्पर्शस्तथैव च ।
उपस्थं पायुपादं च पाणी वागपि च क्रमात् ॥ 11 ॥
प्राणं जिह्वा च चक्षुश्च त्वक्श्रोत्रं च ततः परम् ।
प्राणोऽपानस्तथा व्यानः समानश्च ततः परम् ॥ 12 ॥

Now about their Tattvas : (1) earth; (2) water; (3) fire; (4) air; (5) Ākāśa (ether); (6) smell; (7) taste; (8) form; (9) sound; (10) touch; (11) male generative organ; (12) anus; (13) legs, (14) hands; (15) speech; (16) Prāṇa (vital breath); (17) tongue; (18) eyes; (19) skin; (20) ears; (21) Prāṇa (up going breath); (22) Apāna; (23) Vyāna, (24) Samāna.

तत्त्वान्येतानि वर्णानां क्रमशः कीर्तितानि तु ।
अतः परं प्रवक्ष्यामि वर्णमुद्राः क्रमेण तु ॥ 13 ॥
सुमुखं संपुटं चैव विततं विस्तृतं तथा ।
द्विमुखं त्रिमुखं चैव चतुः पञ्चमुखं तथा ॥ 14 ॥
षण्मुखाधोमुखं चैव व्यापकांजलिकं तथा ।
शकटं यमपाशं च ग्रथितं संमुखोन्मुखम् ॥ 15 ॥
विलंबं मुष्टिकं चैव मत्स्यं कूर्मं वराहकम् ।
सिंहाक्रांतं महाक्रांतं मुद्गरं पल्लवं तथा ॥ 16 ॥

Now about the Mudrās of the syllables: (1) Sammukha; (2) Sampuṭa; (3) Vitata; (4) Vistṛta; (5) Dvimukha, (6) Trimukha; (7) Caturmukha; (8) Pañcamukha; (9) Ṣaṇmukha; (10) Adhomukha; (11) Vyāpakāñjali (12) Śakaṭa; (13) Yamapāśa; (14) Grathita; (15) Sammukhonmukha (16) Vilamba; (17) Muṣṭika; (18) Matsya; (19) Kūrma; (20) Varāhaka; (21) Simhākrānta, (22) Mahākrānta; (23) Mudgara, and (24) Pallava.

त्रिशूलयोनिः सुरभिश्चाक्षमाला च लिंगकम् ।
अंबुजं च महामुद्रास्तुर्यरूपाः प्रकीर्तिताः ॥ 17 ॥
इत्येताः कीर्तिता मुद्रा वर्णानां ते महामुने ।
महापापक्षयकराः कीर्तिदाः कांतिदा मुने ॥ 18 ॥
इति श्रीद्देवीभागवते महापुराणे द्वादशस्कन्धे
द्वितीयोऽध्यायः ॥ 2 ॥

The Mahāmudrās of the fourth foot of Gāyatrī are (1) Triśūlayonī (2) Surabhi; (3) Akṣa-mālā; (4) Liṅga; and (5) Ambuja. O Nārada! Thus I have described to you all about the Mudrās, etc., of the several syllables of the Gāyatrī. If during Japam, one thinks all these and at the same time repeats, all his sins are destroyed and his wealth gets increase and the fame attends on him.

Here ends the Second Chapter of the Twelfth Book on the description of the Śaktis, etc., of the syllables of Gāyatrī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 Verses by Maharṣi Veda Vyāsa.

CHAPTER III

On the Description of the Kavaca of Śrī Gāyatri Devī

नारद उवाच

स्वामिन्सर्वजगन्नाथ संशयोऽस्ति मम प्रभो ।
चतुःषष्टिकलाभिज्ञ पातकाद्योगविद्वर ॥ 1 ॥
मुच्येत केन पुण्येन ब्रह्मरूपः कथं भवेत् ।
देहश्च देवतारूपो मन्त्ररूपो विशेषतः ॥ 2 ॥

Nārada spoke : O Bhagavān! Thou art the Lord of this world; Thou canst shew favour and disfavour both; Thou art specially versed in the sixty-four Kalās (arts of learning); Thou art the chief of the Yogīs. I therefore ask Thee to solve a doubt of mine. By what Puṇyam a man can become free from all his sins and limitations and he can realise and become of the nature of Brahmā.

कर्म तच्छ्रोतुमिच्छामि न्यासं च विधिपूर्वकम्।
ऋषिश्छंदोधिदैवं च ध्यानं च विधिवत्प्रभो ॥ 3 ॥

O Lord! And what are duly the Ṛṣis, Chaṇdas, Devatās, Dhyāna, and Nyāsa, etc., of this meritorious act? I want to hear.

श्रीनारायण उवाच

अस्त्येकं परमं गुह्यं गायत्रीकवचं तथा ।
पठनाद्धारणान्मर्त्यः सर्वपापैः प्रमुच्यते ॥ 4 ॥
सर्वान्कामानवाप्नोति देवीरूपश्च जायते ।
गायत्रीकवचस्यास्य ब्रह्मविष्णुमहेश्वराः ॥ 5 ॥
ऋषयो ऋग्यजुःसामाथर्वश्छंदासि नारद ।
ब्रह्मरूपा देवतोक्ता गायत्री परमा कला ॥ 6 ॥
तद्बीजं भर्ग इत्येषा शक्तिरुक्ता मनीषिभिः ।
कीलकं च धियः प्रोक्तं मोक्षार्थे विनियोजनम् ॥ 7 ॥
चतुर्भिर्हृदयं प्रोक्तं त्रिभिर्वर्णैः शिरः स्मृतम् ।
चतुर्भिः स्याच्छिखा पश्चात्त्रिभिस्तु कवचं स्मृतम् ॥ 8 ॥
चतुर्भिर्नेत्रमुद्दिष्टं चतुर्भिः स्यात्तदस्त्रकम् ।
अथ ध्यानं प्रवक्ष्यामि साधकाभीष्टदायकम् ॥ 9 ॥

Nārāyaṇa said : O Nārada! There is but one and the only one way to this and though that is very secret, I will disclose that to you. It is the Gāyatrī-Kavaca. It can destroy all sins. Therefore to recite or to hold it on one's body enables the man to become free from all his sins and to get all his desires fulfilled and he gets the Sāyuya Mukti with the Devī (be merged in the Devī-Body). Now hear the Ṛṣis, Chaṇdas, etc., of this Kavaca: Brahmā, Viṣṇu and Maheśvara are the Ṛṣis; the Ṛk, Yajus, Sāma and Atharva Vedas are the Chandas; the Paramā Kalā Gāyatrī of the nature of Brahmā is the Devatā; "Tat" in Gāyatrī is the Bīja; "Bharga" is the Śakti; and "Dhī yaḥ" is the Kīlaka; and its viniyoga (application) is in getting the Mokṣa (liberation). With the first four syllables touch the heart; with the next three letters touch the head; with the next four letters touch the tuft on the crown of the head; with the next three letters on the Kavaca; with the next four letters on the eyes and with the last four letters make the Nyāsa, all over the body repeating "Astrāya Phaṭ," O Nārada! Hear now the Dhyānam of Gāyatrī, that grants all desires.

मुक्ताविद्रुमहेमनीलधवलच्छायैर्मुखैस्त्रीक्षणै-
र्युक्तामिंदुनिबद्धरत्नमुकुटां तत्त्वार्थवर्णात्मिकाम् ।
गायत्रीं वरदाभयांकुशकशाः शुभ्रं कपालं गुणं
शंखं चक्रमथारविंदयुगलं हस्तैर्वहंती भजे ॥ 10 ॥

The Gāyatrī Devī has five faces; one of which is of white colour; and the other four is of pearl, Vidruma, golden, and Nīlakāntamaṇi colour respectively. Each face has got three eyes; on the head there is a crown of jewels and the digit of the Moon is shining there. Her body is composed of the twenty-four tattvas. She has ten hands : On the top right and left hands there are two lotuses; lower down, there are disc and conch shell; lower down, there are rope and skull; lower down, there are noose and goad; and on the bottom hands right and left she is making signs of "No fear" and "ready to grant boons."

गायत्री पूर्वतः पातु सावित्री पातु दक्षिणे ।
ब्रह्मसंध्या तु मे पंश्चादुत्तरस्यां सरस्वती ॥ 11 ॥
पार्वती मे दिशं रक्षेत्पावकी जलशायिनी ।
यातुधानी दिशं रक्षेद्यातुधानभयंकरी ॥ 12 ॥
पावमानी दिशं रक्षेत्पवमानविलासिनी ।
दिशं रौद्रीं च मे पातु रुद्राणी रुद्ररूपिणी ॥ 13 ॥
ऊर्ध्वं ब्रह्माणि मे रक्षेदधस्ताद्वैष्णवी तथा ।
एवं दश दिशो रक्षेत्सर्वांगं भुवनेश्वरी ॥ 14 ॥
तत्पदं पातु मे पादो जंघे मे सवितुः पदम् ।
वरेण्यं कटिदेशे तु नाभिं भर्गस्तथैव च ॥ 15 ॥
देवस्य मे तद्धृदयं धीमहीति च गल्लयोः ।
धियः पदं च मे नेत्रे यः पदं मे ललाटकम् ॥ 16 ॥
नः पातु मे पदं मूर्ध्नि शिखायां मे प्रचोदयात् ।

Thus meditating on Śrī Gāyatrī, one is to recite the Kavaca thus : Let the Gāyatrī Devī protect my front; Sāvitrī Devī protect my right; the Sandhyā Devī, my back and the Devī Sarasvatī, my left. Let my Mother Pārvatī Devī protect my quarters. Let Jalaśāyinī protect the southeast; Yātudhāna Bhayaṅkarī protect my South-west; Pavamānavilāsinī my north-west; Rudrarūpiṇī Rudrāṇī protect my north-east. Let Brahmāṇī protect my top and Vaiṣṇavī protect my nether regions. Let the word "Tat" in the Gāyatrī protect my legs; "Savituḥ" protect my Knees; "Vareṇyam," protect my loins; "Bhargaḥ," my navel. Let "Devasya" protect my heart; "Dhī mahī" protect my neck; "Dhī yah," protect my eyes; "Yaḥ," protect my forehead; "Naḥ" protect my head; and "Pracodayāt" protect the tuft on the crown of my head.

तत्पदं पातु मूर्धानं सकारः पातु भालकम् ॥ 17 ॥
चक्षुषी तु विकारार्णस्तुकारस्तु कपोलयोः ।
नासापुटं वकारार्णो रेकारस्तु मुखे तथा ॥ 18 ॥
णिकार ऊर्ध्वमोष्ठं तु यकारस्त्वधरोष्ठकम् ।
आस्यमध्ये भकारार्णो र्गोकारश्चुबुके तथा ॥ 19 ॥
देकारः कण्ठदेशे तु वकारः स्कन्धदेशकम् ।
स्यकारो दक्षिणं हस्तं धीकारो वामहस्तकम् ॥ 20 ॥
मकारो हृदयं रक्षेद्धिकार उदरे तथा ।
धिकारो नाभिदेशे तु योकारस्तु कटिं तथा ॥ 21 ॥
गुह्यं रक्षतु योकार ऊरू द्वौ नः पदाक्षरम् ।
प्रकारो जानुनी रक्षेच्चोकारो जंघदेशकम् ॥ 22 ॥
दकारं गुल्फदेशे तु यकारः पदयुग्मकम् ।
तकारो व्यंजनं चैव सर्वांगे मे सदाऽवतु ॥ 23 ॥

Again let the "Tat" of the twenty-four syllabled Gāyatrī protect my head; "Sa," protect my forehead; "Vi" protect my eyes; "Tu" my cheeks; "Va," protect my nostrils; "Re," my mouth; "ṇi" protect my upper lip; "Yaḥ" protect my lower lip; "Bha" within my face; "rgo," protect my cheeks; "De," my throat; "Va" my shoulders; "Sya" my right hand; "Dhi" my navel; "ma," my heart, "Hi," my belly; "Dhī," my navel; "Yo" my loins; "Yo", my anus; "naḥ," my thighs, "Pra," my Knees; "Co" my shanks "Da" my heels; "Yā" my legs; and let "at" protect all my sides.

इदं तु कवचं दिव्यं बाधाशतविनाशनम् ।
चतुःषष्टिकलाविद्यादायकं मोक्षकारकम् ॥ 24 ॥

O Nārada! This divine Kavaca of the Devī Gāyatrī can baffle hundreds and thousands of obstructions and evils; can grant sixty-four Kalās and liberation.

मुच्यते सर्वपापेभ्यः परं ब्रह्माधिगच्छति ।
पठनाच्छ्रवणाद्वापि गोसहस्रफलं लभेत् ॥ 25 ॥
इति श्रीद्देवीभागवते महापुराणे द्वादशस्कन्धे गायत्रीमन्त्रकवचं नाम तृतीयोऽध्यायः ॥ 3 ॥

By the glory of this Kavaca, man can become free from all evils and can attain the state of Brahmā. Moreover whoever reads or hears this acquires the fruits of making a gift of a thousand cows.

Here ends the Third Chapter of the Twelfth Book on the description of the Kavaca of Śrī Gāyatrī Devī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IV

On the Gāyatrī Hṛdayam

नारद उवाच

भगवन्देवदेवेश भूतभव्यजगत्प्रभो ।
कवचं न श्रुतं दिव्यं गायत्रीमन्त्रविग्रहम् ॥ 1 ॥
अधुना श्रोतुच्छिामि गायत्रीहृदयं परम् ।
यद्धारणाद्भवेत्पुण्यं गायत्रीजपतोऽखिलम् ॥ 2 ॥

Nārada said : O Bhagavan! I have heard from you all about the Kavaca and the Mantra of Śrī Gāyatrī. O Deva Deva! O Thou, the Knower of the present, the past, and the future! Now tell about the Hṛdaya, the highest, the interior or esoteric Essence of the Gāyatrī, holding which, if one repeats the Gāyatrī, he acquires all the puṇyam (merits), I am desirous to hear this.

श्रीनारायण उवाच

देव्याश्च हृदयं प्रोक्तं नारदाथर्वणे स्फुटम् ।
तदेवाहं प्रवक्ष्यामि रहस्यातिरहस्यकम् ॥ 3 ॥

Nārāyaṇa said: O Nārada! This subject on the Hṛdaya of Gāyatrī is explicitly written in the Atharva Veda. Now I will speak on that, the great secret, in detail. Listen.

विराड्रूपां महादेवीं गायत्रीं वेदमातरम् ।
ध्यात्वा तस्यास्त्वथांगेषु ध्यायेदेताश्च देवताः ॥ 4 ॥

First, consider the Gāyatrī, the Devī, the Mother of the Vedas as of a Cosmic Form (Virāṭrūpā) and meditate all the Devas as residing on Her Body.

पिंडब्रह्मांडयोरैक्याद्भावयेत्स्वतनौ तथा ।
देवीरूपे निजे देहे तन्मयत्वाय साधकः ॥ 5 ॥
नादेवोऽभ्यर्चयेद्देवमिति वेदविदो विदुः ।
ततोऽभेदाय काये स्वे भावयेद्देवता इमाः ॥ 6 ॥

Now in as much as the Piṇḍa and Brahmāṇḍa are similar, consider yourself as of the form of the Devī and meditate within yourself on the Devatās, thus: The Paṇḍits, the Knowers of the Vedas, say this: He is not yet fit to worship the Deva and he is not an Adhikārī as yet who has not been able to make himself a Deva; therefore to establish the knowledge of the oneness of the Deva and himself, he is to meditate the Devas within his body, thus:

अथ तत्संप्रवक्ष्यामि तन्मयत्वमयो भवेत् ।
गायत्रीहृदयस्यास्याप्यहमेव ऋषिः स्मृतः ॥ 7 ॥
गायत्रीच्छन्द उद्दिष्टं देवता परमेश्वरी ।
पूर्वोक्तेन प्रकारेण कुर्यादंगानि षट् क्रमात् ॥
आसने विजने देशे ध्यायेनेकाग्रमानसः ॥ 8 ॥

O Nārada! Now I will speak on the Hṛdaya of Gāyatrī, knowing which every man becomes able to become all the Devas. Listen. The Ṛṣi of this Gāyatrī Hṛdaya is Nārāyaṇa; the Chandas is Gāyatrī ; and Śrī Parameśvarī Gāyatrī is the Devatā. Perform the Nyāsa of this as mentioned before and taking your seat in a lonely place, meditate intently on the Devī with your heart and head well collected.

अथार्थन्यासः ॥ द्यौर्मूर्ध्नि दैवतम् ॥ दंतपंक्तावश्विनौ ॥
उभे संध्ये चौष्ठौ ॥ मुखमग्निः ॥ जिह्वा सरस्वती ॥
ग्रीवायां तु बृहस्पतिः ॥ स्तनयोर्वसवोऽष्टौ ॥ बाह्वोर्मरुतः॥
हृदये पर्जन्यः ॥ आकाशमुदरम् ॥ नाभावंतरिक्षम्॥
कट्योरिंद्राग्नी॥ जघने विज्ञानधनः प्रजापतिः ॥
कैलासमलये ऊरू ॥ विश्वेदेवा जान्वोः ॥ जंघायां
कौशिकः ॥ गुह्यमयने ॥ ऊरू पितरः ॥ पादौ पृथिवी ॥
वनस्पतयोंगुलीषु ॥ ऋषयो रोमाणि॥ नखानि मुहूर्तानि ॥

अस्थिषु ग्रहाः ॥ असृङ्मांसमृतवः ॥ संवत्सरा वै निमिषम् ॥ अहोरात्रावादित्यश्चन्द्रमाः ॥ प्रवरां दिव्यां गायत्रीं सहस्रनेत्रां शरणमहं प्रपद्ये । ॐतत्सवितुर्वरेण्याय नमः ॥ ॐ तत्पूर्वाजयाय नमः ॥ तत्प्रातरादित्याय नमः ॥ तत्प्रातरादित्यप्रतिष्ठायै नमः ॥ प्रातरधीयानो रात्रिकृतं पापं नाशयति ॥ सायमधीयानो दिवसकृतं पापं नाशयति ॥ सायंप्रातरधीयानः अपापो भवति ॥ सर्वतीर्थेषु स्नातो भवति ॥ सर्वैर्देवैर्ज्ञातो भवति ॥ अवाच्यवचनात्पूतो भवति ॥ अभक्ष्यभक्षणात्पूतो भवति ॥ अभोज्यभोजनात्पूतो भवति ॥ अचोष्यचोषणात्पूतो भवति ॥ असाध्यसाधनात्पूतो भवति ॥ दुष्प्रतिग्रहशतसहस्रात्पूतो भवति सर्वप्रतिग्रहात्पूतो भवति ॥ पंक्तिदूषणात्पूतो भवति ॥ अमृतवचनात्पूतो भवति ॥ अथाब्रह्मचारी ब्रह्मचारी भवति ॥ अनेन हृदयेनाधीतेन क्रतुसहस्रेणेष्टं भवति ॥ षष्टिशतसहस्रगायत्र्या जप्यानि फलानि भवन्ति ॥ अष्टौ ब्राह्मणान्सम्यग्ग्राहयेत् ॥ तस्य सिद्धिर्भवति ॥ य इदं नित्यमधीयानो ब्राह्मणः प्रातः शुचिः सर्वपापैः प्रमुच्यत इति ॥ ब्रह्मलोके महीयते ॥ इत्याह भगवान् श्रीनारायणः ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे गायत्रीहृदयं नाम चतुर्थोऽध्यायः ॥ 4 ॥

Now I am speaking of the Arthanyāsa. Hear. Meditate on the Devatā Dyau on your head; the twin Aśvins on the rows of the teeth; the two Sandhyās on your upper and lower lips; the Agni, Fire, within your mouth; Sarasvatī, on the tongue; Bṛhaspati on the neck; the eight Vasus on the two breasts; the Vāyus, on the two arms; the Parjanya Deva on the heart; Ākāśa, on the belly; Antarikṣam (the middle space) on the navel; Indra and Agni, on the loins; Prajāpati, the condensed form, as it were, of Vijñāna, on the hip joints; the Kailāśa and the Malaya mountains on the two thighs; the Viśvedevās on the two knees; Viśvāmitra on the shanks; the Sun's northern and southern paths, the Uttarāyana and Dakṣiṇāyana on the anus; the Pitṛs on the thighs; the Earth on the legs; the Vanaspati on the fingers and toes; the Ṛṣis on the hairs of the body; the Muhūrtas on the nails; the planets on the bones; the Ṛtus (seasons) on the blood and flesh; the Samvatsaras on the Nimiṣa (twinkling of eye) the Sun and the Moon on the day and night respectively. Thinking thus, repeat "I take refuge of the Divine Holy Gāyatrī, the Chief and most Excellent One, the Thousand eyed and I take refuge wholly unto Her."

Then repeat "I bow down to Tat savitur vareṇyam," "I bow down to the Rising Sun on the East," "I bow down to the Morning Āditya," "I bow down to the Gāyatrī, residing in the Morning Sun" and "I bow down to all." O Nārada! Whoever recites this Gāyatrī Hṛdaya in the morning finds all the sins committed in the night all destroyed! Whoever recites this in the evening gets his sins of the day all destroyed! Whoever recites this in the evening and in the morning can rest assured to have become free of sins; he gets the fruits of all the Tīrthas; he is acquainted with all the Devas; he is saved if he has spoken anything that ought not to have been spoken; if he has eaten anything that is not fit to be eaten; if he has chewn and sucked anything that ought not to have been chewn and sucked; if he has done anything that ought not to have been done and if he has accepted hundreds and thousands of gifts that ought never to have been accepted.

The sins incurred by eating with the others in a line cannot touch him. If he speaks lies, he will not be touched by the sins thereof; even if a non-Brahmacārī recites this, he will become a Brahmacārī. O Nārada! What more shall I say to you of the results of Gāyatrī Hṛdaya than this: that whoever will study this will acquire the fruits of performing thousand sacrifices and repeating the Gāyatrī sixty thousand times. In fact, he will get Siddhi by this. The Brāhmaṇa, who daily reads this in the morning will be freed of all the sins and go upwards to the Brahma (Loka) and is glorified there. This has been uttered by Bhagavān Nārāyaṇa Himself.

Here ends the Fourth Chapter of the Twelfth Book on Gāyatrī Hṛdayam in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER V

On the Gāyatrī Stotram

नारद उवाच

भक्तानुकंपिन्सर्वज्ञ हृदयं पापनाशनम् ।
गायत्र्याः कथितं तस्माद्गायत्र्याः स्तोत्रमीरय ॥ 1 ॥

Nārada said: O All knowing One! Thou showest Thy grace to Thy devotees! Thou hast described this sin-destroying Gāyatrī Hṛdaya. Now describe Her Stava (hymn of praise).

श्रीनारायण उवाच

आदिशक्ते जगन्मातर्भक्तानुग्रहकारिणि ।
सर्वत्र व्यापिकेऽनंते श्रीसंध्ये ते नमोऽस्तु ते ॥ 2 ॥
त्वमेव संध्या गायत्री सावित्री च सरस्वती ।
ब्राह्मी च वैष्णवी रौद्री रक्ता श्वेता सितेतरा ॥ 3 ॥
प्रातर्बाला च मध्याह्ने यौवनस्था भवेत्पुनः ।
ब्रह्मा सायं भगवती चिंत्यते मुनिभिः सदा ॥ 4 ॥

Nārāyaṇa said: O World-Mother! O Thou, favouring Thy devotees! O Thou, the Prime Force, O Omnipresent! Infinite! Śrī Sandhye! I bow down to Thee. Thou art the Sandhyā; Thou art the Gāyatrī, Sāvitrī and Sarasvatī; Thou art Brāhmī, Vaiṣṇavī and Raudrī and Thou art red, white, and black (the colours of Gāyatrī, Sāvitrī and Sarasvatī) that Thou assumest respectively. O Bhagavatī ! Thou art always meditated by the Munis as young in the morning, full of youth in the mid-day, and aged in the evening. I bow down to Thee.

हंसस्था गरुडारूढा तथा वृषभवाहिनी ।
ऋग्वेदाध्यायिनी भूमौ दृश्यते या तपस्विभिः ॥ 5 ॥

Thou art seen by the Tapaṣvīs (ascetics) as Brahmāṇī, riding on Hamsa (swan), Sarasvatī riding on Garuḍa, and Sāvitrī riding on Bull.

यजुर्वेदं पठंती च अन्तरिक्षे विराजते ।
सा सामगापि सर्वेषु भ्राम्यमाणा तथा भुवि ॥ 6 ॥
रुद्रलोकं गता त्वं हि विष्णुलोकनिवासिनी ।
त्वमेव ब्रह्मणो लोकेऽमर्त्यानुग्रहकारिणी ॥ 7 ॥

Thou art seen within by the ascetics as manifesting the Ṛgveda (in the form of Sāvitrī) in this world, as manifesting Yayurveda in the middle space (antarikṣam) and as manifesting Sāmaveda everywhere in the Rudra loka, thus roaming in the three worlds. I bow down to Thee. O Devī ! Thou art Rudrāṇī in the Rudra loka, Vaiṣṇavī in the Viṣṇu loka, and Brahmāṇī in the Brahmā loka; thus Thou shewest Thy favour to the Immortals.

सप्तर्षिप्रीतिजननी माया बहुवरप्रदा ।
शिवयोः करनेत्रोत्था ह्यश्रुस्वेदसमुद्भवा ॥ 8 ॥

O Devī! Thou art the Mother delighting the seven Ṛṣis (of the Great Bear); Thou art Māyā. Thou grantest great many boons to Thy Bhaktas. Thou art sprung from the eyes and hands, tears and perspiration of Śiva and Śivā.

आनन्दजननी दुर्गा दशधा परिपठ्यते ।
वरेण्या वरदा चैव वरिष्ठा वरवर्णिनी ॥ 9 ॥
गरिष्ठा च वरार्हा च वरारोहा च सप्तमी ।
नीलगङ्गा तथा संध्या सर्वदा भोगमोक्षदा ॥ 10 ॥
भागीरथी मर्त्यलोके पाताले भोगवत्यपि ।
त्रिलोकवाहिनी देवी स्थानत्रयनिवासिनी ॥ 11 ॥
भूर्लोकस्था त्वमेवासि धरित्री लोकधारिणी ।
भुवोलोके वायुशक्तिः स्वर्लोके तेजसां निधिः ॥ 12 ॥
महर्लोके महासिद्धिर्जनलोके जनेत्यपि ।
तपस्विनी तपोलोके सत्यलोके तु सत्यवाक् ॥ 13 ॥

Thou art the Mother of delights, Durgā Devī, recited by the following ten names: Vareṇyā, Varadā, Variṣṭhā, Varavarṇiṇī, Gariṣṭhā, Varāhā, Varārohā, Nīlagaṅgā, Sandhyā and Bhoga Mokṣadā. Thou art the Bhāgirathī (the river Ganges) in this world; the Bhogavatī in the Pātāla; and the Mandākinī (the milky way) in the Heavens. Thou art in this world (Bhur loka) the all-enduring Pṛthvī (earth); Thou art the Vāyu Śakti (air power) in the middle space (Bhuvar Loka); Thou art the energy (the ocean of Tejas) in the Heavens (Svar loka); Thou art the Great Siddhi in the Mahar loka; Thou art Janā in the Janar Loka; Thou art Tapasvinī in the Tapar loka; Thou art Truth (True Speech) in the Satya lokam.

कमला विष्णुलोके च गायत्री ब्रह्मलोकदा ।
रुद्रलोके स्थिता गौरी हरार्धाङ्गनिवासिनी ॥ 14 ॥
अहमो महतश्चैव प्रकृतिस्त्वं हि गीयसे ।
साम्यावस्थात्मिका त्वं हि शबलब्रह्मरूपिणी ॥ 15 ॥
ततः परा पराशक्तिः परमा त्वं हि गीयसे ।
इच्छाशक्तिः क्रियाशक्तिर्ज्ञानशक्तिस्त्रिशक्तिता ॥ 16 ॥

Thou art Kamalā in Viṣṇu loka; Gāyatrī in Brahma loka; and the other half of Hara as Gaurī in the Rudra loka. O Devī ! Thou art sung as Prakṛti— "Aham" "Om-Mahat" tattva and beyond that the Highest Sarva Brahmarūpiṇī and Sāmyāvasthā Prakṛti. Thou art the Parā Śakti; Thou art the Paramā Śakti; O Devī ! Thou art the Tri-Śakti: the Icchā Śakti (the will power), the Kriyā Śakti (power of action) and the Jñāna Śakti (the force of knowledge).

गङ्गा च यमुना चैव विपाशा च सरस्वती ।
सरयूर्देविका सिन्धुर्नर्मदैरावती तथा ॥ 17 ॥
गोदावरी शतद्रुश्च कावेरी देवलोकगा ।
कौशिकी चन्द्रभागा च वितस्ता च सरस्वती ॥ 18 ॥
गण्डकी तापिनी तोया गोमती वेत्रवत्यपि ।
इडा च पिंगला चैव सुषुम्ना च तृतीयका ॥ 19 ॥
गांधारी हस्तिजिह्वा च पूषाऽपूषा तथैव च ।
अलम्बुसा कुहूश्चैव शङ्खिनी प्राणवाहिनी ॥ 20 ॥
नाडी च त्वं शरीरस्था गीयसे प्राक्तनैर्बुधैः ।
हृत्पद्मस्था प्राणशक्तिः कण्ठस्था स्वप्ननायिका ॥ 21 ॥
तालुस्था त्वं सदाधारा बिंदुस्था बिन्दुमालिनी ।

Thou art the Gaṅgā, Yamunā, Vipāśā, Sarasvatī, Sarayu, Devikā, Sindhu; Narmadā, Īrāvatī, Godāvarī, Śatadru; Kāverī, Kauśikī, Candra Bhāgā, Vitastā, Gaṇḍakī, Tapinī, Karatoyā, Gomatī, and Vetravatī and other rivers; Thou art the Iḍā, Piṅgalā, and Suṣumnā nerves; Thou art Gāndhārī, Hastajihvā, Pūṣā, Apūṣā, Alambuśā, Kuhū, Śaṅkhinī, Prāṇavāhinī and other nerves in the body; O Devī ! Thou art the vital power in the lotus of the heart; Thou art Svapnanāyikā in the throat; Thou art Sadādhārā in the palate; and Thou art the Bindumālinī Śakti in the pituitary space between the eyebrows.

मूले तु कुंडलीशक्तिर्व्यापिनी केशमूलगा ॥ 22 ॥
शिखामध्यासना त्वं हि शिखाग्रे तु मनोन्मनी ।
किमन्यद्बहुनोक्तेन यत्किंचिज्जगतीत्रये ॥ 23 ॥
तत्सर्वं त्वं महादेवि श्रिये संध्ये नमोस्तु ते ।
इतीदं कीर्तितं स्तोत्रं संध्यायां बहुपुण्यदम् ॥ 24 ॥

Thou art the Kuṇḍalinī in the Mūlādhāra (sacral plexus), the Vyāpinī extending upto the roots of the hairs; Thou art Madhyāsanā on the crown of the head, and Thou art Manonmanī in the Brahmarandhra. O Devī ! What need there is in stating these? Suffice it to say that whatever there is seen in this universe, all art Thou; therefore, O Śrī Sandhyā Devī ! I bow down to Thee. O Nārada! Thus I have spoken to you about the Gāyatrī-Stotra that gives all successes, destroys all sins, and yields all merits.

महापापप्रशमनं महासिद्धिविधायकम् ।
इदं कार्तयेत्स्तोत्रं संध्याकाले समाहितः ॥ 25 ॥
अपुत्रः प्राप्नुयात्पुत्रं धनार्थी धनमाप्नुयात् ।
सर्वतीर्थतपोदानयज्ञयोगफलं लभेत् ॥ 26 ॥

He who reads this in the Sandhyā times, with all attention, will get sons if he has no sons, will get wealth if he has no wealth. There is no doubt in this. Whoever reads this Stotra gets the fruits of all Tīrathas, all Tapasyās, all gifts, all sacrifices and all Yogas.

भोगान्भुक्त्वा चिरं कालमन्ते मोक्षमवाप्नुयात् ।
तपस्विभिः कृतं स्तोत्रं स्नानकाले तु यः पठेत् ॥ 27 ॥
यत्र कुत्र जले मग्नः संध्यामज्जनजं फलम् ।
लभते नात्र संदेहः सत्यं सत्यं च नारद ॥ 28 ॥
शृणुयाद्योऽपि तद्भक्त्या स तु पापात्प्रमुच्यते ।
पीयूषसदृशं वाक्यं संप्रोक्तं नारदेरितम् ॥ 29 ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे गायत्रीस्तोत्रं नाम पंचमोऽध्यायः ॥ 5 ॥

He enjoys happiness in this world and finally gets the Mokṣa. The Munis who are engaged in Tapasyās read this Stotra. While bathing, if one reads this, merged under water, acquires the fruits of his being merged in the Sandhyā. O Nārada! I speak this verily, verily, verily, unto you that there

is no trace of any doubt in this statement. Whoever will hear with devotion this Sandhyā stotra, the nectar-like thing, will be freed from all sins.

Here ends the Fifth Chapter of the Twelfth Book on the Gāyatrī Stotra in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VI

On the one thousand and eight names of the Gāyatrī

नारद उवाच

भगवन्सर्वधर्मज्ञ सर्वशास्त्रविशारद ।
श्रुतिस्मृतिपुराणानां रहस्यं त्वन्मुखाच्छ्रुतम् ॥ 1 ॥

Nārada said: O Bhagavān! O All-knowing One! O Thou versed in all the Śāstras! I have heard from Thy mouth all the secrets of Śrutis and Smṛtis.

सर्वपापहरं देव येन विद्या प्रवर्तते ।
केन वा ब्रह्मविज्ञानं किं तु वा मोक्षसाधनम् ॥ 2 ॥
ब्राह्मणानां गतिः केन केन वा मृत्युनाशनम् ।
ऐहिकामुष्मिकफलं केन वा पद्मलोचन ॥ 3 ॥
वक्तुमर्हस्यशेषेण सर्वं निखिलमादितः ।

Now I ask Thee, O Deva! How can the knowledge of that Veda Vidyā (Learning) be obtained by which all sins are rooted out and destroyed, how is Brahmajñānam obtained and how can Mokṣa be obtained? How can death be conquered and how can the best results be obtained in this world and in the next. O Lotus-eyed One! Thou ought'st to describe fully all these to me.

श्रीनारायण उवाच

साधु साधु महाप्राज्ञ सम्यक् पृष्टं त्वयाऽनघ ॥ 4 ॥
शृणु वक्ष्यामि यत्नेन गायत्र्यष्टसहस्रकम् ।
नाम्नां शुभानां दिव्यानां सर्वपापविनाशनम् ॥ 5 ॥
सृष्ट्यादौ यद्भगवता पूर्वं प्रोक्तं ब्रवीमि ते ।
अष्टोत्तरसहस्रस्य ऋषिर्ब्रह्मा प्रकीर्तितः ॥ 6 ॥
छन्दोऽनुष्टुप्तथा देवी गायत्री देवता स्मृता ।
हलो बीजानि तस्याश्च स्वराः शक्तय ईरिताः ॥ 7 ॥

Nārāyaṇa said: O Nārada! O Highly Learned One! Sādhu! Sādhu! You have now put a nice question indeed! Now I will describe one thousand and eight names of the Gāyatrī Devī. Listen attentively. These all sin-destroying auspicious names were composed by Brahmā and first recited by Him. Its Ṛṣi is Brahmā; the Chandas is Anuṣṭup; the Devatā is Gāyatrī; its Bīja is Halavarṇa (consonants) and its Śakti is Svaravarṇa (vowels).

अङ्गन्यासकरन्यासावुच्येते मातृकाक्षरैः ।
अथ ध्यानं प्रवक्ष्यामि साधकानां हिताय वै ॥ 8 ॥

Perform the Aṅga Nyāsa and the Kara Nyāsa by the Mātṛkā varṇas (that is, by the fifty syllables). Now hear its Dhyānam, that will do good to the Sādhakas (the practisers).

Note: Aṅga Nyāsa Touching the limbs of the body with the hand accompanied by appropriate Mantras. Kara Nyāsa-assignment of the various parts of fingers and hand to different deities which is usually accompanied with prayers and corresponding gesticulations.

रक्तश्वेतहिरण्यनीलधवलैर्युक्तां त्रिनेत्रोज्ज्वलां
रक्तां रक्तनवस्रजं मणिगणैर्युक्तां कुमारीमिमाम् ।
गायत्रीं कमलासनां करतलव्यानद्धकुंडांबुजां पद्माक्षीं
च वरस्रजं च दधतीं हंसाधिरूढां भजे ॥ 9 ॥

I worship the Kumārī (virgin) Gāyatrī Devī, the Lotus-eyed One, riding on the Swan (the Prāṇas), and seated on a lotus (creation); Who is three-eyed and of a red colour; and Who is bright and decorated with gems and jewels of red, white, green, blue, yellow and other variegated colours; Who is holding in Her hands Kuṇḍikā, the rosary, lotus and making signs as if ready to grant the desired boons and on whose neck is suspended the garland of red flowers. I worship the Devī Gāyatrī.

Note: The colours are the various emotions and feelings.

अचिंत्यलक्षणाऽव्यक्ताऽप्यर्धमातृमहेश्वरी ।
अमृतार्णवमध्यस्थाऽप्यजिता चापराजिता ॥ 10 ॥

अणिमादिगुणाधाराऽप्यर्कमण्डलसंस्थिता ।
अजराऽजाऽपराऽधर्मा अक्षसूत्रधराऽधरा ॥ 11 ॥
अकारादिक्षकारांताप्यरिषड्वर्गभेदिनी ।
अंजनादिप्रतीकाशाऽप्यंजनाद्रिनिवासिनी ॥ 12 ॥
अदितिश्चाजपा विद्याऽप्यरविंदनिभेक्षणा ।
अंतर्बहिःस्थिता विद्याध्वंसिनी चांतरात्मिका ॥ 13 ॥

Now I will recite the one thousand and eight names of the Gāyatrī, beginning with the syllable "a" and going on a, ā, i, ī, etc., in due order of the alphabets. Listen! Her ways and actions cannot be comprehended by intellect (Buddhi); She is therefore Acintya Lakṣaṇā; She is Avyaktā (unmanifested; unspeakable); She is Arthamātrimaheśvarī, (because She is the Controller of Brahmā, etc.); She is Amṛtārṇava madhyasthā, Ajitā and Aparājitā. Thou art Aṇimādiguṇādhārā, Arka maṇḍalasamsthitā, Ajarā, Ajā, Aparā, Adharmā (she has no dharma, caste, etc.), Akṣasūtradharā, Adharā; Akārādakṣakārāntā (beginning with the syllable "a" and ending with the syllable "kṣa", thus comprising the fifty syllables), Ariṣaḍvargabhedinī (destroying the five passions), Añjanādipratīkāśā, Añjanādrinivāsinī, Aditi, Ajapā, Avidyā, Aravindanibhekṣaṇā, Antarbahiḥsthitā, Avidyādhvamsinī, and Antarātmikā.

अजा चाजमुखा वासाऽप्यरविंदनिभानना ।
अर्धमात्रार्थदानज्ञाऽप्यरिमंडलमर्दिनी ॥ 14 ॥
असुरघ्नी ह्यमावास्याऽप्यलक्ष्मीघ्नन्यंत्यजार्चिता ।
आदिलक्ष्मीश्चादिशक्तिराकृतिश्चायतानना ॥ 15 ॥
आदित्यपदवीचाराऽप्यादित्यपरिसेविता ।
आचार्यावर्तनाचाराप्यादिमूर्तिनिवासिनी ॥ 16 ॥

Thou art Ajā. Ajamukhāvāsā (residing in the mouth of Brahmā), Aravindanibhānanā, (Vyanjanavarnātmikā, therefore called) Ardhamātrā, Arthadānajñā (because She grants all the Puruṣārthas.) Arimaṇḍalamarddinī, Asuraghnī, Amāvāsyā, Alakṣīghnī, Antyajārcitā. Thus end Her names beginning with "A". Now the names with "Ā" Thou art Ādi Lakṣmī, Ādi Śakti, Ākṛti, Āyatānanā, Ādityapadavicārā, Ādityaparisevitā, Ācāryā, Āvartanā; Ācārā, and Ādi Mūrtinivāsinī.

आग्नेयी चामरी चाद्या चाराध्या चासनस्थिता ।
आधारनिलयाधारा चाकाशांतनिवासिनी ॥ 17 ॥
आद्याक्षरसमायुक्ता चांतराकाशरूपिणी ।
आदित्यमंडलगता चांतरध्वांतनाशिनी ॥ 18 ॥

Thou art Āgneyī, Āmarī, Ādyā, Ārādhyā, Āsanasthitā, Ādhāranilayā (seated in the Mulādhāra), Ādhārā (the Refuge of all), and Ākāśāntanivāsini (of the nature of Aham tattva; Thou art Ādyākṣara samāyuktā, Āntarākāśarūpinī, Ādityamaṇḍalagatā, Āntaradhvāntanāśinī, (*i.e.*, destroyer of the Moha of Jīvas). Then come the names beginning with "I."

इन्दिरा चेष्टदा चेष्टा चेन्दीवरनिभेक्षणा ।
इरावती चेंद्रपदा चेंद्राणी चेंदुरूपिणी ॥ 19 ॥
इक्षुकोदंडसंयुक्ता चेषुसंधानकारिणी ।
इन्द्रनीलसमाकारा चेडापिंगलरूपिणी ॥ 20 ॥
इन्द्राक्षी चेश्वरी देवी चेहात्रयविवर्जिता ।

Thou art Indirā, Iṣṭadā, Iṣṭā Indīvaranivekṣaṇā, Irāvatī, Indrapadā, Indrāṇī, Indurūpiṇī, Ikṣukodaṇḍasamyuktā, Iṣusandhānakārinī, Indranīlasamakārā, Iḍāpiṅgalarūpinī, Indrākṣī, Īśvarī, Devī īhātrayavivarjitā.

उमा चोषा ह्युडुनिभा उर्वारुकफलानना ॥ 21 ॥
उडुप्रभा चोडुमती ह्युडुपा ह्युडुमध्यगा ।
ऊर्ध्वं चाप्यूर्ध्वकेशी चाप्यूर्ध्वाधोगतिभेदिनी ॥ 22 ॥
ऊर्ध्वबाहुप्रिया चोर्मिमालावाग्ग्रन्थदायिनी ।
ऋतं चर्षिर्ऋतुमती ऋषिदेवनमस्कृता ॥ 23 ॥
ऋग्वेदा ऋणहर्त्री च ऋषिमण्डलचारिणी ।
ऋद्धिदा ऋजुमार्गस्था ऋजुधर्मा ऋजुप्रदा ॥ 24 ॥
ऋग्वेदनिलया ऋज्वी· लुप्तधर्मप्रवर्तिनी ।
लूतारिवरसम्भूता लूतादिविषहारिणी ॥ 25 ॥

Thou art Umā, Uṣā, Uḍunibhā, Urvārukaphalānanā, Uḍuprabhā, Uḍumatī, Uḍupā, Uḍumadhyagā, Ūrdhva, Ūrdhvakeśī, Ūrdhādhogatibhedinī, Ūrdhavāhupriyā, Ūrmimālāvāggranthadāyinī. Thou art Ṛta, Ṛṣi, Ṛtumatī (the Creatrix of the world), Ṛṣidevanamaskṛtā, Ṛgvedā, Ṛṇahartrī, Ṛṣimaṇḍala cārinī, Ṛddhidā,

Ṛjumārgasthā, Ṛjudharmā, Ṛjupradā, Ṛgveda-nīlayā, Ṛjvī, Luptadharma pravartinī, Lūtārivara-sambhūtā, Lūtādiviṣahāriṇī.

एकाक्षरा चैकमात्रा चैका चैकैकनिष्ठिता ।
ऐन्द्री ह्यैरावतारूढा चैहिकामुष्मिकप्रदा ॥ 26 ॥
ओंकारा ह्योषधी चोता चोतप्रोतनिवासिनी ।
और्वा ह्यौषधसम्पन्ना औपासनफलप्रदा ॥ 27 ॥
अण्डमध्यस्थिता देवी चाकारमनुरूपिणी ।

Thou art Ekākṣarā, Ekamātrā, Ekā, Ekaikaniṣṭhitā, Aindrī, Airāvatārūḍhā, Aihikāmuṣmikapradā, Omkārā, Oṣadhī, Otā, Otaprotanivāsinī, Aurbbā, Auṣadhasampannā, Aupāsanaphalapradā, Aṇḍamadhyasthitā, Aḥkāramanurūpinī. (Visargarūpiṇī). Thus end the names beginning with vowels.

कात्यायनी कालरात्रिः कामाक्षी कामसुन्दरी ॥ 28 ॥
कमला कामिनी कांता कामदा कालकण्ठिनी ।
करिकुम्भस्तनधरा करवीरसुवासिनी ॥ 29 ॥
कल्याणी कुंडलवती कुरुक्षेत्रनिवासिनी ।
कुरुविंददलाकारा कुंडली कुमुदालया ॥ 30 ॥

Now begin the names beginning with consonants. Thou art Kātyāyanī, Kālarātri, Kāmākṣī, Kāmasundarī, Kamalā,. Kāminī, Kāntā, Kāmadā, Kālakaṇṭhinī, Karikumbha stanadharā, Karavīra Suvāsinī, Kalyaṇī, Kuṇḍalavatī, Kurukṣetranivāsinī, Kuruvindalākārā, Kuṇḍalī, and Kumudālayā.

कालजिह्वा करालास्या कालिका कालरूपिणी ।
कमनीयगुणा कांतिः कलाधारा कुमुद्वती ॥ 31 ॥
कौशिकी कमलाकारा कामाचारप्रभंजिनी ।
कौमारी करुणापांगी ककुबंता करिप्रिया ॥ 32 ॥

Thou art Kālajhivhā, Karālāsyā, Kālikā, Kālarūpinī, Kāmanīyaguṇā, Kānti, Kalādhārā, Kumudvatī, Kauśikī, Kamalākārā, Kāmacāraprabhañjinī. Thou art Kaumarī, Karuṇāpāṅgī, Kakubanta (as presiding over all the quarters), and Karipriyā.

केसरी केशवनुता कदंबकुसुमप्रिया ।
कालिंदी कालिका कांची कलशोद्भवसंस्तुता ॥ 33 ॥
काममाता क्रतुमती कामरूपा कृपावती ।
कुमारी कुंडनिलया किराती कीरवाहना ॥ 34 ॥
कैकेयी कोकिलालापा केतकीकुसुमप्रिया ।
कमंडलुधरा काली कर्मनिर्मूलकारिणी ॥ 35 ॥
कलहंसगतिः कक्षा कृतकौतुकमङ्गला ।
कस्तूरीतिलका कम्रा करींद्रगमना कुहूः ॥ 36 ॥
कर्पूरलेपना कृष्णा कपिला कुहराश्रया ।
कूटस्था कुधरा कम्रा कुक्षिस्थाखिलविष्टपा ॥ 37 ॥

Thou art Kesarī, Keśavanutā, Kadamba Kusumapriyā, Kālindī, Kālikā, Kāñcī, Kalaśodbhavasamstutā. Thou art Kāmamātā, Kratumatī, Kāmarūpā, Kṛpāvatī, Kumārī, Kuṇḍa-nilayā, Kirātī, Kīravāhana, Kaikeyī, Kokilālāpā, Ketakī, Kusumapriyā, Kamaṇḍaludharā, Kālī, Karmanirmūlakāriṇī, Kalahansagati, Kakṣā, Kṛtā, Kautukamaṅgalā, Kastūrītilakā, Kamrā, Karīndra Gamanā, Kuhū, Karpūralepanā, Kṛṣṇā, Kapilā, Kuharāśrayā, Kūṭasthā, Kudharā, Kamrā, Kukṣisthākhilaviṣṭapā.

Thus end the names with Ka. Now come those with Kha.

खड्गखेटकरा खर्वा खेचरी खगवाहना ।
खट्वांगधारिणी ख्याता खगराजोपरि स्थिता ॥ 38 ॥
खलघ्नी खंडितजरा खंडाख्यानप्रदायिनी ।
खंडेन्दुतिलका गङ्गा गणेशगुहपूजिता ॥ 39 ॥
गायत्री गोमती गीता गांधारी गानलोलुपा ।
गौतमी गामिनी गाधा गंधर्वाप्सरसेविता ॥ 40 ॥
गोविंदचरणाक्रांता गुणत्रयविभाविता ।
गंधर्वी गह्वरी गोत्रा गिरीशा गहना गमो ॥ 41 ॥
गुहावासा गुणवती गुरुपापप्रणाशिनी ।
गुर्वी गुणवती गुह्या गोप्तव्या गुणदायिनी ॥ 42 ॥
गिरिजा गुह्यमातङ्गी गरुडध्वजवल्लभा ।
गर्वापहारिणी गोदा गोकुलस्था गदाधरा ॥ 43 ॥
गोकर्णनिलयासक्ता गुह्यमण्डलवर्तिनी ।

Thou art Khaḍga Kheṭadharā, Kharvā, Khecarī, Khagavāhanā, Khaṭṭāṅgadhāriṇī, Khyātā, Khagarājoparisthitā, Khalaghnī, Khaṇḍitajarā, Khaḍākṣyānapradāyinī, Khaṇḍendu tilakā.

Thou art Gaṅgā, Gaṇeśa Guhapūjitā, Gāyatrī, Gomatī, Gītā, Gāndhārī, Gānalolupā, Gautamī, Gāminī, Gādhā, Gandharvāpsarasevitā, Govinda caraṇākrāntā, Guṇatraya vibhābitā, Gandharvī,

Gahvarī, Gotrā, Girīśā, Gahanā, Gamī, Guhāvāsā, Guṇavatī (of good qualities), Gurupāpapraṇāśinī, Gurbhī, Guṇavatī (of the three guṇas), Guhyā, Goptavyā, Guṇadāyinī, Girijā, Guhyamātangī, Garudadhvajavallabhā, Garvāpahāriṇī, Godā (granting Heaven), Gokulasthā, Gadādharā, Gokarṇanilayā saktā, and Guhyamaṇḍalavartinī.

धर्मदा धनदा घण्टा धोरदानवमर्दिनी ॥ 44 ॥
घृणिमन्त्रमयी घोषा धनसम्पत्तिदायिनी ।
घण्टारवप्रिया घ्राणा घृणिसंतुष्टकारिणी ॥ 45 ॥
घनारिमंडला घूर्णा घृताची घनवेगिनी ।
ज्ञानधातुमयी चर्चा चर्चिता चारुहासिनी ॥ 46 ॥
चटुला चंडिका चित्रा चित्रमाल्यविभूषिता ।
चतुर्भुजा चारुदन्ता चातुरी चरितप्रदा ॥ 47 ॥
चूलिका चित्रवस्त्रांता चन्द्रमःकर्णकुंडला ।
चन्द्रहासा चारुदात्री चकोरी चन्द्रहासिनी ॥ 48 ॥
चंद्रिका चंद्रधात्री च चौरी चौरा न चंडिका ।
चंचद्वाग्वादिनी चंद्रचूडा चोरविनाशिनी ॥ 49 ॥
चारुचंदनलिप्तांगी चञ्चच्चामरवीजिता ।
चारुमध्या चारुगतिश्चंन्द्रिका चंद्ररूपिणी ॥ 50 ॥
चारुहोमप्रिया चार्वाचरिता चक्रबाहुका ।
चंद्रमंडलमध्यस्था चंद्रमण्डलदर्पणा ॥ 51 ॥
चक्रवाकस्तनी चेष्टा चित्रा चारुविलासिना ।
चित्स्वरूपा चन्द्रवती चन्द्रमाश्चन्दनप्रिया ॥ 52 ॥
चोदयित्री चिरप्रज्ञा चातका चारुहेतुकी ।

Now the names with "Gha". Thou art Gharmadā, Ghanadā, Ghaṇṭā, Ghora Dānavamarddinī, Ghṛṇī mantra mayī (of the Sūrya mantra, Ghriṇī is to shine). Ghoṣā, Ghanasampātadāyinī, Ghaṇṭāravapriyā, Ghrāṇā, Ghṛṇisantuṣṭikāriṇī (giving pleasure to the Sun), Ghanārimaṇḍalā, Ghūrṇā, Ghṛtāchī, Ghaṇaveginī, Jñānadhātumayī. Thou art Carcā, Carcitā, Cāruhāsinī, Caṭulā, Caṇḍikā, Citrā, Citramālyayibhūṣitā, Caturbhujā. Cārudantā, Cāturī, Caritapradā, Cūlikā, Citravastrāntā, Caṇdramah Karṇa Kuṇḍalā, Candrahāsā, Cārudātrī, Cakorī, Candrahāsinī, Candrikā, Candradhātrī, Caurī, Corā, Caṇḍikā, Cancadvāgvādinī, Candracūḍā, Coravināśinī, Cārucandanaliptāṅgī, Cañcaccāmaravījitā, Cārumadhyā, Cārugati, Candrikā, Candrarūpinī, Cāruhomapriyā, Cārvā, Caritā, Cakrabāhukā, Candramaṇḍalamadhyasthā, Candramaṇḍala Darpaṇā, Cakravākastanī, Ceṣṭā, Citrā, Cāruvilāsinī, Citsvarūpā; Candavatī, Candramā, Candanapriyā, Codayitrī (as impelling the Jīvas always to actions), Ciraprajñā, Cātakā, Cāruhetukī.

छत्रयाता छत्रधरा छायाछंदःपरिच्छदा ॥ 53 ॥
छायादेवी छिद्रनखा छन्नेन्द्रियविसर्पिणी ।
छन्दोनुष्टुप्प्रतिष्ठांता छिद्रोपद्रवभेदिनी ॥ 54 ॥
छेदा छत्रेश्वरी छिन्ना छुरिका छेदनप्रिया ।
जननी जन्मरहिता जातवेदा जगन्मयी ॥ 55 ॥
जाह्नवी जटिला जेत्री जरामरणवर्जिता ।
जंबुद्वीपवती ज्वाला जयंती जलशालिनी ॥ 56 ॥
जितेंद्रिया जितक्रोधा जितामित्रा जगत्प्रिया ।
जातरूपमयी जिह्वा जानकी जगती जरा ॥ 57 ॥
जनित्री जह्नुतनया जगत्त्रयहितैषिणी ।
ज्वालामुखी जपवती ज्वरघ्नी जितविष्टपा ॥ 58 ॥
जिताक्रांतमयी ज्वाला जाग्रती ज्वरदेवता ।
ज्वलंती जलदा ज्येष्ठा ज्याघोषस्फोटदिङ्मुखी ॥ 59 ॥
जंभिनी जृम्भणा जृम्भा ज्वलन्माणिक्यकुंडला ।
झिंझिका झणनिर्घोषा झंझामारुतवेगिनी ॥ 60 ॥
झल्लरीवाद्यकुशला ञरूपा ञभुजा स्मृता ।
टंकबाणसमायुक्ता टंकिनी टंकभेदिनी ॥ 61 ॥
टंकीगणकृता घोषा टंकनीयमहोरसा ।
टंकारकारिणी देवी ठठशब्दनिनादिनां ॥ 62 ॥

Thou art Chatrayātā, Chatradharā, Chāyā, Chandhaḥparicchadā, Chāyā Devī, Chidranakhā, Channendriyavisarpiṇī, Chandonuṣṭuppratiṣṭhāntā, Chidropadravabhedinī, Chedā, Chatreśvarī, Chinnā, Churikā, and Chelanpriyā. Thou art Jananī, Janmrarahitā, Jātaveda, Jaganmayī, Jāhnavī, Jaṭilā, Jatrī (Jetrī), Jarāmaraṇavarjitā, Jambudvīpavatī, Jvālā, Jayantī, Jalasālinī, Jitendrīyā, Jitakrodhā, Jitāmitrā, Jagatpriyā, Jātarūpamayī, Jihvā, Jānakī, Jagatī, Jarā (Jayā) Janitrī, Jahutanayā, Jagattrayahitaiṣinī, Jvālamulī, Japavatī, Jvaraghnī, Jitaviṣṭapā, Jitākrāntamayī, Jvālā, Jāgratī, Jvaradevatā, Jvalantī, Jaladā, Jyeṣṭhā,

Jyāghoṣāsphoṭadinmukhī, Jambhinī, Jṛmbhaṇā, Jṛmbhā, Jvalanmāṇikya Kuṇḍalā. Jhiñjhikā, Jhaṇanirghoṣā, Jhañjhā Māruta veginī, Jhallakīvādyakuśalā, Ñrūpā, Ñbhujā, Ṭaṅkabhedinī, Ṭaṅka-bāṇasamāyuktā, Ṭaṅkinī, Ṭaṅkabhedinī, Ṭaṅkī-gaṇakṛtāghoṣā, Taṅkanīya mahorasā, Taṅkāra Kāriṇī, Ṭhaṭhaśavdaninādinī.

डामरी डाकिनी डिंभा डुंडमारैकनिर्जिता ।
डामरीतंत्रमार्गस्था डमडुमरुनादिनी ॥ 63 ॥
डिंडीरवसहा डिंभलसत्क्रीडापरायणा ।
ढुंढिविघ्नेशजननी ढक्काहस्ता ढिलिव्रजा ॥ 64 ॥
नित्यज्ञाना निरुपमा निर्गुणा नर्मदा नदी ।
त्रिगुणा त्रिपदा तंत्री तुलसी तरुणा तरुः ॥ 65 ॥
त्रिविक्रमपदाक्रांता तुरीयपदगामिनी ।
तरुणादित्यसंकाशा तामसी तुहिनातुरा ॥ 66 ॥
त्रिकालज्ञानसंपन्ना त्रिबली च त्रिलोचना ।
त्रिशक्तिस्त्रिपुरा तुंगा तुरंगवदना तथा ॥ 67 ॥
तिमिंगिलगिला तीव्रा त्रिस्रोता तामसादिनी ।
तंत्रमंत्रविशेषज्ञा तनुमध्या त्रिविष्टपा ॥ 68 ॥
त्रिसन्ध्या त्रिस्तनी तोषा संस्थातालप्रतापिनी ।
ताटंकिनी तुषाराभा तुहिनाचलवासिनी ॥ 69 ॥
तंतुजालसमायुक्ता तारहारावलिप्रिया ।
तिलहोमप्रिया तीर्था तमालकुसुमाकृतिः ॥ 70 ॥
तारका त्रियुता तन्वी त्रिशंकुपरिवारिता ।
तलोदरी तिलाभूषा ताटंकप्रियवाहिनी ॥ 71 ॥
त्रिजटा तित्तिरी तृष्णा त्रिविधा तरुणाकृतिः ।
तप्तकांचनसंकाशा तप्तकांचनभूषणा ॥ 72 ॥
त्रैयंबका त्रिवर्गा च त्रिकालज्ञानदायिनी ।
तर्पणा तृप्तिदा तृप्ता तामसी तुंबुरुस्तुता ॥ 73 ॥
ताक्ष्र्यस्था त्रिगुणाकारा त्रिभंगी तनुवल्लरिः ।
थात्कारी थारवा थांता दोहिनी दीनवत्सला ॥ 74 ॥
दानवांतकरी दुर्गा दुर्गासुरनिबर्हिणी ।
देवरीतिर्दिवारात्रिर्द्रौपदी दुंदुभिस्वना ॥ 75 ॥
देवयानी दुरावासा दारिद्र्योद्भेदिनी दिवा ।
दामोदरप्रिया दीप्ता दिग्वासा दिग्विमोहिनी ॥ 76 ॥
दंडकारण्यनिलया दंडिनी देवपूजिता ।
देववंद्या दिविषदा द्वेषिणी दानवाकृतिः ॥ 77 ॥
दीनानाथस्तुता दीक्षा दैवतादिस्वरूपिणि ।
धात्री धनुर्धरा धेनुर्धारिणी धर्मचारिणी ॥ 78 ॥
धरंधरा धराधारा धनदा धान्यदोहिनी ।
धर्मशीला धनाध्यक्षा धनुर्वेदविशारदा ॥ 79 ॥
धृतिर्धन्या धृतपदा धर्मराजप्रिया ध्रुवा ।
धूमावती धूमकेशी धर्मशास्त्रप्रकाशिनी ॥ 80 ॥

Now come the names beginning with "Ḍa." They are: Ḍāmarī, Ḍākinī, Ḍimbhā, Ḍuṇḍamāraikanirjitā, Ḍāmarītantramargasthā, Ḍaṇḍadamarunādinī, Ḍiṇḍīravasahā, Ḍimbhalasatkrī, Ḍāparāyanā (dancing with joy in battles). Then Ḍhuṇḍhi vighṇeśa jananī, Ḍhakkā hastā, Ḍhilivrajā (followed by Śiva gaṇas), Nityajñānā, Nirupamā, Nirguṇā and Narmadā river. Now: Triguṇā, Tripadā, Tantrī, Tulasī, Taruṇā, Taru, Trivikramapadākrāṇtā, Tūryapadagāminī, Taruṇādityasamkaśā, Tāmasī, Tuhinā, Turā, Trikālajñāna Sampannā, Trivalī, Trilocanā, Tri Śakti, Tripurā, Tuṅgā, Turaṅgavadanā, Timiṅgilagilā, Tivrā, Trisrotā, Tāmasādinī, Tantramantraviśeṣajñā, Tanumadhyā, Trivipṣṭapā, Trisandhyā, Tristanī, Toṣāsamsthā, Tālapratāpinī, Tāṭaṅkinī, Tuṣārābhā, Tuhinācalavāsinī, Tantujālasamāyuktā, Tārahārāvalipriyā, Tilahomapriyā, Tīrthā, Tamālakusumā kṛti, Tārakā, Triyutā, Tanvī, Triśamkuparivāritā, Talodarī, Tirobhāṣā, Tāṭamkapriyavādinī, Trijaṭā, Tittirī, Tṛṣṇā, Trividhā, Taruṇākṛtī, Taptakāñcanasamkāśā, Taptakāñcaṇabhūṣaṇā, Traiyambakā, Trivargā, Trikālajñānadāyinī, Tarpaṇā, Tṛptidā, Tṛptā, Tāmasī, Tumvarustutā, Tārkṣyasthā, Triguṇākārā, Tribhaṅgī, Tanuvallarī, Thātkārī, Thāravā, Thāntā, Dohinī, Dīnavatsalā, Dānavāntakarī, Durgā, Durgāsuranivahṛṇī, Devarīti, Divārātri, Draupadī, Duṇḍabhisvanā, Devayānī, Durāvāsā, Dāridryabhedinī, Divā, Dāmodarapriyā, Dīptā, Digvāsā, Digvimohinī, Daṇḍakāraṇyanilayā, Daṇḍinī, Devapūjitā, Devavandyā, Diviṣādā, Dveṣiṇī, Dānavākṛti, Dīnanāthastutā, Dīkṣā, Daivaśādisvarupiṇī, Dhātrī, Dhanurdharā, Dhenur Dhāriṇī, Dharmacāriṇī, Dhurandharā, Dharādharā, Dhanadā, Dhānyadohinī, Dharmaśīlā, Dhanādhyakṣā, Dhanurvedaviśāradā, Dhṛti, Dhanyā, Dhṛtapadā,

Dharmarājapriyā, Dhruvā, Dhūmavatī, Dhūmakeśī Dharmaśāstraprakaśinī.

नंदा नंदप्रिया निद्रा नृनुता नंदनात्मिका ।
नर्मदा नलिनी नीला नीलकंठसमाश्रया ॥ 81 ॥
नारायणप्रिया नित्या निर्मला निर्गुणा निधिः ।
निराधारा निरुपमा नित्यशुद्धा निरंजना ॥ 82 ॥
नादबिंदुकलातीता नादबिंदुकलात्मिका ।
नृसिंहिनी नगधरा नृपनागविभूषिता ॥ 83 ॥
नरकक्लेशशमनी नारायणपदोद्भवा ।
निरवद्या निराकारा नारदप्रियकारिणी ॥ 84 ॥
नानाज्योतिःसमाख्याता निधिदा निर्मलात्मिका ।
नवसूत्रधरा नीतिर्निरुपद्रवकारिणी ॥ 85 ॥
नंदजा नवरत्नाढ्या नैमिषारण्यवासिनी ।
नवनीतप्रिया नारी नीलजीमूतनिस्वना ॥ 86 ॥
निमेषिणी नदीरूपा नीलग्रीवा निशीश्वरी ।
नामावलिर्निशुंभघ्नी नागलोकनिवासिनी ॥ 87 ॥
नवजांबूनदप्रख्या नागलोकाधिदेवता ।
नूपुराक्रांतचरणा नरचित्तप्रमोदिनी ॥ 88 ॥
निमग्ना रक्तनयना निर्घातसमनिस्वना ।
नंदनोद्याननिलया निर्व्यूहोपरिचारिणी ॥ 89 ॥
पार्वती परमोदारा परब्रह्मात्मिका परा ।
पंचकोशविनिर्मुक्ता पंचपातकनाशिनी ॥ 90 ॥
परचित्तविधानज्ञा पञ्चिका पञ्चरूपिणी ।
पूर्णिमा परमा प्रीतिः परतेजःप्रकाशिनी ॥ 91 ॥
पुराणी पौरुषी पुण्या पुण्डरीकनिभेक्षणा ।
पातालतलनिर्मग्ना प्रीता प्रीतिविवर्धिनी ॥ 92 ॥
पावनी पादसहिता पेशला पवनाशिनी ।
प्रजापतिः परिश्रांता पर्वतस्तनमंडला ॥ 93 ॥
पद्मप्रिया पद्मसंस्था पद्माक्षी पद्मसंभवा ।
पद्मपत्रा पद्मपदा पद्मिनी प्रियभाषिणी ॥ 94 ॥
पशुपाशविनिर्मुक्ता पुरंध्री पुरवासिनी ।
पुष्कला पुरुषा पर्वा पारिजतासुमप्रिया ॥ 95 ॥
पतिव्रता पवित्रांगी पुष्पहासपरायणा ।
प्रजावती सुता पौत्री पुत्रपूज्या पयस्विनी ॥ 96 ॥
पट्टिपाशधरा पंक्तिः पितृलोकप्रदायिनी ।
पुराणा पुण्यशीला च प्रणतार्तिविनाशिनी ॥ 97 ॥
प्रद्युम्नजननी पुष्टा पितामहपरिग्रहा ।
पुण्डरीकपुरावासा पुंडरीकसमानना ॥ 98 ॥

Nandā, Nandapriyā, Nidrā, Nṛnutā, Nandanātmikā, Narmmadā Nalinī, Nīlā, Nīlakaṇṭhasamāśrayā, Rudrāṇī, Nārāyaṇapriyā, Nityā, Nirmalā, Nirguṇā, Nidhi, Nirādhārā, Nirupamā, Nityaśuddhā, Nirajñānā, Nādabindu Kalātītā, Nādavindu Kalātmikā, Nṛsimhinī; Nagadharā, Nṛpanāgavibhūṣitā, Naraka Kleśanāśinī, Nārāyaṇapadodbhavā, Niravadyā, Nirākārā, Nāradapriyakāriṇī, Nānājyotiḥ, Nidhidā, Nirmalātmikā, Navasūtradharā, Nīti, Nirupadrava-kāriṇī, Nandajā, Navaratnāḍhyā, Naimiṣāraṇya-vāsinī, Navanītapriya, Nārī, Nīlajī mūtanisvanā, Nimeṣiṇī, Nadīrūpā, Nīlagrīvā, Niśiśvarī, Nāmāvalī, Niśumbhaghnī, Nāgalokanivāsinī, Navajāmbūnadaprakhyā, Nāgalokādhidevatā, Nūpurā Krāntacaranā, Naracitta pramodinī, Nimagnā raktanayanā, Nirghāta-sama-nisvanā, Nandanodyānilayā, Nirvyahoparicāriṇī.

पृथुजंघा पृथुभुजा पृथुपादा पृथूदरी ।
प्रवालशोभा पिंगाक्षी पीतवासाः प्रचापला ॥ 99 ॥
प्रसवा पुष्टिदा पुण्या प्रतिष्ठा प्रणवा गतिः ।
पञ्चवर्णा पंचवाणी पंचिका पंजरस्थिता ॥ 100 ॥
परमाया परज्योतिः परप्रीतिः परा गतिः ।
पराकाष्ठा परेशानी पावनी पावकद्युतिः ॥ 101 ॥
पुण्यभद्रा परिच्छेद्या पुष्पहासा पृथूदरी ।
पीतांगी पीतवसना पीतशय्या पिशाचिनी ॥ 102 ॥
पीतप्रिया पिशाचघ्नी पाटलाक्षी पटुक्रिया ।
पंचभक्षप्रियाचारा पूतनाप्राणघातिनी ॥ 103 ॥
पुन्नागवनमध्यस्था पुण्यतीर्थनिषेविता ।
पंचांगी च परा शक्तिः परमाह्लादकारिणी ॥ 104 ॥
पुष्पकांडस्थिता पूषा पोषिताखिलविष्टपा ।
पानप्रिया पंचशिखा पन्नगोपरिशायिनी ॥ 105 ॥
पंचमात्रामिका पृथ्वी पथिका पृथुदोहिनी ।
पुराणन्यायमीमांसापाटली पुष्पगन्धिनी ॥ 106 ॥
पुण्यप्रजा पारदात्री परमार्गैकगोचरा ।
प्रवालशोभा पूर्णाशा प्रणवा पल्लवोदरी ॥ 107 ॥

Pārvatī, Paramodārā, Parabrahmātmikā, Parā, Pañcakośavinirmuktā, Pañcapātakanāśinī, Paracittavidhānajñā, Pañcikā, Pañcarūpiṇī. Pūrṇimā, Paramā Prīti, Paratejaḥ prakaśinī, Purāṇī, Pauruṣī, Puṇyā, Puṇḍarīkanibhekṣanā, Pātālatala nirmmagnā, Prītā, Prītivivardhinī, Pāvanī, Pādasahitā, Peśalā, Pavanāśinī Prajāpati, Pariśrāntā,

Parvatastanamaṇḍalā, Padmapriyā, Padmasaṃsthā, Padmākṣī, Padmasambhavā, Padmapatrā, Padmapadā, Padminī, Priyabhāṣiṇī, Paśupāśavinirmuktā, Purandhrī, Puravāsinī, Puṣkalā, Puruṣā, Parbhā, Pārijāta Kusumapriyā, Pativratā, Pativratā, Pavitrāṅgī, Puṣpahāsa parāyaṇā, Prajñāvatīsutā, Pautrī, Putrapūjyā, Payasvinī, Pattipāśadharā, Paṅkti, Pitṛlokapradāyinī, Purānī, Puṇyaśila, Prāṇatārtivināśinī, Pradyumnajananī; Puṣṭā, Pitāmahaparigrahā, Puṇḍarīkapurāvāsā, Puṇḍarī kasamānanā, Pṛthujanghā, Pṛthubhujā, Pṛthupādā, Pṛthūdarī, Pravālaśobhā, Piṅgākṣī, Pītavāsāḥ, Pracāpalā, Prasavā, Puṣṭidā, Puṇyā, Pratiṣṭhā, Prāṇavā, Pati, Pañcavarṇā, Pañcavāṇī, Pañcikā, Pañjarasthitā, Paramāyā, Parajyotiḥ, Paraprī ti, Parāgati, Parākāṣṭhā, Pareśanī, Pāvanī, Pāvaka Dyutī, Puṇyabhadrā, Paricchedyā. Puṣpahāsā, Pṛthūdarā, Pītāṅgī, Pītavasanā Pītaśayā, Piśācinī, Pītakriyā, Piśācaghnī, Pāṭalākṣī, Paṭukriyā, Pañcabhakṣapriyācārā, Pūtanāprāṇaghātinī, Puṇyāgavanamadhyasthā, Puṇyatīrthanisevitā, Pañcāṅgī, Parāśakti, Paramādhādakāriṇī, Puṣpakāṇḍasthitā, Pūṣā, Poṣitākhilaviṣṭapā, Pānapriyā, Pañcaśikhā, Pannagopariśāyinī, Pañcamātrātmikā, Pṛthvī, Pathikā, Pṛthudohinī, Purāṇanyāyamīmansā, Pāṭalī, Puṣpagandhinī, Puṇyaprajā, Pāradātrī, Paramārgaikagocarā, Pravālaśobhā, Pūrṇāśā, Prāṇavā, Palhabodarī.

फलिनी फलदा फल्गुः फूत्कारी फलकाकृतिः ।
फणींद्रभोगशयना फणिमंडलमंडिता ॥ 108 ॥
बालबाला बहुमता बालातपनिभांशुका ।
बलभद्रप्रिया बंद्या बडवा बुद्धिसंस्तुता ॥ 109 ॥
बंदीदेवी बिलवती बडिशघ्नी बलिप्रिया ।
बांधवी बोधिता बुद्धिर्बंधूककुसुमप्रिया ॥ 110 ॥
बालभानुप्रभाकारा ब्राह्मी ब्राह्मणदेवता ।
बृहस्पतिस्तुता बृंदा बृन्दावनविहारिणी ॥ 111 ॥
बलाकिनी बिलाहारा बिलावासा बहूदका ।
बहुनेत्रा बहुपदा बहुकर्णावतंसिका ॥ 112 ॥
बहुबाहुयुता बीजरूपिणी बहुरूपिणी ।
बिंदुनादकलातीता बिंदुनादस्वरूपिणी ॥ 113 ॥
बद्धगोधांगुलित्राणा बदर्याश्रमवासिनी ।
बृंदारका बृहत्स्कंधा बृहती बाणपातिनी ॥ 114 ॥
बृंदाध्यक्षा बहुनुता बनिता बहुविक्रमः ।
बद्धपद्मासनासीना बिल्वपत्रतलस्थिता ॥ 115 ॥
बोधिद्रुमनिजावासा बडिस्था बिंदुदर्पणा ।
बाला बाणासनवती वडवानलवेगिनी ॥ 116 ॥
ब्रह्मांडबहिरंतःस्था ब्रह्मकंकणसूत्रिणी ।
भावनी भीषणवती भाविनी भयहारिणी ॥ 117 ॥
भद्रकाली भुजंगाक्षी भारती भारताशया ।
भैरवी भीषणाकारा भूतिदा भूतिमालिनी ॥ 118 ॥
भामिनी भोगनिरता भद्रदा भूरिविक्रमा ।
भूतावासा भृगुलता भार्गवी भूसुरार्चिता ॥ 119 ॥
भागीरथी भोगवती भवनस्था भिषग्वरा ।
भामिनी भोगिनी भाषा भवानी भूरिदक्षिणा ॥ 120 ॥
भर्गात्मिका भीमवती भवबंधविमोचिनी ।
भजनीया भूतधात्री रंजिता भुवनेश्वरी ॥ 121 ॥
भुजंगवलया भीमा भेरुंडा भागधेयिनी ।
माता माया मधुमती मधुजिह्वा मधुप्रिया ॥ 122 ॥
महादेवी महाभागा मालिनी मीनलोचना ।
मायातीता मधुमती मधुमासा मधुद्रवा ॥ 123 ॥
मानवी मधुसंभूता मिथिलापुरवासिनी ।
मधुकैटभसंहर्त्री भेदिनी मेघमालिनी ॥ 124 ॥
मंदोदरी महामाया मैथिली मसृणप्रिया ।
महालक्ष्मीर्महाकाली महाकन्या महेश्वरी ॥ 125 ॥
माहेंद्री मेरुतनया मंदारकुसुमार्चिता ।
मजुमंजीरचरणा मोक्षदा मंजुभाषिणी ॥ 126 ॥
मधुरद्राविणो मुद्रा मलया मलयान्विता ।
मेधा मरकतश्यामा मागधी मेनकात्मजा ॥ 127 ॥
महामारी महावीरा महाश्यामा मनुस्तुता ।
मातृका मिहिराभासा मुकुन्दपदविक्रमा ॥ 128 ॥
मूलाधारस्थिता मुग्धा मणिपूरकवासिनी ।
मृगाक्षी महिषारूढा महिषासुरमर्दिनी ॥ 129 ॥
योगासना योगगम्या योगा यौवनकाश्रया ।
यौवनी युद्धमध्यस्था यमुना युगधारिणी ॥ 130 ॥
यक्षिणी योगयुक्ता च यक्षराजप्रसूतिनी ।
यात्रा यानविधानज्ञा यदुवंशसमुद्भवा ॥ 131 ॥
यकारादिहकारांता याजुषी यज्ञरूपिणी ।
यामिनी योगनिरता यातुधानभयंकरी ॥ 132 ॥
रुक्मिणी रमणी रामा रेवती रेणुका रतिः ।
रौद्री रौद्रप्रियाकारा राममाता रतिप्रिया ॥ 133 ॥

रोहिणी राज्यदा रेवा रमा राजीवलोचना ।
राकेशी रूपसंपन्ना रत्नसिंहासनस्थिता ॥ 134 ॥
रक्तमाल्यांबरधरा रक्तगंधानुलेपना ।
राजहंससमारूढा रंभा रक्तबलिप्रिया ॥ 135 ॥
रमणीययुगाधारा राजिताखिलभूतला ।
रुरुचर्मपरीधाना रथिनी रत्नमालिका ॥ 136 ॥
रोगेशी रोगशमनी रावणी रामहर्षिणी ।
रामचन्द्रपदाक्रांता रावणच्छेदकारिणी ॥ 137 ॥
रत्नवस्त्रपरिच्छन्ना रथस्था रुक्मभूषणा ।
लज्जाधिदेवता लोला ललिता लिंगधारिणी ॥ 138 ॥
लक्ष्मीर्लोला लुप्तविषा लोकिनी लोकविश्रुता ।
लज्जा लंबोदरी देवी ललना लोकधारिणी ॥ 139 ॥
वरदा वंदिता विद्या वैष्णवी विमलाकृतिः ।
वाराही विरजा वर्षा वरलक्ष्मीर्विलासिनी ॥ 140 ॥
विनता व्योममध्यस्था वारिजासनसंस्थिता ।
वारुणी वेणुसंभूता वीतिहोत्रा विरूपिणी ॥ 141 ॥
वायुमण्डलमध्यस्था विष्णुरूपा विधिप्रिया ।
विष्णुपत्नी विष्णुमती विशालाक्षी वसुन्धरा ॥ 142 ॥
वामदेवप्रिया वेला वज्रिणी वसुदोहिनी ।
वेदाक्षरपरीतांगी वाजपेयफलप्रदा ॥ 143 ॥
वासवी वामजननी वैकुण्ठनिलया वरा ।
व्यासप्रिया वर्मधरा वाल्मीकिपरिसेविता ॥ 144 ॥
शाकंभरी शिवा शांता शारदा शरणागतिः ।
शातोदरी शुभाचारा शुंभासुरविमर्दिनी ॥ 145 ॥
शोभावती शिवाकारा शंकरर्धशरीरिणी ।
शोणा शुभाशया शुभ्रा शिरः संधानकारिणी ॥ 146 ॥
शरावती शरानन्दा शरज्ज्योत्स्ना शुभानना ।
शरभा शूलिनी शुद्धा शबरी शुकवाहना ॥ 147 ॥
श्रीमती श्रीधरानन्दा श्रवणनन्ददायिनी ।
शर्वाणी शर्वरी वंद्या षड्भाषा षड्तुप्रिया ॥ 148 ॥
षोढाधारस्थिता देवी षण्मुखप्रियकारिणी ।
षडंगरूपसुमतिः सुरासुरनमस्कृता ॥ 149 ॥

Phalinī, Phaladā, Phalgu, Phuṭkārī, Phalakākritī, Phaṇindrabhogaśayanā, Phaṇimaṇḍalamaṇḍitā, Bālabālā, Bahumatā, Bālātapanibhāṁśukā, Balabbadrapriyā, Bandyā, Baḍavā, Buddhisamstutā, Bandīdevī, Bilavatī, Baḍiśaghinī, Balipriyā, Bāndhavī, Bodhitā, Buddhirbandhūkakusumapriyā, Bālabhānuprabhākārā, Brāhmī, Brāhmaṇadevatā, Bṛhaspatistutā. Bṛndā, Bṛndavanavihārinī, Bālākinī, Bilāhāra, Bilavasā Bahūdakā, Bahunetrā, Bahupadā, Bahukarṇāvatamsikā, Bahubāhuyutā, Bijarūpiṇī, Bahurūpiṇī, Bindunādakalātitā, Bindunādasvarūpiṇī, Baddhagodhāngulitrāṇā, Badaryāśramavāsinī, Bṛndārakā, Bṛhatskandhā, Bṛhatī, Bāṇapātinī, Bṛndādhyakṣā, Bahunutā, Vanitā, Bahuvikramā, Baddhapadmāsanāsīna, Bilvapatratalasthitā, Bodhidrumanijāvāsā, Baḍisthā, Bindudarpaṇā, Bālā, Vāṇāsanavatī, Baḍavānalaveginī, Brahmāṇḍa bahirantasthā, Brahmakankaṇasūtriṇī, Bhavānī, Bhīṣaṇavatī, Bhāvinī, Bhayahārinī, Bhadrakālī, Bhujaṅgākṣī, Bhāratī, Bhāratāśayā, Bhairavī, Bhīṣaṇākārā, Bhūtidā, Bhutimālinī, Bhāminī, Bhoganiratā, Bhadradā, Bhūrivikramā, Bhūtavāsā, Bhṛgulatā, Bhārgavī, Bhūsurārcitā, Bhāgīrathī, Bhogavatī, Bhavanasthā, Bhiṣagvarā, Bhāminā, Bhoginī, Bhāṣā, Bhavānī, Bhūridakṣiṇā, Bhargātmikā, Bhāmavatī, Bhavabandhavimochinī, Bhajanīyā, Bhūtadhātriraññjitā, Bhuvaneśvarī, Bhujaṅgavalayā, Bhīmā, Bheruṇḍā, Bhāgadheyinī ; Thou art Mātā, Māyā, Madhumatī, Madhujihavā, Manupriyā, Mahādevī, Mahābhāgīyā, Māliri, Mīnalocanā, Māyātītā, Madhumatī, Madhumānsā, Madhudravā, Mānavī, Madhusambhūtā, Mithilāpuravāsinī, Madhukaiṭabhasamhartrī, Medinī, Meghamālinī, Mandodarā, Mahā Māyā, Maithilī, Masriṇapriyā, Mahā Lakṣmī, Mahā Kālī, Mahā Kanyā, Maheśvarī, Māhendrī, Merutanayā Mandārakusumārchitā, Mañjumanjīracaraṇā, Mokṣadā, Mañjubhaṣiṇī, Madhuradrāvinī, Mudrā, Malayā, Malayānvitā, Medhā, Marakataśyāmā, Māgadhī, Menakātmajā, Mahāmārī, Mahāvīrā, Mahāśyāmā, Manustutā, Mātṛkā, Mihirābhāsā, Mukundapada Vikramā, Mūlādhārasthitā, Mugdhā, Maṇipūranivāsinā, Mṛgāksī, Mahiṣārūdhā, Mahisāsuramardinī. Thou art Yogāsanā, Yogagamyā, Yogā, Yauvanakāśrayā, Yauvanī, Yuddhamadhyasthā, Yamunā, Yugādhariṇī, Yakṣiṇī, Yogayuktā, Yakṣarājaprasūtinī, Yātrā, Yānabidhanajñā, Yaduvaṇśasamudbhavā, Yakārādi-

Hakārāntā, (all Āntaḥsthavarṇas), Yājuṣī, Yajñārūpiṇī, Yāminī, Yoganiratā. Yātudhānabhayamkarī, Rukmiṇī, Ramaṇī, Rāmā, Revatī, Reṇukā, Ratī, Raudrī, Raudrapriyākārā, Rāmamātā, Ratipriyā, Rohiṇī, Rājyadā, Revā, Rasā, Rājīvalochanā, Rākeśī, Rūpasampannā, Ratnasimhāśanasthitā, Raktamālyāmbaradharā, Raktagandhānulepanā, Rāja hamsasamārūḍhā, Rambhā, Raktavalipriyā, Ramaṇīyayugādhārā, Rājitākhilabhūtalā, Rurucarmaparidhānā, Rathinī, Ratnamālikā, Rogeśī, Rogaśamanī, Rāvinī, Romaharṣiṇī, Rāmacandrapadākrāntā, Ravaṇacchedakāriṇī, Ratnavastra paricchinvā, Rathasthā, Rukmabhūṣaṇā, Lajjādhidevatā, Lolā, Lalitā, Liṅgadhāriṇī, Lakṣmī, Lolā, Luptaviṣā, Lokinī, Lokaviśrutā, Lajjā, Lambodarī, Lalanā, Lokadhāriṇī Varadā, Vanditā, Vidyā, Vaiṣṇavī, Vimalākriti, Vārāhī, Virajā, Varṣā, Varalakṣmī, Vilāsinī, Vinatā, Vyomamadhyasthā, Vārijāsanasamsthitā, Vāruṇī, Veṇusambhutā, Vītihotrā, Virūpiṇī, Vāyumaṇḍalamadhyasthā, Viṣṇurūpā, Vidhikriyā, Viṣṇupatnī, Viṣṇumatī, Viśālākṣi, Vasundharā, Vāmadevapriyā, Velā, Vajriṇī, Vasudohinī, Vedākṣaraparītāṅgī, Vājapeyaphalapradā, Vāsavī, Vāmajananī, Vaikuṇṭhanilayā, Varā, Vyāsapriyā Varmadharā, Vālmīkiparisevitā.

Thou art Śakambharī, Śivā, Śantā, Śaradā, Śaraṇāgati, Śātodarī, Śubhācārā, Śumbhāsuramardinī, Śobhāvati, Śivākāṛā, Śamkarārdhaśarīriṇi, Śoṇā (red), Śubhāśayā, Śubhrā, Śiraḥsandhānakāriṇī, Śarāvatī, Śarānandā, Śarajjyotanā, Śubbānanā, Śarabhā, Śūlinī, Śuddhā, Śabarī, Śukavāhanā, Śrīmatī, Śrīdharānandā, Śravaṇānandadāyinī, Śarvāṇī, Śarbharīvandyā, Ṣaḍbhāṣā, Ṣaḍṛtupriyā, Ṣaḍādhārasthitādevī, Ṣaṇmukhapriyakāriṇī, Ṣaḍamgarūpasumati, Ṣurāsuranamaṣkṛtā.

सरस्वती सदाधारा सर्वमंगलकारिणी ।
सामगानप्रिया सूक्ष्मा सावित्री सामसंभवा ॥ 150 ॥
सर्वावासा सदानन्दा सुस्तनी सागरांबरा ।
सर्वैश्वर्यप्रिया सिद्धिः साधुबन्धुपराक्रमा ॥ 151 ॥
सप्तर्षिमंडलगता सोममंडलवासिनी ।
सर्वज्ञा सांद्रकरुणा समानाधिकवर्जिता ॥ 152 ॥
सर्वोत्तुङ्गा संङ्गहोना सद्‌गुणा सकलेष्टदा ।
सरघा सूर्यतनया सुकेशी सामसंहतिः ॥ 153 ॥
हिरण्यवर्णा हरिणी ह्रींकारी हंसवाहिनी ।
क्षौमवस्त्रपरीतांगी क्षीराब्धितनया क्षमा ॥ 154 ॥
गायत्री चैव सावित्री पार्वती च सरस्वती ।
वेदगर्भा वरारोहा श्रीगायत्री परांबिका ॥ 155 ॥

Thou art Sarasvatī, Sadādhārā, Sarvamangalakāriṇī, Sāmagānapriyā, Sūkṣmā, Sāvitrī, Sāmasambhavā, Sarvavāsā, Sadānandā, Sustanī, Sāgarāmbarā, Sarvaiśyaryapriyā, Siddhi, Sādhubandhuparākramā, Saptarṣimaṇḍalagatā, Somamaṇḍalavāsinī, Sarvajñā, Sāndrakaruṇā, Samānādhikavarjitā, Sarvottuṅgā, Saṅgahīnā, Sadguṇā, Sakaleṣṭadā, Saraghā (bee), Sūryatanayā, Sukeśī, Somasamhati, Hiraṇyavarṇā, Hariṇī, Hrīṅkārī, Hamsavāhinī, Kṣaumavastraparītāṅgī, Kṣī rābdhitanayā, Kṣamā, Gāyatrī, Sāvitrī, Pārvatī, Sarasvatī, Vedagarbhā, Varārohā, Śrī Gāyatrī, and Parāmvikā.

इति साहस्त्रकं नाम्नां गायत्र्याश्चैव नारद ।
पुण्यदं सर्वपापघ्नं महासंपत्तिदायकम् ॥ 156 ॥
एवं नामानि गायत्र्यास्तोषोत्पत्तिकराणि हि ।
अष्टम्यां च विशेषेण पठितव्यं द्विजैः सह ॥ 157 ॥
जपं कृत्वा होमपूजाध्यानं कृत्वा विशेषतः ।
यस्मै कस्मै न दातव्यं गायत्र्यास्तु विशेषतः ॥ 158 ॥

O Nārada! Thus I have described to you one thousand (and eight) names of Gāyatrī; the hearing of which yields merits and destroys all sins and gives all prosperity and wealth. Specially in the Aṣṭamī tithi (eighth lunar day) if after one's meditation (dhyānam) worship, Homa, and japam, one recites this in company with the Brahmāṇas, one gets all sorts of satisfactions. These one thousand and eight names of the Gāyatrī ought not to be given to anybody indiscriminately.

सुभक्ताय सुशिष्याय वक्तव्यं भूसुराय वै ।
श्रेष्टभ्यः साधकेभ्यश्च बांधवेभ्यो न दर्शयेत् ॥ 159 ॥

Speak this out to him only who is very devoted, who is a Brahmāṇa, and who is an obedient disciple. Even if any devotee, fallen from the observances of Ācārā (right way of living), be a great friend, still do not disclose this to him.

यद्गृहे लिखितं शास्त्रं भयं तस्य न कस्यचित् ।
चञ्चलापि स्थिरा भूत्वा कमला तत्र तिष्ठति ॥ 160 ॥

In whatever house, these names are kept written, no cause of fear can creep in there and Lakṣmī, the Goddess of wealth, though unsteady, remains steady in that house.

इदं रहस्यं परमं गुह्याद्गुह्यतरं महत् ।
पुण्यप्रदं मनुष्याणां दरिद्राणां निधिप्रदम् ॥ 161 ॥
मोक्षप्रदं मुमुक्षूणां कामिनां सर्वकामदम् ।
रोगाद्वै मुच्यते रोगी बद्धो मुच्येत बन्धनात् ॥ 162 ॥

This great secret yields merits to persons, gives wealth to the poor, yields mokṣa to those who are desirous of it, and grants all desires. If anybody reads this, he gets cured of his diseases, and becomes freed from bondages and imprisonment.

ब्रह्महत्यासुरापानसुवर्णस्तेयिनो नराः ।
गुरुतल्पगतो वापि पातकान्मुच्यते बन्धनात् ॥ 163 ॥
असत्प्रतिग्रहाच्चैवाभक्ष्यभक्षाद्विशेषतः ।
पाखंडानृतमुख्येभ्यः पठनादेव मुच्यते ॥ 164 ॥
इदं रहस्यममलं मयोक्तं पद्मजोद्भव ।
ब्रह्मसायुज्यद नृणां सत्यं सत्यं न संशयः ॥ 165 ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे
गायत्रीसहस्रनामस्तोत्रकथनं नाम षष्ठोऽध्यायः ॥ 6 ॥

All the Great Sins, for example, murdering Brāhmaṇas, drinking wine, stealing gold, going to the wife of one's Guru, taking gifts from bad persons, and eating the uneatables, all are destroyed, yea, verily destroyed! O Nārada! Thus I have recited to you this Great Secret. All persons get, indeed, united with Brahmā (Brahma sāyujya) by this. True. True. True. There is not the least trace of doubt here.

Here ends the Sixth Chapter of the Twelfth Book on the one thousand and eight names of the Gāyatrī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VII

On the Dikṣā Vidhi or on the Rules of Initiation

नारद उवाच

श्रुतं सहस्रनामाख्यं श्रीगायत्र्याः फलप्रदम् ।
स्तोत्रं महोन्नतिकरं महाभाग्यकरं परम् ॥ 1 ॥

Nārada said: I have heard the one thousand names or nāma stotras equivalent in its fruits to Śrī Gāyatrī, highly potent in making a good fortune and tending to a splendid increase of the wealth and prosperity.

अधुना श्रोतुमिच्छामि दीक्षालक्षणमुत्तमम् ।
विना येन न सिध्येत देवीमंत्रेऽधिकारिता ॥ 2 ॥
ब्राह्मणानां क्षत्रियाणां विशां स्त्रीणां तथैव च ।
सामान्यविधिना सर्वं विस्तरेण वद प्रभो ॥ 3 ॥

Now I want to hear about how initiations in Mantrams are performed, without which nobody, be he a Brāhmin, a Kṣatriya, a Vaiśya or a Śūdra, is entitled to have the Devī Mantra. O Lord! Kindly describe the ordinary (Sāmānya) and the special (Viśeṣa) rules thereof.

श्रीनारायण उवाच

शृणु दीक्षां प्रवक्ष्यामि शिष्याणां भावितात्मनाम् ।
देवाग्निगुरुपूजादावधिकारो यया भवेत् ॥ 4 ॥
दिव्यं ज्ञानं हि या दद्यात्कुर्यात्पापक्षयं तु या ।
सैव दीक्षेति संप्रोक्ता वेदतंत्रविशारदैः ॥ 5 ॥

Nārāyaṇa said: O Nārada! Listen. I am now telling you about the rules of initiation (Dīkṣā) of the disciples, pure in heart. When they are initiated, they become entitled then and not before that, to worship the Devas, the Fire and the Guru. That method of instruction, and religious act and ceremony is called the Dīkṣā (initiation) by which

the Divine Knowledge is imparted; and at once flashes in the heart and mind of the initiated that Knowledge and all his sins are then destroyed. So the Paṇḍits of the Vedas and the Tantras, say.

अवश्यं सा तु कर्तव्या यतो बहुफला मता ।
गुरुशिष्याबुभावत्राप्यतिशुद्धावपेक्षितौ ॥ 6 ॥
गुरुस्तु विधिवत्प्रातः कृत्यं सर्वं विधाय च ।
स्नानसंध्यादिकं सर्वं यथाविधि विधाय च ॥ 7 ॥

(The Divine Knowledge is like lightning, fire, arising and permeating the body, mind, and spirit.) This Dīkṣā ought to be taken by all means. This gives excellent merits and pure results. Both the Guru and the Śiṣya (disciple) ought to be very pure and true. (This is the first essential requisite. Then the results are instantaneous). First of all, the Guru is to perform all the morning duties, he is to take his bath and perform his Sandhyā Vandanams.

कमण्डलुकरो मौनी गृहं यायात्सरित्तटात् ।
यागमण्डपमासाद्य विशेत्तत्रासने वरे ॥ 8 ॥
आचम्य प्राणानायम्य गंधपुष्पविमिश्रितम् ।
सप्तवारास्त्रमंत्रेण जप्तं वारिषु साधयेत् ॥ 9 ॥

He is to return home from the banks of the river with his Kamaṇḍalu and observe maunam (silence). Then, in order to give Dīkṣā, he is to enter into the assigned room (Yāga Maṇḍapa) and take his seat on an Āsana that is excellent and calculated to please all. He is to perform Ācamana and do Prāṇāyāma. Then he should take water in his Arghya vessel and putting scents and flowers in that, charge that water with Phaṭkāra mantra (that is, condense electricity Spirit in that).

वारिणा तेन मतिमानस्त्रमंत्रं समुच्चरन् ।
प्रोक्षयेद्द्वारमखिलं ततः पूजां समाचरेत् ॥ 10 ॥
ऊर्ध्वोदुंबरके देवं गणनाथं तथा श्रियम् ।
सरस्वतीं नाममंत्रैः पूजयेद्गंधपुष्पकैः ॥ 11 ॥

Then uttering the Phaṭ mantra, he is to sprinkle the water on the doorways of the worshiproom and begin his Pūjā. Firstly, on the top of the door at one end invoke the Deity Gaṇanātha by His mantra, at the other end invoke Sarasvatī by Her mantra and at the middle, invoke Lakṣmī Devī by Her mantra duly and worship them, with flowers.

द्वारदक्षिणशाखायां गंगां विघ्नेशमर्चयेत् ।
द्वारस्य वामशाखायां क्षेत्रपालं च सूर्यजाम् ॥ 12 ॥
देहल्यां पूजयेदस्त्रदेवतामस्त्रमंत्रतः ।
सर्वं देवीमयं दृश्यमिति संचिंत्य सर्वतः ॥ 13 ॥

Then, on the right side worship Gaṅgā and Vighneśa; and on the left side worship Kṣettrapāla and Yamunā, the daughter of the Sun. Similarly, on the bottom of the door, worship the Astra Devatā by the Phaṭ mantra. Then consider the whole Maṇḍapa as inspired with the presence of the Devī, and see the whole place as pervaded by Her through and through.

दिव्यानुत्सारयेद्विघ्नानस्त्रमंत्रजपेन तु ।
अन्तरिक्षगतान्विघ्नान्पदाघातैस्तु भूमिगान् ॥ 14 ॥
वामशाखां स्पृशन्पश्चात्प्रविशेद्दक्षिणांघ्रिणा ।
प्रविश्य कुम्भं संस्थाप्य सामान्यार्घ्यं विधाय च ॥ 15 ॥

Then, repeat the Phaṭ mantra and destroy the Celestial obstacles as well as those from the middle space (Antarikṣa); strike the ground thrice with the left heel and thus destroy the Terrene obstacles. Then touching the left branch on the left side of the coukāṭ, put the right foot forward and enter into the Maṇḍapa.

तेन चार्घ्यजलेनापि नैर्ऋत्यां दिशि पूजयेत् ।
वास्तुनाथं पद्मयोनिं गंधपुष्पाक्षतादिभिः ॥ 16 ॥
ततः कुर्यात्पञ्चगव्यं तेन चार्घ्योदकेन च ।
तोरणस्तंभपर्यन्तं प्रोक्षयेन्मण्डपं गुरुः ॥ 17 ॥

Then instal the Śānti Kumbha (the peace jar) and offer the ordinary Arghya (Sāmānyārgha). Next worship the Vāstunātha and Padmayoni with flowers and Ātapa rice and the Arghya water, on the south-west and then purify the Pañca Gavya. Next sprinkle all the Maṇḍapa and the entrance gate with that Arghya water.

सर्वं देवीमयं चेदं भावयेन्मनसा किल ।
मूलमंत्रं जपन्भक्त्या प्रोक्षणं स्याच्छराणुना ॥ 18 ॥
शरमंत्रं समुच्चार्य ताडयेन्मण्डपक्ष्माम् ।
हुंमन्त्रं तु समुच्चार्य कुर्यादभ्युक्षणं ततः ॥ 19 ॥

And, while sprinkling with Arghya water, consider the whole space right through as inspired with the presence of the Devī and repeat the Mūla Mantra with devotion and sprinkle with Phaṭ mantra. The Kartā, then, uttering the mantra "Phaṭ," is to drive away all the evils from the Maṇḍapa and uttering the mantra "Hūm" sprinkle water, all around, thus pacifying the atmosphere and bringing peace into the hearts of all present.

धूपयेदंतरं धूपैर्विकिरान्विकिरेत्ततः ।
मार्जयेत्तांस्तु मार्जन्या कुशनिर्मितया पुनः ॥ 20 ॥
ईशानदिशि तत्पुंजं कृत्वा संस्थापयेन्मुने ।
पुण्याहवाचनं कृत्वा दीनानाथांश्च तोषयेत् ॥ 21 ॥

Then burn the Dhūpa incense inside and scatter Vikira (water, sandal-paste, yava, ashes, Durba grass with roots, and Ātapa rice). Then collect all these rice, etc., again with a broom made of Kuśa grass to the north east corner of the Maṇḍapa; making the Saṅkalpa and uttering Svasti vācana (invocation of good), distribute and satisfy the poor and orphans with feeding, clothing and money.

विशेन्मृद्वासने पश्चान्नमस्कृत्य गुरुं निजम् ।
प्राङ्मुखोविधिवद्ध्यात्वा देवमंत्रस्य देवताम् ॥ 22 ॥

Then he should bow down to his own Guru and take his seat humbly on the soft Āsanam allotted to him with his face eastwards and meditate on the Deity (Iṣṭa Deva) of the mantra that is to be imparted to the disciple.

भूतशुद्ध्यादिकं कृत्वा पूर्वोक्तेनैव वर्त्मना ।
ऋष्यादिन्यासकं च कुर्याद्देवमंत्रस्य वै मुने ॥ 23 ॥
न्यसेन्मुनिं तु शिरसिं मुखे छन्दः समीरितम् ।
देवतां हृदयांभोजे गूह्ये बीजं तु पादयोः ॥ 24 ॥
शक्तिं विन्यस्य पश्चात्तु तालत्रयरवात्ततः ।
दिग्बंधं कारयेत्पश्चाच्छोटिकाभिस्त्रिभिर्नरः ॥ 25 ॥

After meditating thus, he is to do the Bhūta śuddhi (purification of elements) and perform Nyāsa, etc., of the Deya mantra (the mantra that is to be imparted to the disciple) according to the rules stated below, i.e., the Ṛṣi on the head; the chandas in the mouth, the Īṣṭa Devatā in the heart, Bīja on the anus and Śakti Nyāsa on the two legs. Then he is to make sound thrice by the clap of his palm and thus thwart off all the evils of the earth and the middle space and then make digbandhan (tieing up the quarters) by the mudrā choṭikā three times (snapping the thumb and forefinger together).

प्राणायामं ततः कृत्वा मूलमंत्रमनुस्मरन् ।
मातृकां विन्येद्देहे तत्प्रकारस्तथोच्यते ॥ 26 ॥
ॐअं नम इति प्रोच्य न्यसेच्छिरसि मंत्रवित् ।
एवमेव तु सर्वेषु न्यसेत्स्थानेषु वै मुने ॥ 27 ॥

Then perform the Prāṇāyāma with the Mūla mantra of the would-be-Īṣṭa-Devatā and do the Mātrikā Nyāsa in one's own body, thus: Oṃ Ām namaḥ śirasi, Oṃ ām namaḥ on the face, Oṃ Im namaḥ on the right eye, Oṃ Īm namaḥ on the left eye, and so on, assign all the letters duly to their respective places.

मूलमंत्रं षडंग च न्यसेदंगेषु सत्तमः ।
अंगुष्ठादिष्वंगुलीषु हृदयादिषु च क्रमात् ॥ 28 ॥
नमः स्वाहावषड्युक्तैर्हुंवौषट्फट्पदान्वितैः ।
प्रणवादियुतैर्मन्त्रैः षड्भिरेवं षडंगकम् ॥ 29 ॥

Then perform the Karāṅga Nyāsa on the fingers and the Ṣaḍaṅga Nyāsa thus: Speak: Oṃ Hṛdayāya namaḥ, touching on the heart, utter Oṃ Śirase svāhā, touching the head; Oṃ Śikhāyai Vaṣat, touching the tuft; Oṃ Kavacāya Hūm, touching on the Kavaca, "Oṃ netratrayāya Vauṣaṭ," touching the eye, and "Oṃ Astrāya Phaṭ" touching both the sides of the hand, the palm and its back.

वर्णन्यासादिकं पश्चान्मूलमंत्रस्य योजयेत् ।
स्थानेषु तत्तत्कल्पोक्तेष्विति न्यासविधिः स्मृतः ॥ 30 ॥

Then finish the Nayāsa by doing the Varṇanyāsa of the Mūla mantra in those places that are said in the cognate kalpas (*i.e.*, throat, heart, arms, legs, etc.).

ततो निजे शरीरेऽस्मिंश्चिन्तयेदासनं शुभम् ।
दक्षांसे च न्यसेद्धर्म वामांसे ज्ञानमेव च ॥ 31 ॥
वामोरौ चापि वैराग्यं दक्षोरावथ विन्यसेत् ।
ऐश्वर्यं मुखदेशे तु मुने ध्यायेदधर्मकम् ॥ 32 ॥

वामपार्श्वे नाभिदेशे दक्षपार्श्वे तथा पुनः ।
नञादींश्चापि ज्ञानादीन्पूर्वोक्तानेव विन्यसेत् ॥ 33 ॥

O Nārada! Next consider within your body the seat of an auspicious Āsana (a seat) and make the Nyāsa of Dharma on the right side, Jñānam on the left side, of Vairāgyam (dispassion) on the left thigh, prosperity and wealth on the right thigh, of non-Dharma in the mouth and of Non-Jñānam on the left side,

पादा धर्मादयः प्रोक्ताः पीठस्य मुनिसत्तम ।
अधर्माद्यास्तु गात्राणिस्मृतानि मुनिपुंगवैः ॥ 34 ॥
मध्येऽनंतं हृदि स्थाने न्यसेन्मृद्वासने स्थले ।
प्रपञ्चपद्मं विमल तस्मिन्सूर्येन्दूपापकान् ॥ 35 ॥

Avairāgyam (passion) on the navel, and poverty on the right side. Then think of the feet of the Āsana (the body) as Dharma, etc., and all the limbs as Adharma (non-Dharma).

न्यसेत्कलायुतान्मंत्री संक्षेपात्ता वदाम्यहम् ।
सूर्यस्य द्वादश कलाश्ता इन्दोः षोडश स्मृताः ॥ 36 ॥
दश वह्नेः कला प्रोक्तास्ताभिर्युक्तांस्तु तान्स्मरेत् ।
सत्त्वं रजस्तमश्चैव न्यसेत्तेषामथोपरि ॥ 37 ॥
आत्मानमंतरात्मानं परमात्मानमेव च ।
ज्ञानात्मानं न्यसेद्विद्वानित्थ पीठस्य कल्पना ॥ 38 ॥
अमुकासनाय नम इति मंत्रेण साधकः ।
आसनं पूजयित्वा तु तस्मिन्ध्यायेत्पराम्बिकाम् ॥ 39 ॥

In the middle of the Āsana (body), *i.e.*, in the heart consider Ananta Deva as a gentle bed and on that a pure lotus representing this universe of five elements. Then make Nyāsa of the Sun, Moon, and Fire on this lotus and think the Sun as composed of twelve Kalās (digits) the Moon composed of sixteen Kalās (digits) and the Fire as composed of ten Kalās. Over this make Nyāsa of Sattva, Raja and Tamo Guṇas, Ātmā, Antarātmā, Paramātmā and Jñānātmā and then think of this as his Īṣṭa's altar where the devotee is to meditate on his Īṣṭa Devatā, the Highest Mother. Nyāsa-assignment of the various parts of the body to different deities which is usually accompanied with prayers and corresponding gesticulations.

कल्पोक्तविधिना मन्त्री देयमंत्रस्य देवताम् ।
मानसैरुपचारैश्च पूजयेत्तां यथाविधि ॥ 40 ॥
मुद्राः प्रदर्शयेद्विद्वान्कल्पोक्ता मोदकारिकाः ।
याभिर्विरचिताभिस्तु मोदो देव्यास्तु जायते ॥ 41 ॥

Next the devotee is to perform the mental worship of the Deya Mantra Devatā according to the rules of his own Kalpa; next he is to show all the Mudrās, stated in the Kalpa for the satisfaction of the Deva. The Devas become very pleased when all these Mudrās are shown to them.

श्रीनारायण उवाच

ततः स्ववामभागाग्रे षट्कोणोपरि वर्तुलम् ।
चतुरस्त्रयुतं सम्यङ्मध्ये मंडलमालिखेत् ॥ 42 ॥
मध्ये त्रिकोण संलिख्य शंखमुद्रां प्रदर्शयेत् ।
षडंगानि च षट्कोणेष्वर्चयेत्कुसुमादिभिः ॥ 43 ॥

O Nārada! Now, on one's left side, erect an hectagon; inside it a circular figure; inside this again a square and then draw within that square a triangle and over it show the Śaṅkha Mudrā. After finishing the Pūjā of the Six Deities at the six corners of the hectagon, Fire, etc., take the tripod of the Śaṅkha (conch-shell) and sprinkling it with Phaṭ mantra, place it within the triangle.

अग्न्यादिषु तु कोणेषु षडंगार्चनमाचरेत् ।
आधारपात्रमादाय शंखस्य मुनिसत्तम ॥ 44 ॥
अस्त्रमंत्रेण संप्रोक्ष्य स्थापयेत्तत्र मण्डले ।
मं वह्निमंडलायोक्त्वा ततो दशकलात्मने ॥ 45 ॥
अमुकदेव्या अर्घ्यपात्रस्थानाय नम इत्यपि ।
मंत्रोऽयमुक्तः शंखस्याप्याधारस्थापने बुधैः ॥ 46 ॥

Utter, then, the Mantra "Mam Vahniman dalāya Daśa Kalātmane Amuka Devyā Arghyapātrasthānāya namaḥ" and thus worshipping the Śāṅkhya vessel place it within the maṇḍala. Then worship in the Śaṅkha pātra, the ten Kalās of Fire, beginning from the East, then south-east and so on. Sprinkle the Śaṅkha, conchshell, with the Mūla Mantra and meditating on it, place the Śaṅkha (conch shell) on the tripod.

आधारे पूर्वमारभ्य प्रदक्षिणक्रमण तु ।
दश वह्निकलाः पूज्या वह्निमण्डलसंस्थिताः ॥ 47 ॥

ततो वै मूलमंत्रेण प्रोक्षितं शंखमुत्तमम् ।
स्थापयेत्तत्र चाधारे मूलमन्त्रमनुस्मरन् ॥ 48 ॥
अं सूर्यमंडलायोक्त्वा द्वादशांते कलात्मने ।
अमुकदेव्यर्घ्यपात्राय नम इत्युच्चरेत्ततः ॥ 49 ॥
शं शंखाय पदं प्रोक्ष्य नम इत्येतदुच्चरेत् ।
प्रोक्षयेत्तेन तं शंखं तस्मिन्द्वादश पूजयेत् ॥ 50 ॥
सूर्यस्य द्वादश कलास्तपिन्याद्या यथाक्रमम् ।
विलोममातृकां प्रोक्ष्य मूलमंत्रं विलोमकम् ॥ 51 ॥

Repeating the mantra "Am Sūrya maṇḍalāya Dvadaśakalātmane Amukoḍevyā Arghyapātrāya namaḥ" worship in the Arghyapātra Śaṅkha, sprinkle water in the Śaṅkha with the Mantra "Saṃ Śaṅkhya namaḥ." Worship in due order the twelve Kalās of the Sun Tāpinī, Tāpinī, Dhūmrā, etc., utter the fifty syllables of the Mātṛkā in an inverse order (*i.e.*, beginning, see the Sāradā Tilaka, with Kṣaṃ, Haṃ, Ṣaṃ, Sam, Śaṃ, etc.,) and repeating the Mūla Mantra also in an inverse order, fill the Śankha, three-fourths, with water.

जलैरापूरयेच्छंखं तत्र चेन्दोः कलां न्यसेत् ।
ॐ सोममंडलायोक्त्वांते षोडशकलात्मने ॥ 52 ॥
अमुकार्घ्यामृतायेति हृन्मंत्रांतो मनुः स्मृतः ।
पूजयेन्मनुना तेन जलं तु सृणिमुद्रया ॥ 53 ॥
तीर्थान्यावाह्य तत्रैवाप्यष्टकृत्वो जपेन्मनुम् ।
षडंगानि जले न्यस्य हृदांसे पूजयेदपः ॥ 54 ॥
अष्टकृत्वो जपेन्मूलं छादयेन्मत्स्यमुद्रया ।
ततो दक्षिणादिग्भागे शंखस्य प्रोक्षणीं न्यसेत् ॥ 55 ॥
शंखांबु किंचिन्निक्षिप्य प्रोक्षयेत्तेन सर्वतः ।
पूजाद्रव्यं निजात्मानं विशुद्धं भावयेत्ततः ॥ 56 ॥

Next perform in it the Nyāsa of Candrakalā and uttering the Mantra "Uṃ Soma maṇḍalāya Ṣoḍaśakalātmane Amukademtāyā Arghyā-mṛtāya namaḥ," worship in this conchshell. Next with Aṅkuśa mudrā, invoke all the tīrthas there, repeating the Mantra "Gaṅge Ca Yamune caiva, etc.," and repeat eight times the Mūla Mantra (the basic Mantra). Then perform the Saḍaṅga Nyāsa in the water and with the Mantra "Hṛdā namaḥ, etc.," worship and, repeating eight times the Mūla Mantra, cover it with Matsyamundrā.

Next place on the right side of the Śaṅkha, the Prokṣaṇī Pātra (the Kośā vessel from which water is taken for sprinkling) and put a little water in it. By this water sprinkle and purify all the articles of worship as well as one's own body and consider one's Ātman as pure and holy.

श्रीनारायण उवाच

ततः स्वपुरतो वेद्यां सर्वताभद्रमंडलम् ।
संलिख्य कर्णिकामध्ये पूरयेच्छालितंडुलैः ॥ 57 ॥
आस्तीर्य दर्भांस्तत्रैव न्यसेत्कूर्चं सलक्षणम् ।
आधारशक्तिमारभ्य पीठमन्वंतमर्चयेत् ॥ 58 ॥
निर्व्रणं कुंभमादायाप्यस्त्राद्भिः क्षालितांतरम् ।
तंतुना वेष्टयेत्तं तु त्रिगुणेनारुणेन च ॥ 59 ॥
नवरत्नोदरं कूर्चयुतं गंधादिपूजितम् ।
स्थापयेत्तत्र पीठे तु तारामंत्रेण देशिकः ॥ 60 ॥

After doing works thus far the until Viśeṣārghya is placed, the devotee should erect Sarvato bhadra maṇḍala within the altar and put the Śāli rice within its pericarp. Next spread Kuśa grass on that Maṇḍala and put on one Kūrca, looking well and auspicious within it, made of twenty-seven Kuśa grass knotted with Venyagra granthī. Worship here the Ādhāra Śakti, Prakṛti, Kūrma, Śeṣa, Kṣamā, Sudhāsindhu, Maṇimaṇḍala, Kalpavṛkṣa and Īṣṭa devatā and the Pīṭha. (Durgā Devī yoga pīṭhāya namaḥ). Then have an entire kumbha (water jar) having no defect, wash it inside with Phaṭ mantra, and encircle it with the red thread thrice as symbolising the three Guṇas. Place within this jar the Nava ratna (nine jewels) with Kūrca and worshipping it with scents and flowers put them in the jar repeating the Praṇava, and place that on the Pīṭha (seat).

ऐक्यं कुम्भस्य पीठस्य भावयेत्पूरयेत्ततः ।
मातृकां प्रतिलोमेन जपंस्तीर्थोदकैर्मुने ॥ 61 ॥
मूलमंत्रं च संजप्य पूरयेद्देवताधिया ।
अश्वत्थपनसाम्राणां कोमलैर्नवपल्लवैः ॥ 62 ॥
छादयेत्कुंभवदनं चषकं सफलाक्षतम् ।
संस्थापयेत मतिमान्वस्त्रयुग्मेन वेष्टयेत् ॥ 63 ॥

Next consider the Pīṭha and Kumbha (water jar)

as one and the same and pour waters from the Tīrthas, repeating in an inverse order the Mātṛkā Varṇas (from Kṣa to Ka) and fill it, thinking of the Īṣṭa Deva and repeating the basic mantra, put the new and fresh twigs (Pallavas) of Aśvattha, Panasa and mango trees, etc., in the jar and cover its mouth and place over it fruits, rice, and caṣaka (honey) and wrap it with two red cloths.

प्राणस्थापनमंत्रेण प्राणास्थापनमाचरेत् ।
आवाहनादिमुद्राभिर्मोदयेद्देवतां पराम् ॥ 64 ॥
ध्यायेत्तां परमेशानीं कल्पोक्तेन प्रकारतः ।
स्वागतं कुशलप्रश्नं देव्या अग्रे समुच्चरेत् ॥ 65 ॥

Then perform the Prāṇa-Pratiṣṭhā and invoke the Spirit of the Devī by the Prāṇasthāpana Mantra and show the Mudrās, Āvāhana, etc., and thus satisfy the Devī. Then do the Ṣoḍaśopacāra Pūjā of the Devī after me-ditating on the Parameśvarī according to the rules of the Kalpa.

पाद्यं दद्यात्ततोऽप्यर्घ्यं ततश्चाचमनीयकम् ।
मधुपर्कं च साभ्यंगं देव्यै स्नानं निवेदयेत् ॥ 66 ॥
वाससी च ततो दद्याद्रक्ते क्षौमे सुनिर्मले ।
नानामणिगणाकीर्णानाकल्पान्कल्पयेत्ततः ॥ 67 ॥
मनुना पुटितैर्वर्णैर्मातृकाया विधानतः ।
देव्या अंगेषु विन्यस्य चंदनाद्यैः समर्चयेत् ॥ 68 ॥

First offer "welcome" in front of the Devī and then duly offer the Pādya, Arghya, Ācamanīya water, Madhuparka, and oils, etc., for the bath. Then offer nice red silken clothes and various jewels, ornaments; repeating the Mātṛkā syllables electrified with the Deya Mantra, worship the whole body of the Devī with scents and flowers.

गंधः कालागुरुभवः कर्पूरेण समन्वितः ।
काश्मीरं चंदनं चापि कस्तूरीसहितं मुने ॥ 69 ॥
कुंदपुष्पादिपुष्पाणि परदेव्यै समर्पयेत् ।
धूपोऽगुरुपुरुव्रातोशीरचंदनशर्कराः ॥ 70 ॥
मधुमिश्राः स्मृता देव्याः धूपात्मना सदा ।
दीपाननेकान्दत्त्वाथ नैवेद्यं चार्पयेत्सुधीः ॥ 71 ॥

Next offer to the Devī the sweet scent of Kalāguru mixed with camphor and the Kāśmīri sandalpaste mixed with Kastūrī and various nice scented flowers, for example, the Kunda flowers, etc. Then offer the Dhūpa prepared from Aguru, Guggula, Uśīra, sandalpaste, sugar, and honey and know that the Dhūpa is very pleasing to the Devī. Next offer various lights and offerings of fruits, vegetables and fooding.

प्रतिद्रव्यं जलं दद्यात्प्रोक्षणीस्थं न चान्यथा ।
ततः कुर्यादंगपूजां कल्पोक्तावरणानि च ॥ 72 ॥
सांगां देवीमथाभ्यर्च्य वैश्वदेवं ततश्चरेत् ।
दक्षिणे स्थंडिलं कृत्वा तत्राधाय हुताशनम् ॥ 73 ॥

Be particular to sprinkle everything with the water of the Kosā, thus purifying, before it is offered to the Devī. Then complete the Aṅga Pūjā, and the Āvaraṇa-Pūjā of the Devī, then perform the duty of Vaiśvadeva. On the right side of the Devī erect an altar (sthaṇḍila) six feet square and instal Agni (Fire) there.

मूर्तिस्थां देवतां तत्रावाह्य सम्पूज्य च क्रमात् ।
तारव्याहृतिभिर्हुत्वा मूलमंत्रेण वै ततः ॥ 74 ॥
पञ्चविंशतिवारं तु पायसेन ससर्पिषा ।
हुनेत्पश्चाद्व्याहृतिभिः पुनश्च जुहुयान्मुने ॥ 75 ॥

Invoke there the Deity, thinking of Her Form and worship Her with scents and flowers. Then with the Vyārhiti Mantra with Svāhā prefixed and Mūla (Deya) Mantra perform the Homa ceremony with oblations, caru and ghee, twenty five times. Next perform Homa again with Vyārhiti.

गंधाद्यैरर्चयित्वा च देवीं पीठे तु योजयेत् ।
बर्हिं विसृज्य हविषां पवितो विकिरेद्बलिम् ॥ 76 ॥
देवतायाः पार्षदेभ्यो गन्धपुष्पादिसंयुतान् ।

Next worship the Devī with scents, etc., and consider the Devī and Pīṭha Devatā as one and the same. Then take leave of (visarjana) the Agni (Fire). Offer valis (sacrifices) all round to the Pārśvadas of the Devī with the remnant caru of the Homa.

पञ्चोपचारान्दत्त्वाथ तांबूलं छत्रचामरे ॥ 77 ॥
दद्याद्देव्यै ततो मन्त्रं सहस्रावृत्तितो जपेत् ।
जपं समर्प्य चैशान्यं विकिरे दिशि संस्थिते ॥ 78 ॥
कर्करीं स्थापयेत्तस्यां दुर्गामावाह्य पूजयेत् ।
रक्ष रक्षेति चोच्चार्य्य नालमुक्तेन वारिणा ॥ 79 ॥

अस्त्रमन्त्रं जपन्देशं सेचयेत्तु प्रदक्षिणम् ।
कर्करीं स्थापयेत्स्थाने पूजयेच्चास्त्रदेवताम् ॥ 80 ॥

Now again worship the Devī with five offerings and offer betel, umbrella, cāmara and others and repeat the Mūla mantra thousand times. After finishing the Japam, place Karkarī (a water-jar with small holes at the bottom, as in a sieve) on the rice in the north-eastern corner and invoke the Devī there and worship Her. Uttering the mantra "Rakṣa Rakṣa" moisten the place with water coming out of Karkarī, and repeat the Phaṭ mantra.

पश्चाद्गुरुस्तु शिष्येण सह भुंजीत वाग्यतः ।
तस्यां रात्रौ तु तद्वेद्यां निद्रां कुर्यात्प्रयत्नतः ॥ 81 ॥

After re-worshipping the Devī, place Karkarī in due position. Thus the Guru finishes the Adhivāsa (foregoing) ceremony and takes his meals with the disciple and sleeps that night on that altar.

श्रीनारायण उवाच

ततः कुंडस्य संस्कारं स्थंडिलस्य च वा मुने ।
प्रवक्ष्यामि समासेन यथाविधि विधानतः ॥ 82 ॥
मूलमन्त्रं समुच्चार्य वीक्षयेदस्त्रमन्त्रतः ।
प्रोक्षयेत्ताडनं कुर्यात्तेनैव कवचेन तु ॥ 83 ॥

O Nārada! Now I am describing briefly about the Homa Kuṇḍa (a round hole in the ground consecrated to the Deity) and the Samskāra ceremony of the Sthaṇḍila (the sacrificial altar). Uttering, first, the Mūla Mantra, see, fix your gaze on the Kuṇḍa; then sprinkle it with water and the Phaṭ mantra and drive away the evil-spirits from there.

अभ्युक्षणं समुद्दिष्टं तिस्रस्तिस्रस्ततः परम् ।
प्रागग्रा उदगग्राश्च लिखेल्लेखाः समंततः ॥ 84 ॥
प्रणवेन समभ्युक्ष्य पीठं देव्याः समर्चयेत् ।
आधारशक्तिमारभ्य पीठमंत्रावसानकम् ॥ 85 ॥
तस्मिन्पीठे समावाह्य शिवौ परमकारणौ ।
गंधाद्यैरुपचारैश्च पूजयेत्तौ समाहितः ॥ 86 ॥

Then with mantra "Hūm" again sprinkle it with water.

Then draw within it three lines Prāgagra and Udagagra (on the eastern and northern sides). Sprinkling it with water and the Praṇava, worship within the Pīṭhas, uttering the mantras from Ādhāra Śaktaye namaḥ to Amuka Devī Yoga Pīṭhāya namaḥ. Invoke, in that Pīṭha, the Highest One, Who is Śiva Śivā with all one-ness of heart and worship Her with scents and offerings.

देवीं ध्यायेदृतुस्नातां संसक्तां शंकरेण तु ।
कामातुरा तयोः क्रीडां किंचित्काल विभावयेत् ॥ 87 ॥
अथ वह्निं समादाय पात्रेण पुरतो न्यसेत् ।
क्रव्यादांशं परित्यज्य पूर्वोक्तैर्वीक्षणादिभिः ॥ 88 ॥
संस्कृत्य वह्निं रंबीजमुच्चार्य तदनन्तरम् ।
चैतन्यं योजयेत्तस्मिन्प्रणवेनाभिमंत्रयेत् ॥ 89 ॥

Then think for a moment the Devī as having taken bath and as one with Śankara. Bring then fire in a vessel and taking a flaming piece thereof throw that in the south-west corner. Then purifying it by the gaze and quitting the portions of Kravyādaḥ, impart the Caitanya by "Raṃ," the Vahnibīja repeat "Oṃ" over it seven times.

सप्तवारं ततो धेनुमुद्रां संदर्शयेद्गुरुः ।
शरणे रक्षितं कृत्वा तनुत्रेणावगुंठयत् ॥ 90 ॥
अर्चितं त्रिः परिभ्राम्य प्रादक्षिण्येन सत्तमः ।
कुण्डोपरि जपस्तारं जानुस्पृष्टमहातलः ॥ 91 ॥
शिवबीजधिया देव्या योनौ वह्निं विनिक्षिपेत् ।
आचामयेत्ततो देव देवीं च जगदम्बिकाम् ॥ 92 ॥

Shew, then, the Dhenumudrā and protect it by Phaṭ Kāra and cover, veil, it with the mantra "Hūm." Then turn the fire, thus worshipped with sandalpaste, etc., thrice over the Kuṇḍa and with both the knees on the ground and repeating the Praṇava, consider the Agni as the Vīrya of Śiva and throw it on the yoni of the Devī in the Pīṭha. Then offer Ācamana, etc., to the Deva and the Devī and worship.

चित्पिंगल हन दह पच युग्मं ततः परम् ।
सर्वज्ञाज्ञापय स्वाहा मन्त्रोऽयं वह्निदीपने ॥ 93 ॥
अग्निं प्रज्वलितं वन्दे जातवेदं हुताशनम् ।
सुवर्णवर्णममलं समिद्धं विश्वतोमुखम् ॥ 94 ॥

Then light the flame with the mantra "Cit

Piṅgala Hana Hana Daha Daha Paca Paca Sarvajñā Jñāpaya Svāhā." Then utter the stotra to the Agni Deva with great love, repeating the mantra "Agnim Prajvalitam vande Jātavedam Hutāśanam suvarṇa varṇamamalam samiddham Visvatomukhaṃ."

मन्त्रेणानेन तं वह्निं स्तुवीत परमादरात् ।
ततो न्यसेद्वह्निमन्त्रं षडंगं देशिकोत्तमः ॥ 95 ॥
सहस्रार्चिः स्वस्तिपूर्ण उत्तिष्ठपुरुषः स्मृतः ।
धूमव्यापी सप्तजिह्वो धनुर्धर इति क्रमात् ॥ 96 ॥
जातियुक्ताः षडंगाः स्युः पूर्वस्थानेषु विन्यसेत् ।
ध्याये वह्निं हेमवर्णं त्रिनेत्रं पद्मसस्थितम् ॥ 97 ॥

Then perform the Ṣaḍaṅganyāsa to the Agni Deva "Om Sahasrārccise namaḥ, Om Svasti Pūrṇāya Svāhā," "Om Uttiṣṭha puruṣāya vaṣaṭ," "Om Dhūma vyāpine Hūṃ Om Sapta Jihvāya vauṣaṭ" "Om Dhanurdharāya Phaṭ." Repeating the above six mantras, perform the Nyāsa on the heart, etc., the six places.

इष्टशक्तिस्वस्तिकाभिर्धारकं मंगलं परम् ।
परिषिंचेत्ततः कुण्डं मेखलोपरि मंत्रवित् ॥ 98 ॥
दर्भैः परिस्तरेत्पश्चात्परिधीन्विन्यसेदथ ।
त्रिकोणवृत्तषट्कोणं साष्टपत्रं सभूपुरम् ॥ 99 ॥

Now meditate on the Agni as of a golden colour, three-eyed, seated on a lotus and holding in His four hands signs of granting boons, Śakti, Svastika and sign of "no fear," also meditate on Agni, as the seat of the greatest auspiciousness. Then moisten the Kuṇḍa on the top of the belt (mekhalā) with water.

यन्त्रं विभावयेद्वह्नेः पूर्वं वा संलिखेदथ ।
तन्मध्ये पूजयेद्वह्निं मंत्रेणानेन वै मुने ॥ 100 ॥
वैश्वानर ततो जातवेदः पश्चादिहावह ।
लोहिताक्षपदं प्रोक्त्वा सर्वकर्माणि साधय ॥ 101 ॥
वह्निजायांतको मन्त्रस्तेन वह्निं तु पूजयेत् ।
मध्ये षट्स्वपि कोणेषु हिरण्या गगना तथा ॥ 102 ॥
रक्ता कृष्णा सुप्रभा च बहुरूपातिरिक्तिका ।
पूजयेत्सप्तजिह्वास्ताः केसरेष्वंगपूजनम् ॥ 103 ॥

Next spread the Kuśa grass all around and draw the Agni yantra over it, *i.e.*, triangle, hectagon, circle, eight-petalled figure and Bhūpura; rather have this drawing before the Agnisthāpanā. Now meditate this only. Then, within the Yantra, recite "Vaiśvānara Jātaveda Lohitākṣa sarvakarmāṇi Sādhaya Svāhā" and worship Agni. Then worship in the centre and in the hectagon at the corners worship the Saptajihvā (seven tongues Hiraṇya, Gaganā, Raktā, Kṛṣṇā, Suprabhā, Bahurūpā, Atiraktikā) and next worship within the pericarp of the lotus the Aṅga Devatās.

दलेषु पूजयेन्मूर्तीः शक्तिस्वस्तिकधारिणीः ।
जातवेदाः सप्तजिह्वो हव्यवाहन एव च ॥ 104 ॥
अश्वोदरजसंज्ञोऽन्यः पुनर्वैश्वानराह्वयः ।
कोमारतेजाः स्याद्विश्वमुखो देवमुखः स्मृतः ॥ 105 ॥
तारागनये पदाद्याः स्युर्नत्यन्ता वह्निमूर्तयः ।
लोकपालांश्चतुर्दिक्षु वज्राद्यायुधसंयुतान् ॥ 106 ॥

Then recite the following mantras within the Eight petals: "Oṃ Agnaye Jātavedase namaḥ," " Oṃ Agnaye Saptajihvāya namah," " Oṃ Agnaye Havyavāhanāya namaḥ," "Oṃ Agnaye Aśvodarajāya namaḥ," "Oṃ Agnaye Vaiśvānarāya namaḥ," "Oṃ Agnaye Kaumāra tejase namaḥ," "Oṃ Agnaye Viśvamukhāya namaḥ," "Oṃ Agnaye Devamukhāya namaḥ" and considering the forms to hold Śakti and Svastik, worship them. Then consider Indra and the other Lokapālas (Regents of the several quarters) situated in the east, south-east, and so on together with their weapons, the thunderbolt and the other weapons, and thus worship them.

श्रीनारायण उवाच

ततः स्त्रुक्स्त्रुवसंस्कारावाज्यसंस्कार एव च ।
कृत्वा होमं ततः कुर्यात्स्त्रुवेणादाय वै घृतम् ॥ 107 ॥
दक्षिणाद्धुतभागात्तु वह्नेर्दक्षिणलोचने ।
जुहुयादग्नये स्वाहेत्येवं वै वामतोऽन्यतः ॥ 108 ॥
सोमाय स्वाहेति मध्याद्धुतमादाय सत्तम ।
अग्नोषोमाभ्यां स्वाहेति मध्यनेत्रे हुनेत्ततः ॥ 109 ॥

O Nārada! Next purify the sacrificial ladles, etc., śruk, śruva, etc., and ghee; then, taking ghee by śruva, go on with the Homa ceremony. Divide the

ghee of the Ājyasthālī (the vessel in which the ghee for the Homa purposes is kept) in three parts; take ghee from the right side and saying "Oṃ Agnaye Svāhā" offer oblations on the right eye of the Agni; take ghee from the left side and saying "Om Somāye Svāhā" offer oblations on the left eye of the Agni; take ghee from the centre and saying, "Oṃ Agniṣomābhyāṃ Svāhā," offer oblations on the central eye of the Agni.

पुनर्दक्षिणभागात्तु घृतमादाय वै मुखे ।
अग्नये स्विष्टकृते स्वाहेत्यनेनैव हुनेत्ततः ॥ 110 ॥
सताराभिर्व्याहृतिभिर्जुहुयादथ साधकः ।
जुहुयादग्निमंत्रेण त्रिवारं तु ततः परम् ॥ 111 ॥

Take ghee again from the right side and saying "Oṃ Agnaye Sviṣṭakṛte Svāhā" offer oblations to the mouth of the Agni. Then the devotee is to repeat "Oṃ Bhuḥ Svāhā," "Oṃ Bhuvaḥ Svāhā," "Oṃ Svaḥ Svāhā" and offer thrice the oblations; next he is to offer oblations thrice with the Agni mantra.

ततस्तु प्रणवेनैवाप्यष्टावष्टौ धृताहुतीः ।
गर्भाधानादिसंस्कारकृते तु जुहुयान्मुने ॥ 112 ॥

After this, O Muni! for impregnation and each of the ten Saṁskāras, natal-ceremony, tonsure, etc., he is to repeat the Praṇava Mantra and offer the eight oblations of ghee on each occasion. Now hear of the tenfold Saṁskāras:

गर्भाधानं पुंसवनं सीमंतोनयनं ततः ।
जातकर्म नामकर्माप्युपनिष्क्रमणं तथा ॥ 113 ॥
अन्नाशनं तथा चूडा व्रतबंधस्तथैव च ।
महानाम्न्यं व्रतं पश्चात्तथोपनिषदं व्रतम् ॥ 114 ॥
गोदानोद्वाहकाः प्रोक्ताःसंस्काराः श्रुतिचोदिताः।
ततः शिवं पार्वतीं च पूजयित्वा विसर्जयेत् ॥ 115 ॥

(1) Impregnation, (2) Puṁsavan (a ceremony performed as soon as a woman perceives the foetus to be quick), (3) Sīmantonnayana (a ceremony observed by women in the fourth, sixth or the eighth month of pregnancy), (4) Jāta Karma (ceremony at the birth of a child), (5) Nāmakaraṇa, (naming the child), (6) Niṣkramaṇa (a ceremony performed when a new-born child is first taken out of the house into the open air usually in the fourth month), (7) Annaprāśana (when the rice is put in the mouth of the child), (8) Cūḍākaraṇa (the ceremony of the first tonsure), (9) Upanayana (holding the sacrificial thread; (10) Godāna and Udvāha (gift of cows and marriage). These are stated in the Vedas. Next worship Śiva Pārvatī, the Father and the Mother of Agni and take leave of them.

जुहुयात्पञ्च समिधो वह्निमुद्दिश्य साधकः ।
पश्चादावरणानां चाप्येकैकामाहुतिं हुनेत् ॥ 116 ॥
घृतं स्रुचि समादाय चतुर्वारं स्रुवेण च ।
पिधाय तां तु तेनैव मुने तिष्ठन्निजासने ॥ 117 ॥
वौषडंतेन मनुना वह्नेस्तु जुहुयात्ततः ।
महागणेशमन्त्रेण जुहुयादाहुतीर्दश ॥ 118 ॥

Next in the name of Agni, offer five Samidhas (fuel) soaked in ghee and offer one oblation of ghee to each of the Āvaraṇa Devatās.

Then take the ghee by the Śruk and covering it with the Śruva, offer ten oblations to Agni, and Mahā Gaṇeśa with mantras ending in Vauṣaṭ, The Mahā Gaṇeśa mantras run as follows: (1) Oṃ, Oṃ Svāhā (2) Oṃ Śrīm Svāhā, (3) Oṃ Śrīm Hrīm Svāhā, (4) Oṃ Śrīm Hrīm Klīm Svāhā, (5) Oṃ Śrīm Hrīm Klīm Glauṃ Svāhā, (6) Oṃ Śrīm Hrīm Klīm Glauṃ Gaṃ Svāhā, (7) Oṃ Śrīm Hrīm Klīm Glauṃ ityantaḥ Gaṃ Gaṇapataye Svāhā, (8) Oṃ Vara Varada ityantaḥ Svāhā, (9) Sarvajanaṃ me Vaśaṃ ityanto Svāhā and (10) Ānaya Svāhā ityantaḥ.

वह्नौ पीठं समभ्यर्च्य देयमंत्रस्य देवताम् ।
वह्नौ ध्यात्वा तु तद्वक्त्रे पञ्चविंशतिसंख्यया ॥ 119 ॥
मूलमन्त्रेण जुहुयाद्वक्त्रैकीकरणाय च ।
वह्निदेवतयोरैक्यं भावयन्नात्मना सह ॥ 120 ॥

Next perform in the Agni the Pīṭha Pūjā and meditate on the Deya Īṣṭadeva and worship him. Next offer twenty-five oblations to his face, repeating the Mūla Mantra.

एकीभूतं भावयेत्तु ततस्तु साधकोत्तमः ।
षडंगं देवतानां च जुहुयादाहुतीः पृथक् ॥ 121 ॥

एकादशैव जुहुयादाहुतीर्मुनिसत्तम ।
एतेन नाडीसंधानं वह्निदेवतयोर्मुने ॥ 122 ॥

Then think of that and Agni Deva as one and the same, and then again as one with Ātman. Then offer oblations to each of the Ṣaḍaṅga Devatās separately. Then search for the Nāḍis (veins) of Vahni and Īṣṭa Devatā and offer twenty one oblations.

एकैकक्रमयोगेनाप्यावृत्तीनां तथैव च ।
एकैकक्रमयोगेन घृतेन जुहुयान्मुने ॥ 123 ॥
ततः कल्पोक्तद्रव्यैस्तु जुहुयादथवा तिलैः ।
देवतामूलमंत्रेण गजांतकसहस्रकम् ॥ 124 ॥

Then offer oblations to each of the two Devatās separately. Next offer one thousand and eight oblations to the Īṣṭa Deva with Til soaked in ghee or with the materials enumerated in the Kalpa.

एवं हुत्वा ततो देवीं सन्तुष्टां भावयन्मुने ।
तथैवावृतिदेवीश्च वह्न्याद्या देवता अपि ॥ 125 ॥
ततः शिष्यं च सुस्नातं कृतसंध्यादिकक्रियम् ।
वस्त्रद्वययुतं स्वर्णाभरणेन समन्वितम् ॥ 126 ॥

O Muni! Thus finishing the Homa ceremony, consider that the Īṣṭa Deva (the Devī), Agni and the Āvaraṇa Deities are all satisfied. Then, by the command of the Guru, the disciple is to take his bath and perform his Sandhyā, etc., and put on new clothes (cloth and cādar) and golden ornaments.

कमंडलुं करशुद्ध्यै कुण्डस्यांतिकमानयेत् ।
नमस्कृत्य ततः शिष्यो गुरूनथ सभासदः ॥ 127 ॥
कुलदेवं नमस्कृत्य विशेत्तत्राथ विष्टरे ।

He is to come then, to the Kuṇḍa with Kamaṇḍalu in his hand and with a pure heart. He is to bow down to the elders and superiors seated in the assembly and take his seat in his Āsana.

गुरुस्ततस्तु तं शिष्यं कृपादृष्ट्या विलोकयेत् ॥ 128 ॥
तच्चैतन्यं निजे देहे भावयेत्संगतं त्विति ।
ततः शिष्यतनुस्थानामध्वनां परिशोधनम् ॥ 129 ॥
कुर्याच्चु होमतो विद्वान्दिव्यदृष्ट्यवलोकनात् ।
येन जायेत शुद्धात्मा योग्यो देवाद्यनुग्रहे ॥ 130 ॥

श्रीनारायण उवाच

तनौ ध्यायेत्तु शिष्यस्य षडध्वनः क्रमेण तु ।

Śrī Guru Deva then would look at the disciple with kind eyes and think the Caitanya of the disciple within his own (the Guru's) body. Then the Guru Deva would perform the Homa and look at the disciple with a divine gaze, so that the disciple becomes pure-hearted and able to get the favours of the Devas. Thus the Guru must purify all the Adhvas (the passages) of the body of the disciple.

पादयोस्तु कलाध्वानमंधौ तत्त्वाध्वकं पुनः ॥ 131 ॥
नाभौ तु भुवनाध्वानं वर्णाध्वानं तथा हृदि ।
पदाध्वानं तथा भाले मंत्राध्वानं तु मूर्धनि ॥ 132 ॥
शिष्यं स्पृशंस्तु कूर्चेन तिलैराज्यपरिप्लुतैः ।
शोधयाम्यमुमध्वानं स्वाहेति मनुमुच्चरन् ॥ 133 ॥
तादाढ्यं जुहुयादष्टवारं प्रत्यध्वमेव हि ।
षडध्वनस्ततस्तांस्तु लीनान्ब्रह्मणि भावयेत् ॥ 134 ॥

Then the Guru is to touch respectively the feet, generative organ, navel, heart, forehead, and the head of the disciple with Kūrca (a bundle of Kuśa grass) and til soaked in ghee, in his left hand and offer at each touch eight oblations, repeating the mantra "Oṃ adya Śiṣyasya Kalādhvānam Śodhayāmi Svāhā, etc." Thus the Guru would purify Kalādhva (in the feet) Tattvādhva (in the generative organ), Bhūvanādhva (in the navel), Varṇādhva (in the heart), Padādhva (in the forehead) and Mantrādhva (on the head), the six Adhvās and think these all to be dissolved in Brahmā (Brahmalīna).

पुनरुत्पादयेत्तस्मात्सृष्टिमात्रेण वै गुरुः ।
आत्मस्थितं तच्चैतन्यं पुनः शिष्ये तु योजयेत् ॥ 135 ॥
पूर्णाहुतिं ततो हुत्वा देवतां कलशे नयेत् ।
पुनर्व्याहृतिभिर्हुत्वा वह्नेरंगाहुतीस्तथा ॥ 136 ॥

Then, again, the Guru would think all these to be re-born from Brahmā and transfer the Caitanya of the disciple that was in him to the disciple. Then the Guru must offer Pūrṇāhuti and consider the Īṣṭa Devatā, placed in the fire by the visarjana mantra for the Homa purposes, as entered into the water-jar.

एकैकशो गुरुर्दत्त्वा विसृजेद्वह्निमात्मनि ।
ततः शिष्यस्य नेत्रे तु बध्नीयाद्वाससा गुरुः ॥ 137 ॥

नेत्रमंत्रेण तं शिष्यं कुंडतो मंडलं नयेत् ।
पुष्पांजलिं मुख्यदेव्यां कारयेच्छिष्यहस्ततः ॥ 138 ॥

He is to perform again the Vyārhiti Homa and offer all the Aṅgāhutis (oblations to all the limbs) of the fire and take leave of the fire withdrawing the Deity from the jar, into his own body. Uttering then the Vauṣaṭ Mantra he would tie the eyes of the disciple with a piece of cloth and would bring him from the Kuṇḍa to the maṇḍala and make the disciple offer puṣpāñjali (flowers in his palm) to the Īṣṭa Deva.

नेत्रबंधं निराकृत्य देशयेत्कुशविष्टरे ।
भूतशुद्धिं शिष्यदेहे कुर्यात्प्रोक्तेन वर्त्मना ॥ 139 ॥
मंत्रोदितांस्तथा न्यासान्कृत्वा शिष्यतनौ ततः ।
मंडले वेशयेच्छिष्यमन्यस्मिन्कुंभसंस्थितान् ॥ 140 ॥

Then he would take away the bandage or piece of cloth from his eyes and ask him to take his seat in the seat Kuśāsana. Thus the Guru, after having purified the elements of the body of the disciple and performed the Nyāsa of the Deya Mantra, would make the disciple sit in another maṇḍala.

पल्लवाच्छिष्यशिरसि विन्यसेन्मातृकां जपेत् ।
कलशस्थजलैः शिष्यं स्नापयेद्देवतात्मकैः ॥ 141 ॥
वर्धनीजलसेकं च कुर्याद्रक्षार्थमजसा ।
ततः शिष्यः समुत्थाय वाससी परिधाय च ॥ 142 ॥

Then he would touch the head of the disciple with the twigs (Pallavas) of the Kuṇḍa and repeat the Mātṛkā Mantra and make him have his bath with the water of the jar which is considered as the seat of the Īṣṭa Deva. Then, for the protection of the disciple, he would sprinkle (abhiṣeka) him with the water of the Vardhani vessel placed already in the north-east corner.

कृतभस्मावलेपश्च संविशेद्गुरुसन्निधौ ।
ततो गुरुः स्वकीयात्तु हृदयान्निर्गतां शिवाम् ॥ 143 ॥
प्रविष्टां शिष्यहृदये भावयेत्करुणानिधिः ।
पूजयेद्गंधपुष्पाद्यैरैक्यं वै भावयंस्तयोः ॥ 144 ॥

Then the disciple would get up and put on the pair of new clothes and besmear his whole body with ashes and sit close by the Guru. When the merciful Guru would consider that the Śiva Śakti has now passed out of his own body and that Divine Force, the Devī, has entered into the body of the disciple, *i.e.*, charged the disciple with the pass.

ततस्त्रिशो दक्षकर्णे शिष्यस्योपदिशेद्गुरुः ।
महामंत्रं महादेव्याः स्वहस्तं शिरसि न्यसन् ॥ 145 ॥
अष्टोत्तरशतं मन्त्रं शिष्योऽपि प्रजपेन्मुने ।
दंडवत्प्रणमेद्भूमौ तं गुरुं देवतात्मकम् ॥ 146 ॥

Thinking now the disciple and the Devatā to be one and the same, the Guru would now worship the disciple with flowers and scents. The Guru would then place his right hand on the head of the disciple and repeat clearly in his right ear the Mahā Mantra of the Mahā Devī. The disciple is to repeat also the Mahā Mantra one hundred and eight times and fall prostrate on the ground before the Guru and thus bow down to the Guru, whom the disciple now thinks as the incarnate of the Deva.

सर्वस्वमर्पयेत्तस्मै यावज्जीवमनन्यधीः ।
ऋत्विग्भ्यो दक्षिणां दत्त्वा ब्राह्मणांश्चापि भोजयेत् ॥ 147 ॥
सुवासिनीः कुमारीश्च बटुकांश्चैव सर्वशः ।
दीनानाथान्दरिद्रांश्च वित्तशाठ्यविवर्जितः ॥ 148 ॥
कृतार्थतां स्वस्य बुद्ध्वा नित्यमाराधयेन्मनुम् ।
इति ते कथितः समयग्दीक्षाविधिरनुत्तमः ॥ 149 ॥

The disciple, the devotee of the Guru, would now give as a Dakṣiṇā all his wealth and property for his whole life to the Guru. Then he would give Dakṣiṇā to the priests and make charities to the virgins; the Brāhmaṇas, the poor and the destitute and the orphans. Here he is not to be miserly in any way in the expenditure. O Nārada! Thus the disciple would consider himself blessed and he would daily remain engaged in repeating the Mahā Mantra. Thus I have described to you above

विमृश्यैतदशेषेण भज देवीपदांबुजम् ।
नान्यस्तु परमो धर्मो ब्राह्मणस्यात्र विद्यते ॥ 150 ॥
वैदिकः स्वस्वगृह्योक्तक्रमेणोपदिशेन्मनुम् ।
तांत्रिकस्तंत्ररीत्या तु स्थितिरेषा सनातनी ॥ 151 ॥
तत्तदुक्तप्रयोगांस्ते ते ते कुर्युर्न चान्यथा ।

The most excellent Dīkṣā. Thinking all these,

you are to remain ever engaged in worshipping the lotus feet of the Great Devī. There is no Dharma higher than this in this world for the Brāhmaṇas. The followers of the Vedas would impart this Mantra according to the rules stated respectively in their own Gṛhya Sūtras; and the Tāntrikas would also do the same according to their own Tantras. The Vaidiks should not follow the Tantra rules and the Tantrikas are not to follow the Vaidik rules. Thus all the Śāstras say. And this is the Sanātana Creed.

श्रीनारायण उवाच

इति सर्वं मयाऽऽख्यातं यत्पृष्टं नारद त्वया ॥ 152 ॥
अतः परं परांबाया भज नित्यं पदांबुजम् ।
नित्यमाराध्य तच्चाहं निर्वृतिं परमां गतः ॥ 153 ॥

Nārāyaṇa said: O Nārada! I have described all about the ordinary Dīkṣā that you questioned me. Now the essence in brief is this that you would remain always merged in worshipping the Parā Śakti, the Highest Force, the Mahā Devī. What more shall I say than this that I have got the highest pleasure and the Nirvāna, the peace, that passeth all understanding, from my daily worshipping That Lotus Feet duly.

व्यास उवाच

इति राजन्नारदाय प्रोक्त्वा सर्वमनुत्तमम् ।
समाधिमीलिताक्षस्तु दध्यौ देवीपदांबुजम् ॥ 154 ॥

Vedavyāsa said: O Mahārāja! O Janamejaya! After having said this Dīkṣātattva, the highest Yogī Bhagavān Nārāyaṇa, meditated by the Yogīs, closed his eyes and remained merged in Samādhi, in the meditation of the Lotus Feet of the Devī.

नारायणस्तु भगवान्मुनिवर्यशिखामणिः ।
नारदोऽपि ततो नत्वा गुरुं नारायणं परम् ॥
जगाम सद्यस्तपसे देवीदर्शनलालसः ॥ 155 ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे सप्तोऽध्यायः ॥ 7 ॥

Knowing this Highest Tattva, Nārada, the chief of the Ṛṣis, bowed down at the feet of the Great Guru Nārāyaṇa and went away immediately to perform the tapasyā so that he also might see the Mahā Devī.

Here ends the Seventh Chapter of the Twelfth Book on the Dīkṣā Vidhi or on the rules of Initiation in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER VIII

On the Appearance of the Highest Śakti

जनमेजय उवाच

भगवन्सर्वधर्मज्ञ सर्वशास्त्रवतां वर ।
द्विजातीनां तु सर्वेषां शक्त्युपास्तिः श्रुतीरिता ॥ 1 ॥
संध्याकालत्रयेऽन्यस्मिनकाले नित्यतया विभो ।
तां विहाय द्विजाः कस्माद्गृह्णीयुश्चान्यदेवताः ॥ 2 ॥
दृश्यन्ते वैष्णवाः केचिद्गाणपत्यास्तथापरे ।
कापालिकाश्चीनमार्गरता बल्कलधारिणः ॥ 3 ॥

Janamejaya spoke to Veda Vyāsa: O Bhagavan! Thou art the knower of all the Dharmas and Thou art the chief, the crown of the Paṇḍits, knowing all the Śāstras. Now I ask Thee how is it that the twice-born have ceased to worship the Highest Śakti, the Gāyatrī and they now worship the other Devatās, on the face of the distinct command in the Śrutis that the worship of the Gāyatrī is nityā, that is, daily to be done at all times, especially during the three Sandhyā times, by all those that are twice-born?

दिगंबरास्तथा बौद्धाश्चार्वाका एवमादयः ।
दृश्यंते बहवो लोके वेदश्रद्धाविवर्जिताः ॥ 4 ॥

In this world some are the devotees of Viṣṇu, some, the followers of Gaṇapati, some are Kāpālikas, some follow the doctrines prevalent in China; some are the followers of Buddha or Cārvāka; some of them again wear the barks of trees and others roam naked. So various persons are seen having no trace of faith in the Vedas.

किमत्र कारणं ब्रह्मंस्तद्भवान्वक्तुमर्हति ।

बुद्धिमंतः पंडिताश्च नानातर्कविचक्षणाः ॥ 5 ॥
अपि संत्येव वेदेषु श्रद्धया तु विवर्जिताः ।

O Brāhmaṇa! What is the real cause underlying secretly here in this! Kindly mention this to me. Again there are seen many men, well versed in various metaphysics and logic, our B.A.s and M.A.s but then, again, they have no faith in the Vedas.

न हि कश्चित्सवकल्याणं बुद्ध्या हातुमिहेच्छति ॥ 6 ॥
किमत्र कारण तस्माद्वद वेदविदां वर ।

How is this? Nobody wants anything ominous to him consciously. But how is it that these so-called learned men are fully aware and yet they are wonderfully void of any trace of faith in the Vedas? Kindly mention the cause underlying this, O Thou! The foremost of the knowers of the Vedas.

मणिद्वीपस्य महिमा वर्णितो भवता पुरा ॥ 7 ॥
कीदृक्तदस्ति यद्देव्याः परं स्थानं महत्तरम् ।
तच्चापि वद भक्ताय श्रद्दधानाय मेऽनघ ॥ 8 ॥
प्रसन्नास्तु वदन्त्येव गुरवो गुह्यमप्युत ।

There is, again, another question: Thou hadst described before the glories of Maṇidvīpa, the highest and the best place of the Devī. Now I want to hear how is that Dvīpa greater than the great. Satisfy this servant of thine by describing these. If the Guru be pleased, he reveals even the greatest and the highest esoteric secret to his disciple.

सूत उवाच

इति राज्ञो वचः श्रुत्वा भगवान्बादरायणः ॥ 9 ॥
निजगाद ततः सर्वं क्रमेणैव मुनीश्वराः ।
यच्छ्रुत्वा तु द्विजातीनां वेदश्रद्धा विवर्धते ॥ 10 ॥

Sūta spoke: Hearing the words of the King Janamejaya, the Bhagavān Veda Vyāsa began to answer the questions in due order. The hearing of this increases the faith of the twice-born in the Vedas.

व्यास उवाच

सम्यक्पृष्टं त्वया राजन्समये समयोचितम् ।
बुद्धिमानसि वेदेषु श्रद्धावांश्चैव लक्ष्यसे ॥ 11 ॥
पूर्वं मदोद्धता दैत्या देवैर्युद्धं तु चक्रिरे ।
शतवर्षं महाराज महाविस्मयकारकम् ॥ 12 ॥

Vyāsa said: Well has this been asked by you, O King! in due time and in an appropriate moment. You are intelligent and it seems that you have got the faith in the Vedas. I now answer. Listen. In ancient days, the Asuras, maddened with pride, fought against the Devas for one hundred years. The war was very extraordinary and remarkable.

नानाशस्त्रप्रहरणं नानामायाविचित्रितम् ।
जगत्क्षयकरं नूनं तेषां युद्धमभून्नृप ॥ 13 ॥
पराशक्तिकृपावेशाद्देवैर्दैत्या जिता युधि ।
भुवं स्वर्गं परित्यज्य गताः पातालवेश्मनि ॥ 14 ॥

In this great war various weapons were used, variegated with numerous Māyās or ingenious devices. It tended to destroy the whole world. By the mercy of the Highest and the Most Exalted Śakti, the Daityas were overcome by the Devas in that Great War. And they quitted the Heavens and the Earth and went to the nether regions, the Pātāla.

ततः प्रहर्षिता देवाः स्वपराक्रमवर्णनम् ।
चक्रुः परस्परं मोहात्साभिमानाः समंततः ॥ 15 ॥
जयोऽस्माकं कुतो न स्यादस्माकं महिमा यतः ।
सर्वोत्तमः कुत्र दैत्याः पामरा निष्पराक्रमाः ॥ 16 ॥

The Devas were all delighted and began to dwell on their own prowesses and became proud. They began to say: "Why shall not victory be ours. Why are not our glories great? We are by far the best! Where are the Daityas? They are devils, powerless.

सृष्टिस्थितिक्षयकरा वयं सर्वे यशस्विनः ।
अस्मदग्रे पामराणां दैत्यानां चैव का कथा ॥ 17 ॥
पराशक्तिप्रभावं ते न ज्ञात्वा मोहमागताः ।
तेषामनुग्रहं कर्तुं तदैव जगदंबिका ॥ 18 ॥

We are the causes of creation, preservation and destruction. We all are glorious! Oh! What can be said before us in favour of the Asuras, the devils?" Thus, not knowing the Highest Śakti, the Devas were deluded. At this moment, seeing this plight of the Devas, the World Mother took pity on the Devas and, to favour them,

प्रादुरासीत्कृपापूर्णा यक्षरूपेण भूमिप ।
कोटिसूर्यप्रतीकाशं चंद्रकोटिसुशीतलम् ॥ 19 ॥
विद्युत्कोटिसमानाभं हस्तपादादिवर्जितम् ।

O King! She appeared before them in the form of the Most Worshipful, the Great Holy Light. It was resplendent like ten million Suns, and cool as well like ten million Moons. It was brilliant and dazzling like ten million lightning flashes, without hands and feet, and exceedingly beautiful! Never was this witnessed before!

अदृष्टपूर्वं तद्दृष्ट्वा तेजः परमसुन्दरम् ॥ 20 ॥
सविस्मयास्तदा प्रोचुः किमिदं किमिदं त्विति ।
दैत्यानां चेष्टितं किं वा माया कापि महीयसी ॥ 21 ॥
केनचिन्निर्मिता वाऽथ देवानां स्मयकारिणी ।

Seeing this Extraordinary Beautiful Lovely Light, the Devas were taken aback; they spoke amongst themselves, thus: "What is this! What is this! Is this the work of the Daityas or some other great Māyā (Magic) played by them or is it the work of another for creating the surprise of the Devas!"

संभूय ते तदा सर्वे विचारं चक्रुरुत्तमम् ॥ 22 ॥
यक्षस्य निकटे गत्वा प्रष्टव्यं कस्त्वमित्यपि ।
बलाबलं ततो ज्ञात्वा कर्तव्या तु प्रतिक्रिया ॥ 23 ॥
ततो वह्निं समाहूय प्रोवाचेंद्रः सुराधिपः ।
गच्छ वह्ने त्वमस्माकं यतोऽसि मुखमुत्तमम् ॥ 24 ॥

O King! Then they all assembled together and decided to approach towards that Adorable Light and to ask It what It was. They, then, would determine its strength and decide what to do afterwards. Thus, coming to this ultimate conclusion, Indra called Agni and said: "O Agni! You are the mouth-piece of the Devas.

ततो गत्वा तु जानीहि किंमिदं यक्षमित्यपि ।
सहस्राक्षवचः श्रुत्वा स्वपराक्रमगार्भितम् ॥ 25 ॥
वेगात्स निर्गतो वह्निर्ययौ यक्षस्य संनिधौ ।
तदा प्रोवाच यक्षस्तं त्वं कोऽसीति हुताशनम् ॥ 26 ॥
वीर्यं च त्वयि किं यत्तद्वद सर्वं ममाग्रतः ।

Therefore do you go first and ascertain distinctly what this Light is." Hearing thus the words of Indra, Agni, elated by his own prowess, set out immediately from the place and went to that Light. Seeing Agni coming, the Light addressed him thus: "Who are you? What is your strength? State this before Me."

अग्निरस्मि तथा जातवेदा अस्मीति सोऽब्रवीत् ॥ 27 ॥
सर्वस्य दहने शक्तिर्मयि विश्वस्य तिष्ठति ।

At this Agni replied: "I am Agni. All the yajñas, ordained in the Vedas are performed through me. The power of burning everything in this universe resides in me."

तदा यक्षः परं तेजस्तदग्रे निदधौ तृणम् ॥ 28 ॥
दहैनं यदि ते शक्तिर्विश्वस्य दहनेऽस्ति हि ।
तदा सर्वबलेनैवाकरोद्यत्नं हुताशनः ॥ 29 ॥
न शशाक तृणं दग्धुं लज्जितोऽगात्सुरान्प्रति ।
पृष्ठे देवैस्तु वृत्तांते सर्वं प्रोवाच हव्यभुक् ॥ 30 ॥
वृथाऽभिमानो ह्यस्माकं सर्वेशत्वादि के सुराः ।

Then that adorable Light took up a straw of grass and said: "O Agni! If you can burn everything in this universe, then do you burn this trifling straw." Agni tried his best to burn the straw but he could not burn it. He got ashamed and fast went back to the Devas. Asked by the Devas, Agni told them everything and said:"O Devas! Know verily that the pride cherished by us that we are supreme, is entirely false."

ततस्तु वृत्रहा वायुं समाहूयेदमब्रवीते ॥ 31 ॥
त्वयि प्रोतं जगत्सर्वं त्वच्चेष्टाभिस्तु चेष्टितम् ।
त्वं प्राणरूपः सर्वेषां सर्वशक्तिविधारकः ॥ 32 ॥

Indra then asked Vāyu (wind) and said: "O Vāyu! You are dwelling in this universe, through and through; by your efforts, all are moving; therefore you are the Prāṇa of all; it is possible that all forces are concentrated within you.

त्वमेव गत्वा जानीहि किमिदं यक्षमित्यपि ।
नान्यः कोऽपि समर्थोऽस्ति ज्ञातुं यक्षं परं महः ॥ 33 ॥
सहस्राक्षवचः श्रुत्वा गुणगौरवगुंफितम् ।
साभिमानो जगामाशु यत्र यक्षं विराजते ॥ 34 ॥

Go and ascertain what is this Light? Verily I do not see any other person here than you who can ascertain this great adorable Light." Hearing these

commendable words of Indra, Vāyu felt himself elated and went at once to that place where was that Light.

यक्षं दृष्ट्वा ततो वायुं प्रोवाच मृदुभाषया ।
कोऽसि त्वं त्वयि का शक्तिर्वद सर्वं ममाग्रतः ॥ 35 ॥
ततो यक्षवचः श्रुत्वा गर्वेण मरुदब्रवीत् ।
मातरिश्वाऽहमस्मीति वायुरस्मीति चाब्रवीत् ॥ 36 ॥
वीर्यं तु मयि सर्वस्य चालने ग्रहणेऽस्ति हि ।
मच्चेष्टया जगत्सर्वं सर्वव्यापारवद्भवेत् ॥ 37 ॥

Seeing the Vāyu, the Light, the Yakṣa, the demi-god, the Spirit asked in a gentle language: "Who are you? What strength is there in you? Speak out all these to me." At this, Vāyu spoke arrogantly, "I am Mātariśvan; I am Vāyu; about my strength, I can move anything and I hold everything. It is through the strength of mine, that this universe is, and is alive and brisk with movements and works."

इति श्रुत्वा वायुवाणीं निजगाद परं महः ।
तृणमेतत्तवाग्रे यत्तच्चालय यथेप्सितम् ॥ 38 ॥
नोचेद्गर्वं विहायैनं लज्जितो गच्छ वासवम् ।

That Highest Mass of Light then replied: "O Vāyu! Move this straw that lies before you, and if you cannot, quit your pride and go back to Indra ashamed."

श्रुत्वा यक्षवचो वायुः सर्वशक्तिसमन्वितः ॥ 39 ॥
उद्योगमकरोत्तच्च स्वस्थानान्न चचाल ह ।
लज्जितोऽगाद्देवपार्श्वे हित्वा गर्वं स चानिलः ॥ 40 ॥
वृत्तांतमवदत्सर्वं गर्वनिर्वापकारणम् ।
नैतज्ज्ञातुं समर्थाः स्म मिथ्यागर्वाभिमानिनः ॥ 41 ॥
अलौकिकं भाति यक्षं तेजः परमदारुणम् ।

At this Vāyu tried all his might but, alas! He could not move the straw a bit from that place! Vāyu then gave up his pride and returned to the Devas and spoke to them all about the Yakṣa (a sort of demi-god, a ghost). O Devas! Our pride is vain; in no way can we be able to ascertain the nature of that Light. It seems that that Holy Light, adorable by all, is extraordinary.

ततः सर्वे सुरगणाः सहस्राक्षं समूचिरे ॥ 42 ॥
देवराडसि यस्मात्त्वं यक्षं जानीहि तत्त्वतः ।
तत इन्द्रो महागर्वात्तद्यक्षं समुपाद्रवत् ॥ 43 ॥
प्राद्रवच्च परं तेजो यक्षरूपं परात्परम् ।

Then all the Devas spoke with one voice to Indra: "When You are the King of the Devas, better go yourself and ascertain the reality of Its Nature." Indra, then, with great pride, went himself to the Light; the Light, too, began to disappear gradually from the place, and ultimately vanished from Indra's sight.

अंतर्धानं ततः प्राप तद्यक्षं वासवाग्रतः ॥ 44 ॥
अतीव लज्जितो जातो वासवो देवराडपि ।
यक्षसंभाषणाभावाल्लघुत्वं प्राप चेतसि ॥ 45 ॥
अतः परं न गंतव्यं मया तु सुरसंसदि ।
किं मया तत्र वक्तव्यं स्वलघुत्वं सुरान्प्रति ॥ 46 ॥
देहत्यागो वरस्तस्मान्मानो हि महतां धनम् ।

When Indra found that he could not even speak to That Light, he became greatly ashamed and began to conceive of his own nothingness. He thought thus: "I won't go back to the Devas. What shall I say to them? Never will I disclose to them my inferiority; one is better to die than do this. One's self-honour is the only treasure of the great and honourable.

माने नष्टे जीवितं तु मृततुल्यं न संशयः ॥ 47 ॥
इति निश्चित्य तत्रैव गर्वं हित्वा सुरेश्वरः ।
चरित्रमीदृशं यस्य तमेव शरणं गतः ॥ 48 ॥
तस्मिन्नेव क्षणे जाता व्योमवाणी नभस्तले ।
मायाबीजं सहस्राक्ष जप तेन सुखी भव ॥ 49 ॥

If honour is gone, what use, then, is there in living?" O King! Then Indra, the Lord of Devas, quitted his pride and took refuge unto That Great Light which exhibited, ere long, such a glorious character. At this moment, a celestial voice was heard from the Heavens: "O Indra! Go on now and do the japam, the reciting of the Māyā Bīja Mantra, the basic Mantra of Māyā. All your troubles will, then, be over."

ततो जजाप परमं मायाबीजं परात्परम् ।
लक्षवर्षं निराहारो ध्यानमीलितलोचनः ॥ 50 ॥

Hearing this celestial voice, Indra began to repeat

the Māyā Bīja, the Seed Mantra of Māyā, with rapt concentration and without any food.

अकस्माच्चैत्रमासीयनवम्यां मध्यगे रवौ ।
तदेवाविरभूत्तेजस्तस्मिन्नेव स्थले पुनः ॥ 51 ॥
तेजोमंडलमध्ये तु कुमारीं नवयौवनाम् ।
भास्वज्जपाप्रसूनाभां बालकोटिरविप्रभाम् ॥ 52 ॥
बालशीतांशुमुकुटां वस्त्रांतर्व्यञ्जितस्तनीम् ।
चतुर्भिर्वरहस्तैस्तु वरपाशांकुशाभयान् ॥ 53 ॥

Then on the ninth lunar day of the month of Caitra when the Sun entered the meridian, suddenly there appeared in that place a Great Mass of Light as was seen before. Indra saw, then, within that Mass of Light, a Virgin Form in full youth. The lustre from Her body was like that of ten million Rising Suns; and the colour was rosy red like a full-blown Javā flower. On Her forehead was shining the digit of the Moon; Her breasts were full, and, though veiled under the cloth, they looked very beautiful. She was holding noose and a goad in Her two hands and Her other two hands indicated signs of favour and fearlessness.

दधानां रमणीयांगीं कोमलांगलतां शिवाम् ।
भक्तकल्पद्रुमामंबां नानाभूषणभूषिताम् ॥ 54 ॥
त्रिनेत्रां मल्लिकामालाकबरीजूटशोभिताम् ।
चतुर्दिक्षु चतुर्वेदैर्मूर्तिमद्भिरभिष्टुताम् ॥ 55 ॥

Her body was decked with various ornaments and it looked auspicious and exceedingly lovely; nowhere can be seen a woman beautiful like Her. She was like a Kalpa Vṛkṣa (celestial tree yielding all desires); she was three eyed and Her braid of hair was encircled with Mālatī garlands. She was praised on Her four sides by the Four Vedas, Incarnate, in their respective Forms.

दन्तच्छटाभिरभितः पद्मरागीकृतक्षमाम् ।
प्रसन्नस्मेरवदनां कोटिकंदर्पसुन्दराम् ॥ 56 ॥
रक्तांबरपरीधानां रक्तचन्दनचर्चिताम् ।
उमाभिधानां पुरतो देवीं हैमवतीं शिवाम् ॥ 57 ॥
निर्व्याजकरुणामूर्तिं सर्वकारणकारणाम् ।
ददर्श वासवस्तत्र प्रेमगद्गदितान्तरः ॥ 58 ॥

The brilliancy of Her teeth shed lustre on the ground as if ornamented with Padmarāga jewels. Her face looked smiling. Her clothing was red and Her body was covered with sandalpaste. She was the Cause of all causes. Oh! She was all Full of Mercy. O King Janamejaya! Thus Indra saw, then, the Umā Pārvatī Maheśvarī Bhagavatī and the hairs of his body stood on ends with ecstasy.

प्रेमाश्रुपूर्णनयनो रोमांचिततनुस्ततः ।
दंडवत्प्रणनामाथ पादयोर्जगदीशितुः ॥ 59 ॥
तुष्टाव विविधैः स्तोत्रैर्भक्तिसन्नतकन्धरः ।
उवाच परमप्रीतः किमिदं यक्षमित्यपि ॥ 60 ॥

His eyes were filled with tears of love and deep devotion and he immediately fell prostrate before the feet of the Devī. Indra sang various hymns to Her and praised Her. He became very glad and asked Her, "O Fair One! Art Thou that Great Mass of Light?

प्रांदुर्भूतं च कस्मात्तद्वद सर्वं सुशोभने ।
इति तस्य वचः श्रुत्वा प्रोवाच करुणार्णवा ॥ 61 ॥

If this be, kindly state the cause of Thy appearance." O King! Hearing this, the Bhagavatī replied.

रूपं मदीयं ब्रह्मैतत्सर्वकारणकारणम् ।
मयाधिष्ठानभूतं तु सर्वसाक्षि निरामयम् ॥ 62 ॥
सर्वे वेदा यत्पदमामनन्ति तपांसि सर्वाणि च यद्वदन्ति ।
यदिच्छंतो ब्रह्मचर्यं चरन्ति पदं संग्रहेण ब्रवीमि ॥ 63 ॥

"This My Form is Brahma, the Cause of all causes, the Seat of Māyā, the Witness of all, infallible and free from all defects or blemishes. What all the Vedas and Upaniṣads try to establish, what ought to be obtained, as declared by all the rules of austerity, and for which the Brāhmaṇas practise Brahmacaryam, I am all that. I have told you about that Brahmā, of the nature of the Great Holy Light.

ओमित्येकाक्षरं ब्रह्म तदेवाहुश्च ह्रींमयम् ।
द्वे बीजे मम मंत्रौस्तो मुख्यत्वेन सुरोत्तम् ॥ 64 ॥
भागद्वयवती यस्मात्सृजामि सकलं जगत् ।
तत्रैकभागः संप्रोक्तः सच्चिदानन्दनामकः ॥ 65 ॥

The sages declare that That Brāhmaṇa is revealed

by "Oṃ" and "Hrīm", the two Bījas (mystic syllables) that are My two first and foremost Mantras wherein I remain hidden. I create this universe with My two parts (in My two aspects); therefore My Bīja mantra is two. "Oṃ" Bīja is denominated as Saccidānanda (everlasting existence, intelligence and bliss) and "Hrīm" Bīja is Māyā Prakṛti, the Undifferentiated Consciousness, made manifest.

मायाप्रकृतिसंज्ञस्तु द्वितीयो भाग ईरितः ।
सा च माया परा शक्ति शक्तिमत्यहमीश्वरी ॥ 66 ॥
चन्द्रस्य चन्द्रिकेवेयं मया भिन्नत्वमागतः ।
साम्यावस्थात्मिका चैषा माया मम सुरोत्तम ॥ 67 ॥

Know, then, That Māyā as the Highest Śakti and know Me as that Omnipotent Goddess at present revealed before your eyes. As moonlight is not different from the Moon, so this Māyā Śakti in the state of equilibrium is not different from Me. (The powerful man and the power he wields are not different. They are verily one and the same.)

प्रलये सर्वजगतो मदभिन्नैव तिष्ठति ।
प्राणिकर्मपरीपाकवशतः पुनरेव हि ॥ 68 ॥
रूपं तदेवमव्यक्तं व्यक्तिभावमुपैति च ।
अंतर्मुखा तु याऽवस्था सा मायेत्यभिधीयते ॥ 69 ॥

During Pralaya (the Great Latency period), this Māyā lies latent in Me, without there being any difference. Again at the time of creation, this Māyā appears as the fructification of the Karmas of the Jīvas. When this Māyā is potential and exists latent in Me, when Māyā is Antarmukhī, it is called Unmanifested and when the Māyā becomes Kinetic, when the Māyā is Bahirmukhī, when She is in an active Kinetic state, it is said to be Manifested.

बहिर्मुखा तु या माया तमःशब्देन सोच्यते ।
बहिर्मुखात्तमोरूपाज्जायते सत्त्वसंभवः ॥ 70 ॥
रजोगुणस्तदैव स्यात्सर्गादौ सुरसत्तम ।
गुणत्रयात्मकाः प्रोक्ता ब्रह्मविष्णुमहेश्वराः ॥ 71 ॥

There is no origin or beginning of this Māyā. Māyā is of the nature of Brahmā in a state of equilibrium. But, during the beginning of the creation, Her form consisting of the several Guṇas appears, when Māyā is Bahirmukhī, She becomes Tāmas, in Her Unmanifested state. O Indra! For this reason Her state of abstraction, and becoming introspective, this is Her Antarmukhī state; it is known as Māyā and Her looking outward is Her Bahirmukhī state; it is denominated by Tāmas and the other guṇas.

रजोगुणाधिको ब्रह्मा विष्णुः सत्त्वाधिको भवेत् ।
तमोगुणाधिको रुद्रः सर्वकारणरूपधृक् ॥ 72 ॥
स्थूलदेहो भवेद्ब्रह्मा लिंगदेहो हरिः स्मृतः ।
रुद्रस्तु कारणो देहस्तुरीया त्वहमेव हि ॥ 73 ॥

From this comes Sattva and then Rajas and Brahmā, Viṣṇu and Maheśa are of the nature of the three guṇas. Brahmā has the Rajo guṇa in Him preponderating; in Viṣṇu, the Sattva guṇa preponderates and in Maheśa, the Cause of all Causes, is said to reside the Tamo guṇa.

साम्यावस्था तु या प्रोक्ता सर्वांतर्यामिरूपिणी ।
अत ऊर्ध्वं परं ब्रह्म मद्रूपं रूपवर्जितम् ॥ 74 ॥

Brahmā is known as of the Gross Body; Viṣṇu is known as of the Subtle Body; and Rudra is known as of the Causal Body and I am known as Turīya, transcending the Guṇas.

निर्गुणं सगुणं चेति द्विधा मद्रूपमुच्यते ।
निर्गुणं मायया हीनं सगुणं मायया युतम् ॥ 75 ॥
साऽहं सर्वं जगत्सृष्ट्वा तदन्तः संप्रविश्य च ।
प्रेरयाम्यनिशं जीवं यथाकर्म यथाश्रुतम् ॥ 76 ॥

This Turīya Form of Mine is called the state of equilibrium of the Guṇas. It is the Inner Controller of all. Beyond this there is another state of Mine which is called the Formless Brahmā (Brāhmaṇa having no Forms). Know, verily, that my Forms are two, as they are with or without attributes (Saguṇa or Nirguṇa). That which is beyond Māyā and the Māyic qualities is called Nirguṇa (without Prākṛtic attributes) and that which is within Māyā is called Saguṇa.

सृष्टिस्थितितिरोधाने प्रेरयाम्यहमेव हि ।

ब्रह्माणं च तथा विष्णुं रुद्रं वै कारणात्मकम् ॥ 77 ॥
मद्भयाद्वाति पवनो भीत्या सूर्यश्च गच्छति ।
इन्द्राग्निमृत्यवस्तद्वत्साऽहं सर्वोत्तमा स्मृता ॥ 78 ॥

O Indra! After creating this universe, I enter within that as the Inner Controller of all and it is I that impel all the Jīvas always to their due efforts and actions. Know, verily, that It is I that engage Brahmā, Viṣṇu and Rudra, the causes of the several works of creation, preservation and destruction of this universe (they are performing their functions by My Command). Through the terror from Me the wind blows; through my terror, the Sun moves in the sky; through My terror, Indra, Agni, and Yama do their respective duties. I am the Best and Superior to all. All fear Me.

मत्प्रसादाद्भवद्भिस्तु जयो लब्धोऽस्ति सर्वदा ।
युष्मानहं नर्तयामि काष्ठपुत्तलिकोपमान् ॥ 79 ॥
कदाचिद्देवविजयं दैत्यानां विजयं क्वचित् ।
स्वतंत्रा स्वेच्छया सर्वं कुर्वे कर्मानुरोधतः ॥ 80 ॥
तां मां सर्वात्मिकां यूयं विस्मृत्य निजगर्वतः ।
अहंकारावृतात्मानो मोहमाप्ता दुरंतकम् ॥ 81 ॥

Through My Grace you have obtained victory in the battle. Know, verily, that it is I that make you all dance like inert wooden dolls as My mere instruments. You are merely My functions. I am the Integral Whole. I give sometimes victory to you and sometimes victory to the Daityas; Yea, I do everything as I will, keeping My independence duly and, according to the Karmas, justly. Oh! You all, have forgotten me though your pride and sheer nonsense. You have been carried deep into dire delusion by your vain egoism.

अनुग्रहं ततः कर्तुं युष्मद्देहादनुत्तमम् ।
निःसृतं सहसा तेजो मदीयं यक्षमित्यपि ॥ 82 ॥
अतः परं सर्वभावैर्हित्वा गर्वं तु देहजम् ।
मामेव शरणं यात सच्चिदानन्दरूपिणीम् ॥ 83 ॥

And know now that to favour you, this My Adorable Light has issued suddenly. Hence forth banish ever from your heart all your vain boastings and idle pratings. Take refuge wholly unto Me with all your head, heart and soul, unto My Saccidānanda Form and be safe. (At times the Devas forget and so fall into troubles)."

व्यास उवाच

इत्युक्त्वा च महादेवी मूलप्रकृतिरीश्वरी ।
अन्तर्धानं गता सद्यो भक्त्या देवैरभिष्टुता ॥ 84 ॥
ततः सर्वे स्वगर्वं तु विहाय पदपंकजम् ।
सम्यगाराध्यामासुर्भगवत्याः परात्परम् ॥ 85 ॥
त्रिसंध्यं सर्वदा सर्वे गायत्रीजपतत्पराः ।
यज्ञभागादिभिः सर्वे देवीं नित्यं सिषेविरे ॥ 86 ॥

Vyāsa said: Thus saying, the Mūla Prakṛti, the Great Devī, the Goddess of the Universe, vanished from their sight. The Devas, on the other hand, began to praise Her then and there, with rapt devotion. Since that day, all the Devas quitted their pride and engaged themselves in worshipping the Devī devotedly. They worshipped the Gāyatrī Devī daily during the three Sandhyā times and performed various Yajñas and thus they worshipped Bhagavatī daily.

एवं सत्ययुगे सर्वे गायत्रीजपतत्पराः ।
तारहृल्लेखयोश्चापि जपे निष्णातमानसाः ॥ 87 ॥
न विष्णूपासना नित्या वेदे नोक्ता तु कुत्रचित् ।
न विष्णुदीक्षा नित्यास्ति शिवस्यापि तथैव च ॥ 88 ॥

Thus, in the Satya Yuga, everybody engaged themselves in repeating the Mantra Gāyatrī and worshipped the Goddess indwelling in the Praṇava and Hrīṅkāra. So, See now for yourself, that the worship of Viṣṇu or Śiva or initiation in the Viṣṇu Mantra or in the Śiva Mantra are not mentioned anywhere in the Vedas as to be done always and for ever.

गायत्र्युपासना नित्या सर्ववेदैः समीरिता ।
यया विना त्वधःपातो ब्राह्मणस्यास्ति सर्वथा ॥ 89 ॥
तावता कृतकृत्यत्वं नान्यापेक्षा द्विजस्य हि ।
गायत्रीमात्रनिष्णातो द्विजो मोक्षमवाप्नुयात् ॥ 90 ॥

They are done for a while and not required any more when the objects are fulfilled; only the worship of Gāyatrī is always compulsory, to be done at all times, as mentioned in the Vedas. O

King! If a Brāhmaṇa does not worship the Gāyatrī, know, then, for certain, that in every way, he is sure to go down lower and lower. There is no doubt in this. A Brāhmin is not to wait, no never, to do any other thing; he will have all his desires fulfilled if he worships only the Devī Gāyatrī.

कुर्यादन्यन्न वा कुर्यादिति प्राह मनुः स्वयम् ।
विहाय तां तु गायत्रीं विष्णूपास्तिपरायणाः ॥ 91 ॥
शिवोपास्तिरतो विप्रो नरकं याति सर्वथा ।
तस्मादाद्ययुगे राजन्गायत्रीजपतत्पराः ॥
देवीपदाम्बुजरता आसन्सर्वे द्विजोत्तमाः ॥ 92 ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धेऽष्टमोऽध्यायः ॥ 8 ॥

Bhagavān Manu says that a Brāhmin, whether he does any other thing or not, can be saved if he worships only the Divine Mother Gāyatrī. (This worshipping the Gāyatrī is the highest, greatest, and most difficult of all the works in this universe). If any devotee of Śiva or Viṣṇu or of any other Deity worships his desired Deity without repeating the Gāyatrī, he is sure to suffer the torments of hell. (But this age of Kālī deludes the people and draws away their minds from reciting this Gāyatrī save a few of them.) O King! For this reason, in the Satya Yuga, all the Brāhmaṇas kept themselves fully engaged in worshipping the Gāyatrī and the lotus feet of the Devī Bhagavatī.

Here ends the Eighth Chapter in the Twelfth Book on the appearance of the Highest Śakti in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER IX

On the Cause of Śrāddha in other Devas than the Devī Gāyatrī

व्यास उवाच

कदाचिदथ काले तु दशपंच समा विभो ।
प्राणिनां कर्मवशतो न ववर्ष शतक्रतुः ॥ 1 ॥
अनावृष्ट्याऽतिदुर्भिक्षमभवत्क्षयकारकम् ।
गृहे गृहे शवानां तु संख्या कर्तुं न शक्यते ॥ 2 ॥

Vyāsa said: O King Janamejaya! Once on a time, on account of an evil turn of Fate (Karma) of the human beings, Indra did not rain on this earth for fifteen years. Owing to want of rain, the famine appeared horribly; and almost all the beings lost their lives. No one could count in every house the number of the dead persons.

केचिदश्वान्वराहान्वा भक्षयंति क्षुधार्दिताः ।
शवानि च मनुष्याणां भक्षयंत्यपरे जनाः ॥ 3 ॥
बालकं बालजननी स्त्रियं पुरुष एव च ।
भक्षितुं चलिताः सर्वे क्षुधया पीडिता नराः ॥ 4 ॥

Out of hunger the people began to eat horses; some began to eat bears and pigs, some began to eat the dead bodies while some others carried on any how their lives. The people were so much distressed with hunger that the mother did not refrain from eating her baby child and the husband did not refrain from eating his wife.

ब्राह्मणा बहवस्तत्र विचारं चक्रुरुत्तमम् ।
तपोधनो गौतमोऽस्ति स नः खेदं हरिष्यति ॥ 5 ॥
सर्वैर्मिलित्वा गंतव्यं गौतमस्याश्रमेऽधुना ।
गायत्रीजपसंसक्तगौतमस्याश्रमेऽधुना ॥ 6 ॥
सुभिक्षं श्रूयते तत्र प्राणिनो बहवो गताः ।
एवं विमृश्य भूदेवाः साग्निहोत्राः कुटुंबिनः ॥ 7 ॥
सगोधनाः सदासाश्च गौतमस्याश्रमं ययुः ।

O King! The Brāhmaṇas then united and after due discussion, came to the conclusion that they would go to the hermit Gautama who would be able to remove their distress. So all of them wanted to go quickly to the hermitage of the Muni Gautama. They began to say: "We hear that there is no famine in the hermitage of Gautama. Various persons are running there from various quarters."

पूर्वदेशाद्ययुः केचित्केचिद्दक्षिणदेशतः ॥ 8 ॥
पाश्चात्या औत्तराहाश्चनानादिग्भ्यः समाययुः ।
दृष्ट्वा समाजं विप्राणां प्रणनाम स गौतमः ॥ 9 ॥

Thus coming to a conclusion, the Brāhmaṇas

went to the Gautama's Āśrama with their cows, servants and relations. Some went from the east; some from the south; some from the west, and some from the north. Thus from various quarters the people flocked there.

आसनाद्युपचारैश्च पूजयामास वाडवान् ।
चकार कुशलप्रश्नं ततश्चागमकारणम् ॥ 10 ॥
ते सर्वे स्वस्ववृत्तांतं कथयामासुरुत्स्मयाः ।
दृष्ट्वा तान्दुःखितान्विप्रानभयं दत्तवान्मुनिः ॥ 11 ॥
युष्माकमेतत्सदनं भवद्दासोऽस्मि सर्वथा ।
का चिंता भवता विप्रा मयि दासे विराजति ॥ 12 ॥

Seeing the Brāhmaṇas coming there, the Ṛṣi Gautama bowed down to them and gave them a cordial welcome and served them with seats, etc. When all took their seats and became calm and quiet, Gautama enquired about their welfare and the cause of their arrival. They described everything about the dire famine and their own states and expressed their deep regret. Seeing them very much distressed, the Muni gave them word not to have any fear; he said: "I am today become blessed by the arrival of the great ascetics and honourable persons like you. I am your servant.

धन्योऽहमस्मिन्समये यूयं सर्वे तपोधनाः ।
येषां दर्शनमात्रेण दुष्कृतं सुकृतायते ॥ 13 ॥
ते सर्वे पादरजसा पावयंति गृहं मम ।
को मदन्यो भवेद्धन्यो भवतां समनुग्रहात् ॥ 14 ॥
स्थेयं सर्वैः सुखेनैव संध्याजपपरायणैः ।

You consider all my houses as yours. Be quite comfortable. Bear no uneasiness. When your servant is alive, what fear do your entertain and whom do you fear? When the demerits are transformed into good merits by your mere sight, and when you have blessed my house with the dust of your holy feet, then who is more blessed than me? O Vipras! Kindly perform your Sandhyās, and Japams and rest here at ease."

व्यास उवाच

इति सर्वान्समाश्वास्य गौतमो मुनिराट् ततः ॥ 15 ॥
गायत्रीं प्रार्थयामास भक्तिसन्नकंधरः ।
नमो देवि महाविद्ये वेदमातः परात्परे ॥ 16 ॥
व्याहृत्यादिमहामंत्ररूपे प्रणवरूपिणि ।
साम्यावस्थात्मिके मातर्नमो ह्रींकाररूपिणि ॥ 17 ॥
स्वाहास्वधास्वरूपे त्वां नमामि सकलार्थदाम् ।
भक्तकल्पलतां देवीमवस्थात्रयसाक्षिणीम् ॥ 18 ॥

Vyāsa said: O King Janamejaya! Thus consoling the Brāhmaṇas, the Ṛṣi Gautama began to worship the Gāyatrī Devī with rapt devotional trance. "O Devī Gāyatrī ! Obeisance to Thee! Thou art the Great Vidyā, the Mother of the Vedas, Higher than the Highest; Thou art Vyārhiti represented by the Mantra 'Om Bhur Bhuvaḥ Svaḥ,' O Mother! Thou art the state of equilibrium, *i.e.*, the Turīya; Thou art of of the Form of Hrīm; Thou art Svāhā and Svadhā; Thou grantest the desires of the Bhaktas.

तुर्यातीतस्वरूपां च सच्चिदानंदरूपिणीम् ।
सर्ववेदांतसंवेद्यां सूर्यमंडलवासिनीम् ॥ 19 ॥
प्रातर्बालां रक्तवर्णां मध्याह्ने युवतीं पराम् ।
सायाह्ने कृष्णवर्णां तां वृद्धां नित्यं नमाम्यहम् ॥ 20 ॥

Thou art the Witness of the three states, Jāgrat (waking), Svapna (dreaming) and Suṣupti (deep sleep). Thou art the Turīya and Saccidānanda Brahmā. O Devī ! Thou resident in the Solar Orb and appearest as a ruddy girl in the morning, an youthful maiden at noon and a black old woman in the evening. O Devī ! Obeisance to Thee! Now shew favour on us at this severe famine time when all the beings are well nigh on the way to destruction."

सर्वभूतारणे देवि क्षमस्व परमेश्वरि ।
इति स्तुता जगन्माता प्रत्यक्षं दर्शनं ददौ ॥ 21 ॥
पूर्णपात्रं ददौ तस्मै येन स्यात्सर्वपोषणम् ।
उवाच मुनिमंबा सा यं यं कामं त्वमिच्छसि ॥ 22 ॥

Thus praised and worshipped, the World-Mother appeared and gave to the Ṛṣi one vessel (cup) full to the brim by which every one can be fed and nourished. The Mother told the Muni: "This full vessel, given by me to you will yield whatever you wish."

तस्य पूर्तिकरं पात्रं मया दत्तं भविष्यति ।

इत्युक्त्वांतर्दधे देवी गायत्री परमा कला ॥ 23 ॥
अन्नानां राशयस्तस्मान्निर्गताः पर्वतोपमाः ।
षड्रसा विविधा राजंस्तृणानि विविधानि च ॥ 24 ॥
भूषणानि च दिव्यानि क्षौमाणि वसनानि च ।
यज्ञानां च समारंभाः पात्राणि विविधानि च ॥ 25 ॥
यद्यदिष्टमभूद्राजन्मुनेस्तस्य महात्मनः ।
तत्सर्वं निर्गतं तस्माद्गायत्रीपूर्णपात्रतः ॥ 26 ॥

Thus saying, the Devī Gāyatrī, Higher than the Highest, vanished. Then, according to the wish of the Muni, came out from that cup, mountains of cooked rice, various curries and sweetmeats, lots of grass and fodder, silken clothings, various ornaments and various articles and vessels for sacrificial purposes. In fact whatever the Muni Gautama wished, that came out of the brimful cup, given by the Devī Gāyatrī.

अथाहूय मुनीन्सर्वान्मुनिराड्गौतमस्तदा ।
धनधान्यभूषाानि वसनानि ददौ मुदा ॥ 27 ॥
गोमहिष्यादिपशवो निर्गताः पूर्णपात्रतः ।
निर्गतान्यज्ञसंभारान्स्रुक्स्रुवप्रभृतीन्ददौ ॥ 28 ॥

Then the Muni Gautama called the other Munis that came there and gave them wealth, grains, clothing, ornament, and the sacrificial ladles and spoons and cows and buffaloes for the sacrificial purposes.

ते सर्वे मिलिता यज्ञांश्चक्रिरे मुनिवाक्यतः ।
स्थानं तदेव भूयिष्ठमभवत्स्वर्गसन्निभम् ॥ 29 ॥
यत्किंचित्त्रिषु लोकेषु सुंदरं वस्तु दृश्यते ।
तत्सर्वं तत्र निष्पन्नं गायत्रीदत्तपात्रतः ॥ 30 ॥

The Munis then assembled and performed various yajñas. The place all round, then flourished and became so much prosperous that it looked like a second heaven. In fact whatever fair and beautiful there exist in the Trilokas, all came from the brimful cup given by the Devī Gāyatrī.

देवांगनासमा दाराः शोभंते भूषणादिभिः ।
मुनयो देवसदृशा वस्त्रचंदनभूषणैः ॥ 31 ॥
नित्योत्सवः प्रववृते मुनेराश्रममंडले ।
न रोगादिभयं किंचिन्न च दैन्यभयं क्वचित् ॥ 32 ॥

At this time the Munis, with sandalpaste all over on their bodies, and decorated with very bright ornaments looked like the gods and their wives looked like goddesses. Daily utsabs began to be held in in the Āśrama of Gautama. Nowhere were seen any diseases or dacoities and there was no fear from any such things.

स मुनेराश्रमो जातः समन्ताच्छतयोजनः ।
अन्ये च प्राणिनो येऽपि तेऽपि तत्र समागताः ॥ 33 ॥
तांश्च सर्वान्पुपोषायं दत्त्वाऽभयमथात्मवान् ।
नानाविधैर्महायज्ञैर्विधिवत्कल्पितैः सुराः ॥ 34 ॥

Gradually the Āśrama's boundary extended to one hundred Yojanas (4 hundred miles). Hearing this greatness of Gautama, many persons came there from various quarters. And the Muni Gautama, too, gave them words, "cast away fear" and fed them.

सन्तोषं परमं प्रापुर्मुनेश्चैव जगुर्यशः ।
सभायां वृत्रहा भूयो जगौ श्लोकं महायशाः ॥ 35 ॥
अहो अयं नः किल कल्पपादपो
मनोरथान्पूरयति प्रतिष्ठितः ।
नोचेदकाण्डे क्व हविर्वपा वा
सुदुर्लभा यत्र तु जीवनाशा ॥ 36 ॥

The Devas, on the other hand, became very much satisfied by the various Yajñas and extolled the Muni's greatness. So much so, that the famous Indra, the Lord of the Devas, came in the midst of the assembly and extolled his greatness, thus: "This Gautama has fulfilled all our wishes and has verily become a Kalpa Vṛkṣa (celestial tree yielding all desires). If this man had not done such things, in this hard famine time, we would not have got the Haviḥ offered in sacrifices and the prospect of our lives would have been at stake."

इत्थं द्वादश वर्षाणि पुपोष मुनिपुंगवान् ।
पुत्रवन्मुनिराड्गर्वगंधेन परिवर्जितः ॥ 37 ॥
गायत्र्याः परमं स्थानं चकार मुनिसत्तमः ।
यत्र सर्वैर्मुनिवरैः पूज्यते जगदम्बिका ॥ 38 ॥
त्रिकालं परया भक्त्या पुरश्चरणकर्मभिः ।
अद्यापि यत्र देवी सा प्रातर्बाला तु दृश्यते ॥ 39 ॥
मध्याह्ने युवती वृद्धा सायंकाले तु दृश्यते ।

O King Janamejaya! Thus the Muni Gautama fed and nourished for twelve years all the Munis, like his sons and that place came to be recognised as the chief centre (the Head Quarters) of the Gāyatrī Devī. Even today, all the Munis perform with devotion the Puraṣacaranams and worship thrice the Bhagavatī Gāyatrī Devī. Even today the Devī is there seen as a girl in the morning, as a youthful maiden at noon, as an old woman in the evening.

तत्रैकदा समायातो नारदो मुनिसत्तमः ॥ 40 ॥
रणयन्महतीं गायन्गायत्र्याः परमान्गुणान् ।
निषसाद सभामध्ये मुनीनां भावितात्मनाम् ॥ 41 ॥

Then, once on a time, Nārada, of best conduct, came there playing on his great lute and singing in tune the highest glories of Gāyatrī and took his seat in the assembly of the Munis.

गौतमादिभिरत्युच्चैः पूजितः शांतमानसः ।
कथाश्चकार विविधा यशसो गौतमस्य च ॥ 42 ॥
ब्रह्मर्षे देवसदसि देवराट् तव यद्यशः ।
जगौ बहुविधं स्वच्छं मुनिपोषणजं परम् ॥ 43 ॥

Seeing the tranquil hearted Nārada coming there, Gautama and the other Munis received him duly and worshipped him with the Pādya and Arghya. In course of conversation he began to describe the glories of Gautama and said: "O Best of Munis! I have heard from the mouth of Indra, in the assembly of the Devas, your glories as to your supporting and feeding the pure-hearted Munis and I have come to see you.

श्रुत्वा शचीपतेर्वाणीं त्वां द्रष्टुमहमागतः ।
धन्योऽसि त्वं मुनिश्रेष्ठ जगदम्बाप्रसादतः ॥ 44 ॥
इत्युक्त्वा मुनिवर्यं तं गायत्रीसदनं ययौ ।
ददर्श जगदम्बां तां प्रेमोत्फुल्लविलोचनः ॥ 45 ॥

By the Grace of Śrī Bhagavatī Gāyatrī Devī, you have now become blessed. There is no doubt in this." Thus saying, the Devarṣi Nārada entered into the temple of the Devī Gāyatrī and with eyes gladdened by love, saw the Devī there and offered due hymns in praise of Her and then ascended to the Heavens.

तुष्टाव विधिवद्देवीं जगाम त्रिदिवं पुनः ।
अथ तत्र स्थिता ये ते ब्राह्मणा मुनिपोषिताः ॥ 46 ॥
उत्कर्षं तु मुनेः श्रुत्वाऽसूयया खेदमागताः ।
यथाऽस्य न यशो भूयात्कर्तव्यं सर्वथैव हि ॥ 47 ॥

Here, on the other hand, the Brāhmaṇas that were fed by Gautama, became jealous at so much honour offered to Gautama and tried their best so that no further honour be paid to him. They further settled not to stay any longer in his Āśrama, when the next good harvest season comes. (Thus his glories will wane).

काले समागते पश्चादिति सर्वैस्तु निश्चितम् ।
ततः कालेन कियताऽप्यभूद्वृष्टिर्धरातले ॥ 48 ॥
सुभिक्षमभवत्सर्वदेशेषु नृपसत्तम ।
श्रुत्वा वार्तां सुभिक्षस्य मिलिताः सर्ववाडवाः ॥ 49 ॥
गौतमं शप्तुमुद्योगं हा हा राजन्प्रचक्रिरे ।
धन्यौ तेषां च पितरौ ययोरुत्पत्तिरीदृशी ॥ 50 ॥

O King! Some days passed when good rains fell and there was an abundance of crops everywhere and the famine ended. Hearing this, all the Brāhmins united, Alas! O King! to curse the Gautama. Oh! Their fathers and mothers are blessed in whom do not arise such feelings of jealousy! This all is the wonderful play of the powerful Time; it cannot be expressed by any person.

कालस्य महिमा राजन्वक्तुं केन हि शक्यते ।
गौर्निर्मिता माययैका मुमूर्षुर्जरती नृप ॥ 51 ॥
जगाम सा च शालायां होमकाले मुनेस्तदा ।
हुंहुंशब्दैर्वारिता सा प्राणांस्तत्याज तत्क्षणे ॥ 52 ॥

O King! These Brāhmins created, by Māyā, an aged cow, who was to die and pushed her in the sacrificial hall of the Muni Gautama at the time of the Homa ceremony. Seeing that cow entering into the enclosure where the Homa was being performed, Gautama cried out "Hoom Hoom" when the cow fell there and died.

गौर्हताऽनेन दुष्टेनेत्येवं ते चक्रुशुर्द्विजाः ।
होमं समाप्य मुनिराड् विस्मयं परमं गतः ॥ 53 ॥
समाधिमीलिताक्षः संश्चिंतयामास कारणम् ।

And the other Brāhmaṇas instantly cried out "Look! Look! The wicked Gautama has killed the cow." Seeing this inconceivable event, Gautama was greatly nonplussed and, completing his Homa ceremony, entered into Samādhi and began to think the cause of it.

कृतं सर्वं द्विजैरेतदिति ज्ञात्वा तदैव सः ॥ 54 ॥
दधार कोपं परमं प्रलये रुद्रकोपवत् ।
शशाप च ऋषीन्सर्वान्कोपसंरक्तलोचनः ॥ 55 ॥
वेदमातरि गायत्र्यां तद्ध्याने तन्मनोर्जपे ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 56 ॥

Then, coming to know that this has been concocted by the Māyā of the Brāhmins, he became angry like Rudra at the time of dissolution; his eyes were reddened and he cursed the Ṛṣis, thus:□Oh vile Brāhmins! When you are ready to cause mischief to me unjustly then let you be averse to meditate and do the japam of the Devī Gāyatrī, the Mother of the Vedas.

वेदे वेदोक्तयज्ञेषु तद्वार्तासु तथैव च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 57 ॥
शिवे शिवस्य मंत्रे च शिवशास्त्रे तथैव च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 58 ॥

For your this act, never you will be eager to perform any Vedic sacrificial acts or any action concerning thereof. There is no doubt in this. You will be always averse to the mantra of Śiva or the Tantra of Śiva.

मूलप्रकृत्याः श्रीदेव्यास्तद्ध्याने तत्कथासु च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 59 ॥
देवीमंत्रे तथा देव्याः स्थानेऽनुष्ठानकर्मणि ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 60 ॥
देव्युत्सवदिदृक्षायां देवीनामानुकीर्तने ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 61 ॥
देवीभक्तस्य सान्निध्ये देवीभक्तार्चने तथा ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 62 ॥

You will be always averse to Mūla Prakṛti Śrī Devī, to Her Dhyānam, mantra, to any conversation regarding Her; to the visiting of Her place or Temple, to do worship and other ceremonies to Her, to see the Grand Festivals of the Devī, to singing the names and glories of the Devī, to sit before the Devī and to adore Her.

शिवोत्सवदिदृक्षायां शिवभक्तस्य पूजने ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 63 ॥
रुद्राक्षे बिल्वपत्रे च तथा शुद्धे च भस्मनि ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 64 ॥
श्रौतस्मार्तसदाचारे ज्ञानमार्गे तथैव च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 65 ॥
अद्वैतज्ञाननिष्ठायां शांतिदान्त्यादिसाधने ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 66 ॥
नित्यकर्माद्यनुष्ठानेऽप्यग्निहोत्रादिसाधने ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 67 ॥
स्वाध्यायाध्ययने चैव तथा प्रवचनेऽपि च ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 68 ॥
गोदानादिषु दानेषु पितृश्राद्धेषु चैव हि ।
भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 69 ॥
कृच्छ्रचांद्रायणे चैव प्रायश्चित्तं तथैव च ।

O vile Brāhmaṇas! You will be always averse to see the festivals of Śiva, to worship Śiva, to Rudrākṣa, to the Bel leaves, and to the holy Bhasma (ashes). You will be wholly indifferent to practise the right ways of living as presented in the Vedas and Smṛtis, to preserve your conduct good and to observe the path of knowledge to Advaita Jñānam, to practise restraint of senses and continence, to the daily practices of Sandhyā Vandanam, to performing the Agnihotra ceremonies, to the study of the Vedas according to one's own Śākhā or to the daily studies thereof as to teach those things or to give, as gifts, cows, etc., or to perform the Śrāddhas of the fathers, etc., or to perform Kṛchra Cāndrāyaṇa and other penances.

भवतानुन्मुखा यूयं सर्वदा ब्राह्मणाधमाः ॥ 70 ॥
श्रीदेवीभिन्नदेवेषु श्रद्धाभक्तिसमन्विताः ।
शंखचक्राद्यंकिताश्च भवत ब्राह्मणाधमाः ॥ 71 ॥

O Vile Brāhmaṇas! As you are ready to do these mean things, you will have to suffer for this that you will desist from worshipping the Most

Adorable Śrī Bhagavatī Devī and that you will worship the other Devas with faith and devotion and hold on your bodies Śaṅkha, Cakra and other signs.

कापालिकमतासक्ता बौद्धशास्त्ररताः सदा ।
पाखंडाचारनिरता भवत ब्राह्मणाधमाः ॥ 72 ॥
पितृमातृसुतभ्रातृकन्याविक्रयिणस्तथा ।
भार्याविक्रयिणस्तद्वद्भवत ब्राह्मणाधमाः ॥ 73 ॥
वेदविक्रयिणस्तद्वत्तीर्थविक्रयिणस्तथा ।
धर्मविक्रयिणस्तद्वद्भवत ब्राह्मणाधमाः ॥ 74 ॥

You will follow the Kāpālikas, Bauddha Śāstras and other heretics. You will sell your father, mother, brothers, sisters, sons and daughters and even your wives too! You will sell the Vedas, Tīrthas, and your Dharma. You will not feel ashamed in any way to sell all these.

पांचरात्रे कामशास्त्रे तथा कापालिके मते ।
बौद्धे श्रद्धायुता यूयं भवत ब्राह्मणाधमाः ॥ 75 ॥
मातृकन्यागामिनश्च भगिनीगामिनस्तथा ।
परस्त्रीलंपटाः सर्वे भवत ब्राह्मणाधमाः ॥ 76 ॥
युष्माकं वंशजाताश्च स्त्रियश्च पुरुषास्तथा ।
मद्दत्तशापदग्धास्ते भविष्यंति भवत्समाः ॥ 77 ॥
किं मया बहुनोक्तेन मूलप्रकृतिरीश्वरी ।
गायत्री परमा भूयाद्युष्मासु खलु कोपिता ॥ 78 ॥
अंधकूपादिकुण्डेषु युष्माकं स्यात्सदा स्थितिः ।

You will certainly have faith in Kāpālika and Bauddha opinions, Pāñcarātras and Kāma Śāstras. O vile Brāhmaṇas! You will not hesitate to go to your mother, daughters or sisters and you will always be licentious with others' wives and spend your time in that. This is not to you only but to the women and men, all that will come in your families. Let the Gāyatrī Devī be always indignant with you and let you all go in the end to the Andha Kūpa hells, etc.

व्यास उवाच

वाग्दंडमीदृशं कृत्वाऽप्युपस्पृश्य जलं ततः ॥ 79 ॥
जगाम दर्शनार्थं च गायत्र्याः परमोत्सुकः ।
प्रणनाम महादेवीं साऽपि देवी परात्परा ॥ 80 ॥
ब्राह्मणानां कृतिं दृष्ट्वा स्मयं चित्ते चकार ह ।
अद्यापि तस्या वदनं स्मययुक्तं च दृश्यते ॥ 81 ॥

Vyāsa said: O Janamejaya! Thus taking the water symbolising the true rules and laws of creation, and cursing the Brāhmaṇas, the Muni Gautama went hastily to see the Gāyatrī Devī and, on arriving at the temple there bowed down to Her. The Devī, too, became surprised to see their actions. O King! Even to day Her Lotus Face looks similarly astonished!

उवाच मुनिवर्यं तं स्मयमानमुखांबुजा ।
भुजंगायार्पितं दुग्धं विषायैवोपजायते ॥ 82 ॥
शांतिं कुरु महाभाग कर्मणो गतिरोदृशी ।
इति देवीं प्रणम्याथ ततोऽगात्स्वाश्रमं प्रति ॥ 83 ॥

Then the Gāyatrī Devī told Gautama with amazement: "O Gautama! The venom of the snake does not become less if you feed the serpents with milk; so never mind all these things; the Karmas take their peculiar turns; it is hard to say when will happen what things.

ततो विप्रैः शापदग्धैर्विस्मृता वेदराशयः ।
गायत्री विस्मृता सर्वैस्तदद्भुतमिवाभवत् ॥ 84 ॥
ते सर्वेऽथ मिलित्वा तु पश्चात्तापयुतास्तथा ।
प्रणेमुर्मुनिवर्यं तं दंडवत्पतिता भुवि ॥ 85 ॥

Now be peaceful. Do not be sorry." Hearing these words of the Devī, Gautama bowed down to Her and went thence to his own Āśrama. Here, on the other hand, the Brāhmaṇas forgot everything due to the curse of Gautama, of the Vedas and the Gāyatrī Mantra. They then began to look at this event with wonder as unique and extraordinary.

नोचुःकिंचन वाक्यं तु लज्जयाऽधोमुखाः स्थिताः ।
प्रसीदेति प्रसीदेति प्रसीदेति पुनः पुनः ॥ 86 ॥
प्रार्थयामासुरभितः परिवार्य मुनीश्वरम् ।
करुणापूर्णहृदयो मुनिस्तान्समुवाच ह ॥ 87 ॥

All united they afterwards repented and going before Gautama, fell prostrate at his feet. But they could not speak any word out of shame. Only they said frequently: "Be pleased, be pleased with us." When all the assembly of the Brāhmaṇas prayed to him for favour and grace, the Muni Gautama took pity on them and replied. My word will never turn out false.

कृष्णावतारपर्यंतं कुंभीपाके भवेत्स्थितिः ।
न मे वाक्यं मृषा भूयादिधि जानीथ सर्वथा ॥ 88 ॥
ततः परं कलियुगे भुवि जन्म भवेद्धि वाम् ।
मदुक्तं सर्वमेतत्तु भवेदेव न चान्यथा ॥ 89 ॥
मच्छापस्य विमोक्षार्थं युष्माकं स्याद्यदीषणा ।
तर्हि सेव्यं सदा सर्वैर्गायत्रीपदपंकजम् ॥ 90 ॥

You will have to remain in Kumbhīpāka hell upto the time when Śrī Kṛṣṇa will take his incarnation. Then you will be born in the earth in the Kālī age and whatever I have uttered will exactly come unto you. And if you are in earnest to avert my curse then go and worship the Lotus Feet of Śrī Gāyatrī Devī. The is no other remedy.

व्यास उवाच

इति सर्वान्विसृज्याथ गौतमो मुनिसत्तमः ।
प्रारब्धमिति मत्वा तु चित्ते शांतिं जगाम ह ॥ 91 ॥
एतस्मात्कारणाद्राजन्मते कृष्णे तु धीमति ।
कलौ युगे प्रवृत्ते तु कुंभीपाकात्तु निर्गताः ॥ 92 ॥
भुवि जाता ब्राह्मणाश्च शापदग्धाः पुरा तु ये ।
संध्यात्रयविहीनाश्च गायत्रीभक्तिवर्चिताः ॥ 93 ॥
वेदभक्तिविहीनाश्च पाखंडमतगामिनः ।
अग्निहोत्रादिसत्कर्मस्वधास्वाहाविवर्जिताः ॥ 94 ॥

Vyāsa said: Thus dismissing the Brāhmaṇas, Gautama Muni thought that all these occurred as a result of Prārabdha Karma and he became calm and quiet. For this reason, after Śrī Kṛṣṇa Mahārāja ascended to the Heavens, when the Kālī age came, those cursed Brāhmaṇas got out of the Kumbhī pāka hell and took their births in this earth as Brāhmins, devoid of the three Sandhyās, devoid of the devotion to Gāyatrī, devoid of faith in the Vedas, advocating the heretics' opinion and unwilling to perform Agnihotra and other religious sacrifices and duties and they were devoid of Svadhā and Svāhā.

मूलप्रकृतिमव्यक्तां नैव जानति कर्हिचित् ।
तप्तमुद्रांकिताः केचित्कामाचाररताः परे ॥ 95 ॥
कापालिकाः कौलिकाश्च बौद्धा जैनास्तथापरे ।
पंडिता अपि ते सर्वे दुराचारप्रवर्तकाः ॥ 96 ॥
लंपटाः परदारेषु दुराचारपरायणाः ।

They forgot entirely the Unmanifested Mūla Prakṛti Bhagavatī. Some of them began to mark on their bodies various heretical signs, *e.g.*, Taptamudrā, etc.; some became Kāpālikas; some became Kaulas; some Bauddhas and some Jainas. Many of them, though learned, became lewd and addicted to other's wives and engaged themselves in vain and bad disputations.

कुंभीपाकं पुनः सर्वे यास्यंति निजकर्मभिः ॥ 97 ॥
तस्मात्सर्वात्मना राजन्संसेव्या परमेश्वरी ।
न विष्णूपासना नित्या न शिवोपासना तथा ॥ 98 ॥
नित्या चोपासना शक्तेर्यां विना तु पतत्यधः ।
सर्वमुक्तं समासेन यत्पृष्टं तत्त्वयाऽनघ ॥ 99 ॥
अतः परं मणिद्वीपवर्णनं शृणु सुन्दरम् ।
यत्परं स्थानमाद्याया भुवनेश्या भवारणेः ॥ 100 ॥

इति श्रीदेवीभागवते महापुराणेऽष्टादशसाहस्त्र्यां संहितायां द्वादशस्कन्धे नवमोऽध्यायः ॥ 9 ॥

For these, they will have to go again surely to the Kumbhīpāka hell. So O King! Worship with your heart and soul Śrī Bhagavatī Parameśvarī Devī. The worship of Viṣṇu or Śiva is not constant (to be done everyday); only the worship of Śakti is to be constantly performed. For this reason whoever does not worship Śakti is sure to fall. Thus I have answered all your questions. Now I shall describe the highest and most beautiful place, Maṇidvīpa of the Primal Force Bhagavatī, the Deliverer from this bondage of world. Listen.

Here ends the Ninth Chapter of the Twelfth Book on the cause of Śrāddha in other Devas than the Devī Gāyatrī in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER X

On the Description of Maṇi Dvīpa

व्यास उवाच

ब्रह्मलोकादूर्ध्वभागे सर्वलोकोऽस्ति यः श्रुतः ।
मणिद्वीपः स एवास्ति यत्र देवी विराजते ॥ 1 ॥
सर्वस्मादधिको यस्मात्सर्वलोकस्ततः स्मृतः ।
पुरा पराम्बयैवायं कल्पितो मानसेच्छया ॥ 2 ॥

Vyāsa said: O King Janamejaya! What is known in the Śrutis, in the Subāla Upaniṣad as the Sarvaloka over the Brahmaloka, that is Maṇidvīpa. Here the Devī resides. This region is superior to all the other regions. Hence it is named "Sarvaloka." The Devī built this place of yore according to Her will.

सर्वादो निजवासार्थं प्रकृत्या मूलभूतया ।
कैलासादधिको लोको वैकुण्ठादपि चोत्तमः ॥ 3 ॥
गोलोकादपि सर्वस्मात्सर्वलोकोऽधिकः स्मृतः ।
नैतत्समं त्रिलोक्यां तु सुन्दरं विद्यते क्वचित् ॥ 4 ॥

In the very beginning, the Devī Mūla Prakṛti Bhagavatī built this place for Her residence, superior to Kailāśa, Vaikuṇṭha and Goloka. Verily no other place in this universe can stand before it. Hence it is called Maṇidvīpa or Sarvaloka as superior to all the Lokas.

छत्रीभूतं त्रिजगतो भवसंतापनाशकम् ।
छायाभूतं तदेवास्ति ब्रह्मांडानां तु सत्तमः ॥ 5 ॥
बहुयोजनविस्तीर्णो गंभीरस्तावदेव हि ।
मणिद्वीपस्य परितो वर्तते तु सुधोदधिः ॥ 6 ॥

This Maṇidvīpa is situated at the top of all the regions, and resembles an umbrella. Its shadow falls on the Brahmāṇḍa and destroys the pains and sufferings of this world. Surrounding this Maṇidvīpa exists an ocean called the Sudhā Samudra, many yojanas wide and many yojanas deep.

मरुत्संघट्टनोत्कीर्णतरंगशतसंकुलः ।
रत्नाच्छबालुकायुक्तो झषशंखसमाकुलः ॥ 7 ॥
वीचिसंघर्षसंजातलहरीकणशीतलः ।
नानाध्वजसमायुक्तनानापोतगतागतैः ॥ 8 ॥

Many waves arise in it due to winds. Various fishes and conches and other aquatic animals play and here the beach is full of clear sand like gems. The sea-shores are kept always cool by the splashes of the waves of water striking the beach. Various ships decked with various nice flags are plying to and fro.

विराजमानः परितस्तीररत्नद्रुमो महान् ।
तदुत्तरमयोधातुनिर्मितो गगने ततः ॥ 9 ॥
सप्तयोजनविस्तीर्णः प्राकारो वर्तते महान् ।
नानाशस्त्रप्रहरणा नानायुद्धविशारदाः ॥ 10 ॥

Various trees bearing gems are adorning the beach. Across this ocean, there is an iron enclosure, very long and seven yojanas wide, very high so as to block the Heavens.

रक्षका निवसंत्यत्र मोदमानाः समंततः ।
चतुर्द्वारसमायुक्तो द्वारपालशतान्वितः ॥ 11 ॥
नानागणैः परिवृतो देवीभक्तियुतैर्नृप ।
दर्शनार्थं समायांति ये देवा जगदीशितुः ॥ 12 ॥

Within this enclosure wall the military guards skilled in war and furnished with various weapons are running gladly to and fro. There are four gateways or entrances; at every gate there are hundreds of guards and various hosts of the devotees of the Devī. Whenever any Deva comes to pay a visit to the Jagadīśvarī, their Vāhanas (carriers) and retinue are stopped here.

तेषां गणा वसंत्यत्र वाहनानि च तत्र हि ।
विमानशतसंघर्षघंटास्वनसमाकुलः ॥ 13 ॥
हयहेषाखुराघातबधिरीकृतदिङ्मुखः ।
गणैः किलकिलारावैर्वेत्रहस्तैश्च ताडिताः ॥ 14 ॥

O King! This place is being resounded with the chimings of the bells of hundreds of chariots of the Devas and the neighings of their horses and the sounds of their hoofs. The Devas walk here and there with canes in their hands and they are chiding at intervals the attendants of the Devas.

सेवका देवसंघानां भ्राजन्ते तत्र भूमिप ।
तस्मिन्कोलाहले राजन्न शब्दः केनचित्क्वचित् ॥ 15 ॥
कस्यचिच्छ्रूयतेऽत्यंतं नानाध्वनिसमाकुले ।
पदे पदे मिष्टवारिपरिपूर्णसरांसि च ॥ 16 ॥

This place is so noisy that no one can hear clearly another's word. Here are seen thousands of houses adorned with trees of gems and jewels and tanks filled with plenty of tasteful good sweet waters.

वाटिका विविधा राजन् रत्नद्रुमविराजिताः ।
तदुत्तरं महासारधातुनिर्मितमंडलः ॥ 17 ॥
शालोऽपरो महानस्ति गगनस्पर्शि यच्छिरः ।
तेजसा स्याच्छतगुणः पूर्वशालादयं परः ॥ 18 ॥

O King! After this there is a second enclosure wall, very big and built of white copper metal (an amalgam of zinc or tin and copper); it is so very high that it almost touches the Heavens. It is hundred times more brilliant than the preceding enclosure wall; there are many principal entrance gates and various trees here.

गोपुरद्वारसहितो बहुवृक्षसमन्वितः ।
या वृक्षजातयः संति सर्वास्तास्तत्र संति च ॥ 19 ॥
निरंतरं पुष्पयुताः सदाफलसमन्विताः ।
नवपल्लवसंयुक्ताः परसौरभसंकुलाः ॥ 20 ॥

What to speak of the trees there more than this that all the trees that are found in this universe are found there and they bear always flowers, fruits and new leaves! All the quarters are scented with their sweet fragrance!

पनसा वकुला लोध्रा कर्णिकाराश्च शिंशपाः ।
देवदारुकांचनारा आम्राश्चैव सुमेरवः ॥ 21 ॥
लिकुचा हिंगुलाश्चैला लवंगाः कट्फलास्तथा ।
पाटला मुचुकुंदाश्च फलिन्यो जघनेफलाः ॥ 22 ॥
तालास्तमालाः सालाश्च कंकोला नागभद्रकाः ।
पुन्नागाः पीलवः साल्वका वै कर्पूरशाखिनः ॥ 23 ॥
अश्वकर्णा हस्तिकर्णास्तालपर्णाश्च दाडिमाः ।
गणिका बंधुजीवाश्च जंबीराश्च कुरंडकाः ॥ 24 ॥
चांपेया बंधुजीवाश्च तथा वै कनकद्रुमाः ।
सालागुरुमाश्चैव तथा चंदनपादपाः ॥ 25 ॥
खर्जूरा यूथिकास्तालपर्ण्यश्चैव तथेक्षवः ।
क्षीरवृक्षाश्च खदिराश्चिंचाभल्लातकास्तथा ॥ 26 ॥
रुचकाः कुटजा वृक्षा बिल्ववृक्षास्तथैव च ।
तुलसीनां वनान्येवं मल्लिकानां तथैव च ॥ 27 ॥

O King! Now hear, in brief, the names of some of the trees that are found in abundance there: Panasa, Vakula, Lodhra, Karṇikāra, Śinśapa, Deodāra, Kāñcanāra, mango, Sumeru, Likuca, Hiṅgula, Elā, Labaṅga, Kaṭ fruit tree, Pāṭala, Mucukunda, Tāla, Tamāla, Sāla, Kaṅkola, Nāgabhadra, Punnāga, Pīlu, Sālvaka, Karpūra, Aśvakarṇa, Hastikarṇa, Tālaparṇa, Pomegranate, Gaṇikā, Bandhujīva, Jamvīra, Kuraṇḍaka, Cāmpeya, Bandhujīva, Kanakavṛkṣa, Kālāguru (usually coiled all over with cobras, very black poisonous snakes), Sandaltree, Datetree, Yūthikā, Tālaparṇī, Sugarcane, Kṣīra-tree, Khadira, Bhallātaka, Rucaka, Kuṭaja, Bel tree and others, the Talasī and Mallikā and other forest plants.

इत्यादितरुजातीनां वनान्युपवनानि च ।
नानावापीशतैर्युक्तान्येवं संति धराधिप ॥ 28 ॥
कोकिलारावसंयुक्ता गुंजद्भ्रमरभूषिताः ।
निर्यासस्राविणः सर्वे स्निग्धच्छायास्तरूत्तमाः ॥ 29 ॥
नानाऋतुभवा वृक्षा नानापक्षिसमाकुलाः ।
नानारसस्राविणीभिर्नदीभिरतिशोभिताः ॥ 30 ॥

The place is interspersed with various forests and gardens. At intervals there are wells, tanks, etc., adding very much to the beauty of the place. The cuckoos are perching on every tree and they are cooing sweetly, the bees are drinking the honey and humming all around, the trees are emitting juices and sweet fragrance all around. The trees are casting cool nice shadows. The trees of all seasons are seen here; on the tops of these are sitting pigeons, parrots, female birds of the Mayanā species and other birds of various other species.

पारावतशुकव्रातसारिकापक्षमारुतैः ।
हंसपक्षसमुद्धूतवातव्रातैश्चलद्द्रुमम् ॥ 31 ॥
सुगंधग्राहिपवनपूरितं तद्वनोत्तमम् ।
सहितं हरिणीयूथैर्धावमानैरितस्ततः ॥ 32 ॥

There are seen rivers flowing at intervals carrying many juicy liquids. The Flamingoes,

swans, and other aquatic animals are playing in them. The breeze is stealing away the perfumes of flowers and carrying it all around.

नृत्यद्बर्हिकदंबस्य केकारावैः सुखप्रदैः ।
नादितं तद्वनं दिव्यं मधुस्त्रावि समंततः ॥ 33 ॥
कांस्यशालादुत्तरे तु ताम्रशालः प्रकीर्तितः ।
चतुरस्त्रसमाकार उन्नत्या सप्तयोजनः ॥ 34 ॥

The deer are following this breeze. The wild mad peacocks are dancing with madness and the whole place looks very nice, lovely and charming. Next this Kāṃsya enclosure comes the third enclosure wall of copper. It is square shaped and seven yojanas high.

द्वयोस्तु शालयोर्मध्ये संप्रोक्ता कल्पवाटिका ।
येषां तरूणां पुष्पाणि कांचनाभानि भूमिप ॥ 35 ॥
पत्राणि कांचनाभानि रत्नबीजफलानि च ।
दशयोजनगंधो हि प्रसर्पति समन्ततः ॥ 36 ॥

Within this are forests of Kalpavṛkṣas, bearing golden leaves and flowers and fruits like gems. Their perfumes spread ten yojanas and gladden things all around. The king of the seasons preserves always this place.

तद्वनं रक्षितं राजन्वसतेनर्तुनाऽनिशम् ।
पुष्पसिंहासनासीनः पुष्पच्छत्रविराजितः ॥ 37 ॥
पुष्पभूषाभूषितश्च पुष्पासवविघूर्णितः ।
मधुश्रीर्माधवश्रीश्च द्वे भार्ये तस्य संमते ॥ 38 ॥

The king's seat is made of flowers; his umbrella is of flowers; ornaments made of flowers; he drinks the honey of the flowers; and, with rolling eyes, he lives here always with his two wives named Madhu Śrī and Mādhava Śrī. The two wives of Spring have their faces always smiling.

क्रीडतः स्मेरवदने सुमस्तबककंदुकैः ।
अतीव रम्यं विपिनं मधुस्त्रावि सन्ततः ॥ 39 ॥
दशयोजनपर्यंतं कुसुमामोदवायुना ।
पूरितं दिव्यगंधर्वैः सांगनैर्गानलोलुपैः ॥ 40 ॥

They play with bunches of flowers. This forest is very pleasant. Oh! The honey of the flowers is seen here in abundance. The perfumes of the full blown flowers spread to a distance of ten yojanas. The Gandharvas, the musicians, live here with their wives.

शोभितं तद्वनं दिव्यं मत्तकोकिलनादितम् ।
वसन्तलक्ष्मीसंयुक्तं कामिकामप्रवर्धनम् ॥ 41 ॥
ताम्रशालादुत्तरत्र सीसशालः प्रकीर्तितः ।
समुच्छ्रायः स्मृतोऽप्यस्य सप्तयोजनसंख्यया ॥ 42 ॥

The places round this are filled with the beauties of the spring and with the cooing of cuckoos. No doubt this place intensifies the desires of the amorous persons! O King! Next comes the enclosure wall, made of lead. Its height is seven yojanas. Within this enclosure there is the garden of the Santānaka tree.

संतानवाटिकामध्ये शालयोस्तु द्वयोर्नृप ।
दशयोजनगंधस्तु प्रसूनानां समंततः ॥ 43 ॥
हिरण्याभानि कुसुमान्युत्फुल्लानि निरंतरम् ।
अमृतद्रवसंयुक्तफलानि मधुराणि च ॥ 44 ॥

The fragrance of its flowers extends to ten yojanas. The flowers look like gold and are always in full bloom. Its fruits are very sweet. They seem to be imbued with nectar drops.

ग्रीष्मर्तुर्नायकस्तस्या वाटिकाया नृपोत्तम ।
शुक्रश्रीश्च शुचिश्रीश्च द्वे भार्ये तस्य संमते ॥ 45 ॥
संतापत्रस्तलोकास्तु वृक्षमूलेषु संस्थिताः ।
नानासिद्धैः परिवृता नानादेवैः समन्विताः ॥ 46 ॥

In this garden resides always the Summer Season with his two wives Śukra Śrī and Śuci Śrī. The inhabitants of this place always remain under trees; otherwise they will be scorched by summer rays. Various Siddhas and Devas inhabit this place.

विलासिनीनां वृन्दैस्तु चंदनद्रवपंकिलैः ।
पुष्पमालाभूषितैस्तु तालवृन्तकरांबुजैः ॥ 47 ॥
प्राकारः शोभितो राजञ्छीतलाबुनिषेविभिः ।
सीसशालादुत्तरत्राप्यारकूटमयः शुभः ॥ 48 ॥

The female sensualists here get their bodies all anointed with sandal paste and all decked with flower garlands and they stalk to and fro with fans in their hands. There is water to be found here very cool and refreshing.

प्राकारो वर्तते राजन्मुनियोजनदैर्घ्यवान् ।
हिरचंदनवृक्षाणां वाटीमध्ये तयोः स्मृतः ॥ 49 ॥

शालयोरधिंनाथस्तु वर्षर्तुमेघवाहनः ।
विद्युत्पिंगलनेत्रश्च जीमूतकवचः स्मृतः ॥ 50 ॥

And owing to heat all the people here use this water. Next to this lead enclosure comes the wall made of brass, the fifth enclosure wall. It is seven yojanas long. In the centre is situated the garden of Hari Candana trees. Its ruler is the Rainy Season.

वज्रनिर्घोषमुखरश्चेंद्रधन्वा समंततः ।
सहस्रशो वारिधारा मुंचन्नास्ते गणावृतः ॥ 51 ॥
नभःश्रीश्च नभस्यश्रीः स्वरस्वारस्यमालिनी ।
अंबा दुला निरत्निश्चाभ्रमंती मेघयंतिका ॥ 52 ॥
वर्षयंती चिबुणिका वारिधारा च संमताः ।
वर्षर्तोर्द्वादश प्रोक्ताः शक्तयो मदविह्वलाः ॥ 53 ॥

The lightnings are his anburn eyes; the clouds are his armour, the thunder is his voice and the rainbow is his arrow. Surrounded by his hosts he rains incessantly. He has twelve wives: (1) Nabhah Śrī, (2) Nabhahsya Śrī, (3) Svarasya, (4) Rasyasālinī, (5) Ambā, (6) Dulā, (7) Niratni, (8) Abhramantī, (9) Megha Yantikā, (10) Varṣayantī, (11) Civuṇikā, and (12) Vāridhārā (some say Madamattā).

नवपल्लववृक्षाश्च नवीनलतिकान्विताः ।
हरितानि तृणान्येव वेष्टिता यैर्धराऽखिला ॥ 54 ॥
नदीनदप्रवाहाश्च प्रवहंति च वेगतः ।
सरांसि कलुषांबूनि रागिचित्तसमानि च ॥ 55 ॥

All the trees here are always seen with new leaves and entwined with new creepers. The whole site is covered all over with fresh green leaves and twigs. The rivers here always flow full and the current is strong, indeed! The tanks here are very dirty like the minds of worldly persons attached to worldly things.

वसंति देवा सिद्धाश्च ये देवीकर्मकारिणः ।
वापीकूपतडागाश्च ये देव्यर्थं समर्पिताः ॥ 56 ॥
ते गणा निवसंत्यत्र सविलासाश्च सांगनाः ।
आरकूटमयादग्रे सप्तयोजनदैर्घ्यवान् ॥ 57 ॥

The devotees of the Devī, the Siddhas and the Devas and those that consecrated in their life times tanks, wells, and reservoirs for the satisfaction of the Devas dwell here with their wives. O King! Next to this brass enclosure comes, the sixth enclosure wall made of five fold irons.

पंचलोहात्मकः शालो मध्ये मंदारवाटिका ।
नानापुष्पलताकीर्णा नानापल्लवशोभिता ॥ 58 ॥
अधिष्ठाऽत्र संप्रोक्तः शरदृतुरनामथः ।
इषुलक्ष्मीरूर्जलक्ष्मीर्द्वे भार्ये तस्य संमते ॥ 59 ॥
नानासिद्धा वसंत्यत्र सांगनाः सपरिच्छदाः ।
पञ्चलोहमयादग्रे सप्तयोजनदैर्घ्यवान् ॥ 60 ॥

It is seven yojanas long. In the centre is situated the Garden of Mandāra trees. This garden is beautified by various creepers, flowers and leaves. The Autumn season lives here with his two wives Iṣulakṣmī and Ūrjalakṣmī and he is the ruler. Various Siddha persons dwell here with their wives, well clothed. O King! Next to this comes the seventh enclosure wall, seven yojanas long and built of silver.

दीप्यमानो महाश्रृंगैर्वर्तते रौप्यशालकः ।
पारिजाताटवी मध्ये प्रसूनस्तबकान्विता ॥ 61 ॥
दशयोजनगंधीनि कुसुमानि समंततः ।
मोदयति गणान्सर्वान् ये देवीकर्मकारिणः ॥ 62 ॥

In the centre is situated the garden of Pārijāta trees. They are filled with bunches of flowers. The fragrance of these Pārijātas extend upto the ten Yojanas and gladden all the things all around. Those who are the Devī Bhaktas and who do the works of the Devī are delighted with this fragrance.

तत्राधिनाथः संप्रोक्तो हेमन्तर्तुर्महोज्ज्वलः ।
सगणः सायुधः सर्वान् रागिणो रंजयन्नृपः ॥ 63 ॥
सहश्रीश्च सहस्यश्रीर्दे भार्ये तस्य संमते ।
वसंति तत्र सिद्धाश्च ये देवीव्रतकारिणः ॥ 64 ॥

The Hemanta (Dewy) season is the Regent of this place. He lives here with his two wives Saha Śrī and Sahasya Śrī and with his hosts. Those who are of a loving nature are pleased hereby.

रौप्यशालमयादग्रे सप्तयोजनदैर्घ्यवान् ।
सौवर्णशालः संप्रोक्तस्तप्तहाटककल्पितः ॥ 65 ॥
मध्ये कदम्बवाटी तु पुष्पपल्लवशोभिता ।
कदम्बमदिराधाराः प्रवर्तन्ते सहस्रशः ॥ 66 ॥

Those who have become perfect by performing the Vratas of the Devī live here also. O King! Next to this silver, there comes the eighth enclosure wall built of molten gold. It is seven Yojanas long.

याभिर्निपीतपीताभिर्निजानंदोऽनुभूयते ।
तत्राधिनाथः संप्रोक्तः शैशिरर्तुर्महोदयः ॥ 67 ॥
तपःश्रीश्च तपस्यश्रीर्द्वे भार्ये तस्य संमते ।
मोदमानः सहैताभ्यां वर्तते शिशिराकृतिः ॥ 68 ॥

In the centre there is the garden of the Kadamba tree. The trees are always covered with fruits and flowers and the honey is coming out always from the trees from all the sides. The devotees of the Devī drink this honey always and feel intense delight; the Dewy Season is the Regent of this place.

नानाविलाससंयुक्तो नानागणसमावृतः ।
निवसंति महासिद्धा ये देवीदानकारिणः ॥ 69 ॥
नानाभोगसमुत्पन्नमहानन्दसमन्विताः ।
सांगना परिवारैस्तु संघशः परिवारिताः ॥ 70 ॥

He resides here with his two wives Tapaḥ Śrī and Tapasyā Śrī and his various hosts, and enjoys gladly various objects of enjoyments. Those who had made various gifts for the Devī's satisfaction, those great Siddha Puruṣas live here with their wives and relatives very gladly in various enjoyments.

स्वर्णशालमयादग्रे मुनियोजनदैर्घ्यवान् ।
पुष्परागमयः शालः कुंकुमारुणविग्रहः ॥ 71 ॥
पुष्परागमयी भूमिर्वनान्युपवनानि च ।
रत्नवृक्षालबालाश्च पुष्परागमयाः स्मृताः ॥ 72 ॥

O King! Next to this golden enclosure well comes the ninth enclosure made of red Kumkum like (saffron) Puṣparāga gems. The ground inside this enclosure, the ditches or the basins for water dug round their roots are all built of Puṣparāga gems.

प्राकारो यस्य रत्नस्य तद्रत्नरचिता द्रुमाः ।
वनभूः पक्षिणश्चैव रत्नवर्णजलानि च ॥ 73 ॥
मंडपा मंडपस्तंभाः सरांसि कमलानि च ।
प्राकारे तत्र यद्यत्स्यात्तत्सर्वं तत्समं भवेत् ॥ 74 ॥

Next to this wall there are other enclosure walls built of various other gems and jewels; the sites, forests, trees, flowers birds, rivers, tanks, lotuses, maṇḍapas (halls) and their pillars are all built respectively of those gems. Only this is to be remembered that those coming nearer and nearer to the centre are one lakh times more brilliant than the ones receding from them.

परिभाषेयमुद्दिष्टा रत्नशालादिषु प्रभो ।
तेजसा स्याल्लक्षगुणः पूर्वशालात्परो नृप ॥ 75 ॥
दिक्पाला निवसंत्यत्र प्रतिब्रह्मांडवर्तिनाम् ।
दिक्पालानां समष्ट्यात्मरूपाः स्फूर्जद्वरायुधाः ॥ 76 ॥

This is the general rule observed in the construction of these enclosures and the articles contained therein. Here the Regents of the several quarters, the Dikpālas, representing the sum total of the several Dikpālas of every Brahmāṇḍa and their guardians reside.

पूर्वाशायां समुत्तुंगशृंगा पूरमरावती ।
नानोपवनसंयुक्ता महेंद्रस्तत्र राजते ॥ 77 ॥
स्वर्गशोभा च या स्वर्गे यावती स्यात्ततोऽधिका ।
समष्टिशतनेत्रस्य सहस्रगुणतः स्मृता ॥ 78 ॥

On the eastern quarter is situated the Amarāvatī city. Here the high-peaked mountains exist and various trees are seen. Indra, the Lord of the Devas, dwells here. Whatever beauty exists in the separate Heavens in the several places, one thousand times, rather more than that, exists in the Heaven of this cosmic Indra, the thousand-eyed, here.

ऐरावतसमारूढो वज्रहस्तः प्रतापवान् ।
देवसेनापरिवृतो राजतेऽत्र शतक्रतुः ॥ 79 ॥
देवांगनागणयुता शची तत्र विराजते ।
वह्निकोणे वह्निपुरी वह्निपूःसदृशी नृप ॥ 80 ॥

Here Indra mounting on the elephant Airāvata, with thunderbolt in his hand, lives with Śacī Devī and other immortal ladies and with the hosts of the Deva forces. On the Agni (south-eastern) corner is the city of Agni. This represents the sum total of the several cities of Agni in different Brahmāṇḍas.

स्वाहास्वधासमायुक्तो वह्निस्तत्र विराजते ।
निजवाहनभूषाढ्यो निजदेवगणैर्वृतः ॥ 81 ॥

याम्याशायां यमपुरी तत्र दंडधरो महान् ।
स्वभटैर्वेष्टितो राजन् चित्रगुप्तपुरोगमैः ॥ 82 ॥

Here resides the Agni Deva very gladly with his two wives Svāhā and Svadhā and with his Vāhana and the other Devas. On the south is situated the city of Yama, the God of Death. Here lives Dharma Rāja with rod in his hand and with Citragupta and several other hosts.

निजशक्तियुतो भास्वत्तनयोऽस्ति यमो महान् ।
नैर्ऋत्यां दिशि राक्षस्यां राक्षसैः परिवारितः ॥ 83 ॥
खड्गधारी स्फुरन्नास्ते निर्ऋतिर्निजशक्तियुक् ।
वारुण्यां वरुणो राजा पाशधारी प्रतापवान् ॥ 84 ॥

On the south-westen corner is the place of the Rākṣasas. Here resides Nirṛti with his axe in his hand and with his wife and other Rākṣasas. On the west is the city of Varuṇa.

महाझषसमारूढो वारुणीमधुविह्वलः ।
निजशक्तिसमायुक्तो निजयादोगणान्वितः ॥ 85 ॥
समास्ते वारुणे लोके वरुणानीरताकुलः ।
वायुकोणे वायुलोको वायुस्तत्राधितिष्ठति ॥ 86 ॥

Here Varuṇa rāja resides with his wife Vāruṇī and intoxicated with the drink of Vāruṇī honey; his weapon is the noose, his Vāhana is the King of fishes and his subjects are the aquatic animals. On the north-western corner dwells Vāyudeva.

वायुसाधनसंसिद्धयोगिभिः परिवारितः ।
ध्वजहस्तो विशालाक्षो मृगवाहनसंस्थितः ॥ 87 ॥
मरुद्गणैः परिवृतो निजशक्तिसमन्वितः ।
उत्तरस्यां दिशि महान्यक्षलोकोऽस्ति भूमिप ॥ 88 ॥

Here Pavana Deva lives with his wife and with the Yogīs perfect in the practice of Prāṇāyāma. He holds a flag in his hand.

यक्षाधिराजस्तत्रास्ते वृद्धिऋद्ध्यादिशक्तिभिः ।
नवभिर्निधिभिर्युक्तस्तुंदिलो धननायकः ॥ 89 ॥
मणिभद्रः पूर्णभद्रो मणिमान्मणिकंधरः ।
मणिभूषो मणिस्त्रग्वी मणिकार्मुकधारः ॥ 90 ॥

His Vāhana, is deer and his family consists of the forty nine Vāyus. On the north resides the Yakṣas. The corpulent King of the Yakṣas, Kubera, lives here with his Śaktis Vṛddhi and Ṛddhi, and in possession of various gems and jewels. His generals Maṇibhadra, Pūrṇabhadra, Maṇimān, Maṇikandhara, Maṇibhūṣa, Maṇisragvī, Maṇikarmukadhārī, etc., live here.

इत्यादियक्षसेनानीसहितो निजशक्तियुक् ।
ईशानकोणे संप्रोक्तो रुद्रलोको महत्तरः ॥ 91 ॥
अनर्घ्यरत्नखचितो यत्र रुद्रोऽधिदैवतम् ।
मन्युमान्दीप्तनयनो बद्धपृष्ठमहेषुधिः ॥ 92 ॥

On the north eastern corner is situated the Rudra loka, decked with invaluable gems. Here dwells the Rudra Deva. On His back is kept the arrow-case and he holds a bow in his left hand. He looks very angry and his eyes are red with anger.

स्फूर्जद्धनुर्वामहस्तोऽधिज्यधन्वभिरावृतः ।
स्वसमानैरसंख्यातरुद्रैः शूलवरायुधैः ॥ 93 ॥
विकृतास्यैः करालस्यैर्वमद्वह्निभिरास्यतः ।
दशहस्तैः शतकरैः सहस्त्रभुजसंयुतैः ॥ 94 ॥
दशपादैर्दशग्रीवैस्त्रिनेत्रैरुग्रमूर्तिभिः ।

There are other Rudras like him with bows and spears and other weapons, surrounding him. The faces of some of them are distorted; some are very horrible indeed! Fire is coming out from the mouths of some others. Some have ten hands; some have hundred hands and some have thousand hands; some have ten feet; some have ten heads whereas some others have three eyes.

अंतरिक्षचरा ये च ये च भूमिचराः स्मृताः ॥ 95 ॥
रुद्राध्याये स्मृता रुद्रास्तैः सर्वैश्च समावृतः ।
रुद्राणीकोटिसहितो भद्रकाल्यादिमातृभिः ॥ 96 ॥
नानाशक्तिसमाविष्टडामर्यादिगणावृतः ।
वीरभद्रादिसहितो रुद्रो राजन्विराजते ॥ 97 ॥

Those who roam in the intermediate spaces between the heaven and earth, those who move on the earth, or the Rudras mentioned in the Rudrādhyāya all live here. O King! Īśāna, the Regent of the north eastern quarter lives here with Bhadrakālī and other Mātṛgaṇas, with Koṭis and Koṭis of Rudrāṇī s and with Ḍāmarīs and Vīra Bhadras and various other Śaktis.

मुण्डमालाधरो नागवलयो नागकंधरः ।
व्याघ्रचर्मपरीधानो गजचर्मोत्तरीयकः ॥ 98 ॥

चिताभस्मांगलिप्तांगः प्रमथादिगणावृतः ।
निनदड्डमरुध्वानैर्बधिरीकृतदिङ्मुखः ॥ 99 ॥
अट्टहासास्फोटशब्दैः संत्रासितनभस्तलः ।
भूतसंघसमाविष्टो भूतावासो महेश्वरः ॥ 100 ॥
ईशानदिक्पतिः सोऽयं नाम्ना चेशान एव च ॥ 101 ॥

इति श्रीद्देवीभागवते महापुराणे द्वादशस्कन्धे दशमोऽध्यायः ॥ 10 ॥

On his neck there is a garland of skulls, on his hand there is a ring of snakes; he wears a tiger skin; his upper clothing is a tiger skin and his body is smeared with the ashes of the dead. He sounds frequently his Ḍamaru; this sound reverberates on all sides, he makes big laughs called Aṭṭahāsya, reverberating through the heavens. He remains always surrounded with Pramathas and Bhūtas; they live here.

Here ends the Tenth Chapter of the Twelfth Book on the description of Maṇi Dvīpa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XI

On the Description of the Enclosure Walls Built of Padmarāgamaṇi, etc., of the Maṇi Dvīpa

व्यास उवाच

पुष्परागमयादग्रे कुंकुमारुणविग्रहः ।
पद्मरागमयः शालो मध्ये भूश्चैव तादृशी ॥ 1 ॥
दशयोजनवान्दैर्घ्ये गोपुरद्वारसंयुतः ।
तन्मणिस्तंभसंयुक्ता मण्डपाः शतशो नृप ॥ 2 ॥

Vyāsa said: O King Janamejaya! Next to this Puṣparāga maṇi enclosure wall comes the tenth enclosure wall, made of Padmarāga maṇi, red like the red Kumkuma and the Rising Sun. It is ten yojanas high. All its ground, entrance gates and temples and arbours are all made of Padmarāga maṇi.

मध्ये भुवि समासीनाश्चतुःषष्टिमिताः कलाः ।
नानायुधधरा वीरा रत्नभूषणभूषिताः ॥ 3 ॥
प्रत्येकलोकस्तासां तु तत्तल्लोकस्य नायकाः ।
समन्तात्पद्मरागस्य परिवार्य स्थिताः सदा ॥ 4 ॥
स्वस्वलोकजनैर्जुष्टाः स्वस्ववाहनहेतिभिः ।
तासां नामानि वक्ष्यामि शृणु त्वं जनमेजय ॥ 5 ॥

Within this reside the sixty four Kalās or Sub-Śaktis adorned with various ornaments and holding weapons in their hands. Each of them has a separate Loka (region) allotted and within this Loka he has get his own formidable weapons, Vāhanas, families and their leaders or Governors. O King! Now hear the names of the sixty four Kalās.

पिंगलाक्षी विशालाक्षी समृद्धिर्वृद्धिरेव च ।
श्रद्धा स्वाहा स्वधाभिख्या माया संज्ञा वसुन्धरा ॥ 6 ॥
त्रिलोकधात्री सावित्री गायत्री त्रिदशेश्वरी ।
सुरूपा बहुरूपा च स्कंदमाताऽच्युतप्रिया ॥ 7 ॥
विमला चामला तद्वदरुणी पुनरारुणी ।
प्रकृतिर्विकृतिः सृष्टिः स्थितिः संहृतिरेव च ॥ 8 ॥
संध्या माता सती हंसी मर्दिका वज्रिका परा ।
देवमाता भगवती देवकी कमलासना ॥ 9 ॥
त्रिमुखी सप्तमुख्यन्या सुरासुरविमर्दिनी ।
लंबोष्ठी चोर्ध्वकेशी च बहुशीर्षा वृकोदरी ॥ 10 ॥
रथरेखाह्वया पश्चाच्छशिरेखा तथा परा ।
गगनवेगा पवनवेगा वेगा चैव ततः परम् ॥ 11 ॥
अग्रे भुवनपाला स्यात्तत्पश्चान्मदनातुरा ।
अनंगानंगमथना तथैवानंगमेखला ॥ 12 ॥
अनंगकुसुमा पश्चाद्विश्वरूपा सुरादिका ।
क्षयंकरी भवेच्छक्तिरक्षोभ्या च ततः परम् ॥ 13 ॥
सत्यवादिन्यथ प्रोक्ता बहुरूपा शुचिव्रता ।
उदाराख्या च वागीशा चतुःषष्टिमिताः स्मृताः ॥ 14 ॥

They are: Piṅgalākṣī, Viśālākṣī, Samṛddhi, Vṛddhi, Śraddhā, Svāhā, Svadhā, Māyā, Sṁjñā, Vasundharā, Trīlokadhātrī, Sāvitrī, Gāyatrī, Tridaśeśvarī, Surūpā, Bahurūpā, Skandamātā, Acyutapriyā, Vimalā, Amalā, Aruṇī, Āruṇī, Prakṛti, Vikṛti, Śrīṣṭi, Sthiti, Saṃhṛti, Sandhyā, Mātā, Satī, Hamsī, Mardikā, Vajrikā, Parā, Devamātā, Bhagavatī, Devakī, Kamalāsanā, Trimukhī, Saptamukhī, Surāsuravimardinī, Lamboṣṭhī, Ūrdhvakeśī, Bahuśīrṣā, Vṛkodarī Ratharekhāhvayā, Śaśirekā, Gaganavegā, Pavanavegā, Bhuvanapālā,

Madanāturā, Anaṅgā, Anaṅgamathanā, Anaṅgamekhalā, Anaṅgakusumā, Viśvarūpā, Surādikā, Kṣayaṅkarī, Akṣyobhyā, Satyavādinī, Bahurūpā, Śucivratā, Udārā and Vāgīṣī. These are the sixty four Kalās.

ज्वलज्जिह्वाननाः सर्वा वमंत्यो वह्निमुल्बणम् ।
जलं पिवामः सकलं संहरामो विभावसुम् ॥ 15 ॥
पवनं स्तंभयामोऽद्य भक्षयामोऽखिल जगत् ।
इति वाचं संगिरंते क्रोधसंरक्तलोचनाः ॥ 16 ॥

All of them have got luminous faces and long lolling tongues. Fire is always coming out from the faces of all of them. The eyes of all of them are red with anger. They are uttering: We will drink all the water and thus dry up the oceans; we will annihilate fire, we will stop the flow of air and control it. Today we will devour the whole universe and so forth.

चापबाणधराः सर्वा युद्धायैवोत्सुकाः सदा ।
दंष्ट्राकटकटारवैर्बधिरीकृतदिङ्मुखाः ॥ 17 ॥
पिंगोर्ध्वकेश्यः संप्रोक्ताश्चापबाणकराः सदा ।
शताक्षौहिणिका सेनाप्येकैकस्याः प्रकीर्तिता ॥ 18 ॥

All of them have got bows and arrows in their hands; all are eager to fight. The four quarters are being reverberated with the clashing of their teeth. The hairs on their heads are all tawny and they stand upwards. Each of them has one hundred Akṣauhiṇī forces under them.

एकैकशक्तेः सामर्थ्यं लक्षब्रह्मांडनाशने ।
शताक्षौहिणीका सेना तादृशी नृपसत्तम ॥ 19 ॥
किं न कुर्याज्जगत्यस्मिन्नशक्यं वक्तुमेव तत् ।
सर्वापि युद्धसामग्री तस्मिन्शाले स्थिता मुने ॥ 20 ॥

O King! What more to say than this that each of them has got power to destroy one lakh Brahmāṇḍas; and their one hundred Akṣauhiṇī forces also can do the same. There is nothing that is not impracticable with them. What they cannot do cannot be conceived by mind nor can be uttered in speech.

रथानां गणना नास्ति हयानां करिणां तथा ।
शस्त्राणां गणना तद्वद्गणानां गणना तथा ॥ 21 ॥

पद्मरागमयादग्रे गोमेदमणिनिर्मितः ।
दशयोजनदैर्घ्येण प्राकारो वर्तते महान् ॥ 22 ॥
भास्वज्जपाप्रसूनाभो मध्यभूतस्य तादृशी ।
गोमेदकल्पितान्येव तद्वासिसदना च सा ॥ 23 ॥

All the war materials exist within their enclosures. Chariots, horses, elephants, weapons, and forces all are unlimited. All the war materials are ready at all times and in abundance. Next comes the eleventh enclosure wall built of Gomedamaṇi. It is ten Yojanas high. Its colour is like the newly blown Javā flower.

पक्षिणः स्तंभवर्याश्च वृक्षा वाप्यः सरांसि च ।
गोमेदकल्पिता एव कुंकुमारुणविग्रहाः ॥ 24 ॥
तन्मध्यस्था महादेव्या द्वात्रिंशच्छक्तयः स्मृताः ।
नानाशस्त्रप्रहरणा गोमेदमणिभूषिताः ॥ 25 ॥

All the ground, trees, tanks, houses, pillars, birds and all other things are all red and built of Gomedamaṇi. Here dwell the thirty-two Mahā Śaktis adorned with various ornament made of Gomedamaṇi and furnished with various weapons.

प्रत्येकलोकवासिन्यः परिवार्य समंततः ।
गोमेदशाले सन्नद्धाः पिशाचवंदना नृप ॥ 26 ॥
स्वर्लोकवासिभिर्नित्यं पूजिताश्चक्रबाहवः ।
क्रोधरक्तेक्षणा भिंधि पच छिंधि दहेति च ॥ 27 ॥
वदन्ति सततं वाचं युद्धोत्सुकहृदन्तराः ।
एकैकस्या महाशक्तेर्दशाक्षौहिणिका मता ॥ 28 ॥

They are always eager to fight. Their eyes are always red with anger; their bees are like Piśācas and their hands are like cakras (discs). "Pierce him," "Beat him," "Cut him," "Tear him asunder," "Burn him down," are the words constantly uttered by them. The inhabitants of the place always worship them. Each of them has ten Akṣauhiṇī forces.

सेना तत्राप्येकशक्तिर्लक्षब्रह्मांडनाशिनी ।
तादृशीनां महासेना वर्णनीया कथं नृप ॥ 29 ॥
रथानां नैव गणना वाहनानां तथैव च ।
सर्वयुद्धसमारंभस्तत्र देव्या विराजते ॥ 30 ॥

These are inordinately powerful. It is impossible to describe that. It seems that each Śakti can easily

destroy one lakh Brahmāṇḍas. Innumerable chariots, elephants, horses, etc., and other vāhanas are here. Verily all the war materials of the Devī Bhagavatī are seen in this Gomedamaṇi enclosure.

तासां नामानि वक्ष्यामि पापनाशकराणि च ।
विद्याह्रींपुष्टयः प्रज्ञा सिनीवाली कुहूस्तथा ॥ 31 ॥
रुद्रा वीर्या प्रभा नंदा पोषिणी ऋद्धिदा शुभा ।
कालरात्रिर्महारात्रिर्भद्रकाली कपर्दिनी ॥ 32 ॥
विकृतिर्दंडिमुंडिन्यौ सेन्दुखंडा शिखंडिनी ।
निशुम्भशुम्भमथिनी महिषासुरमर्दिनी ॥ 33 ॥
इन्द्राणी चैव रुद्राणी शंकरार्धशरीरिणी ।
नारी नारायणी चैव त्रिशूलिन्यपि पालिनी ॥ 34 ॥
अंबिका ह्लादिनी पश्चादित्येवं शक्तयः स्मृताः ।
यद्येताः कुपिता देव्यस्तदा ब्रह्माण्डनाशनम् ॥ 35 ॥

Now I am mentioning the auspicious, sin destroying names of these Śaktis: Vidyā, Hrī, Puṣṭi, Prajñā, Sinīvālī, Kuhū, Rudrā, Vīryā, Prabhā, Nandā, Poṣaṇī, Ṛddhidā, Śubhā, Kālarātri, Mahārātri, Bhadra Kālī, Kaparddinī, Vikṛiti, Daṇḍī, Muṇḍinī, Sendukhaṇḍā, Śikhaṇḍinī, Niśumbhaśumbhamathanī, Mahiṣāsuramarddinī, Indrāṇī, Rudrāṇī, Śaṅkarārdhaśārīriṇī, Nārī, Nīrāyaṇī Triśūlinī, Pālinī, Ambikā, and Hlādinī. (See the Dakṣiṇā Mūrti Saṁhitā and other Tantras.)

पराजयो न चैतासां कदाचित्क्वचिदस्ति हि ।
गोमेदकमयादग्रे सद्वज्रमणिनिर्मितः ॥ 36 ॥
दशयोजनतुंगोऽसौ गोपुरद्वारसंयुतः ।
कपाटश्रृंखलाबद्धो नववृक्षसमुज्ज्वलः ॥ 37 ॥

Never there is any chance that they will be defeated anywhere. Hence if all those Śaktis get angry at any time, this Brahmāṇḍa ceases to exist. Next to this Gomeda enclosure comes the enclosure made of diamonds. It is ten yojanas high; on all sides there are the entrance gates; the doors are hinged there with nice mechanisms.

शालस्तन्मध्यभूम्यादि सर्वं हीरमयं स्मृतम् ।
गृहाणि वीथयो रथ्या महामार्गांगणानि च ॥ 38 ॥
वृक्षालवालतरवः सारंगा अपि तादृशाः ।
दीर्घिकाश्रेणयो वाप्यस्तडागाः कूपसंयुताः ॥ 39 ॥

Nice new diamond trees exist here. All the roads, royal roads, trees, and the spaces for watering their roots, tanks, wells, reservoirs, Sāraṅga and other musical instruments are all made of diamonds.

तत्र श्रीभुवनेश्वर्या वसन्ति परिचारिकाः ।
एकैका लक्षदासीभिः सेविता मदगर्विताः ॥ 40 ॥
तालवृंतधराः काश्चिच्चषकाढ्यकरांबुजाः ।
काश्चित्ताम्बूलपात्राणि धारयंत्योऽतिगर्विताः ॥ 41 ॥
काश्चित्तच्छवधारिण्यश्चामराणां विधारिकाः ।
नानावस्त्रधराः काश्चित्काश्चित्पुष्पकरांबुजाः ॥ 42 ॥
नानादर्शकराः काश्चित्काश्चित्कुंकुमलेपनम् ।
धारयंत्यः कज्जलं च सिंदूरचषकं पराः ॥ 43 ॥

Here dwells Śrī Bhuvaneśvarī Devī with Her attendants. O King! Each of them has a lakh attendants. All of them are proud of their beauty. Some of them are holding fans in their hands; some are holding cups for drinking water; some, betelnuts; some are holding umbrellas; some chowries; some are holding various clothings; some flowers; some, looking glasses; some, saffrons; some collyrium, whereas some others are holding Sindūra (red lead).

काश्चिच्चित्रकनिर्मात्र्यः पादसंवाहने रताः ।
काश्चित्तु भूषाकारिण्यो नानाभूषाधराः पराः ॥ 44 ॥
पुष्पभूषणनिर्मात्र्यः पुष्पश्रृङ्गारकारिकाः ।
नानाविलासचतुरा बह्व्य एवंविधाः परा ॥ 45 ॥

Some are ready to do the painting works; some are anxious to champoo the feet; some are eager to make Her wear ornaments; some are anxious to put garlands of flowers on Her neck.

निबद्धपरिधानीया युवत्यः सकला अपि ।
देवी कृपालेशवशात्तुच्छीकृतजगत्त्रयाः ॥ 46 ॥
एता दूत्यः स्मृता देव्यः श्रृंगारमदगर्विताः ।
तासां नामानि वक्ष्यामि श्रृणु मे नृपसत्तम ॥ 47 ॥

All of them are skilled in various arts of enjoyments and they are all young. To gain the Grace of the Devī, they consider the whole universe as trifling. Now I shall mention to you the names of the attendants of the Devī, proud of their possessing lots of amorous gestures and postures.

अनंगरूपा प्रथमाप्यनंगमदना परा ।
तृतीया तु ततः प्रोक्ता सुंदरी मदनातुरा ॥ 48 ॥

ततो भुवनवेगा स्यात्तथा भुवनपालिका ।
स्यात्सर्वशिशिरानंगवेदनाऽनंगमेखला ॥ 49 ॥

Listen. They are: Anaṅgarūpā, Anaṅgamadanā, Madanāturā, Bhuvanavegā, Bhuvanapālikā, Sarvaśiśira, Anaṅgavedanā, Anangamekhalā, these are the Eight Sakhīs.

विद्युद्दामसमानांग्यः क्वणत्कांचीगुणान्विताः ।
रणन्मंजीरचरणा बहिरंतरितास्ततः ॥ 50 ॥
धावमानास्तु शोभंते सर्वा विद्युल्लतोपमाः ।
कुशलाः सर्वकार्येषु वेत्रहस्ताः समंततः ॥ 51 ॥

Each of them is as fair as Vidyullatā. Each is adorned with various ornaments and skilled in all actions. When they walk to and fro with canes and rods in their hands in the service of the Devī, they look as if the lightning flashes glimmer on all sides.

अष्टदिक्षु तथैतासां प्राकादाद्बहिरेव च ।
सदनानि विराजन्ते नानावाहनहेतिभिः ॥ 52 ॥
वज्रशालादग्रभागे सालो वैदूर्यनिर्मितः ।
दशयोजनतुंगोऽसौ गोपुरद्वारभूषितः ॥ 53 ॥
वैदूर्यभूमिः सर्वापि गृहाणि विविधानि च ।

On the outer portion of the enclosure wall, on the eight sides are situated the dwelling houses of these eight Sakhīs and they are always full of various vāhanas and weapons. Next to this enclosure of diamond comes the thirteenth enclosure wall made of Vaidūrya maṇi. Its height is ten yojanas. There are entrance gates and doorways on the four sides.

वीथ्यो रथ्या महामार्गाः सर्वे वैदूर्यनिर्मिताः ॥ 54 ॥
वापीकूपतडागाश्च स्रवंतीना तटानि च ।
बालुका चैव सर्वाऽपि वैदूर्यमणिनिर्मिता ॥ 55 ॥
तत्राष्टदिक्षु परितो ब्राह्म्यादीनां च मंडलम् ।
निजैर्गणैः परिवृतं भ्राजते नृपसत्तम ॥ 56 ॥

The court inside, the houses, the big roads, wells, tanks, ponds, rivers and even the sands are all made of Vaidūrya maṇi. On the eight sides reside the eight Mātṛkās Brāhmī, etc., with their hosts.

प्रतिब्रह्मांडमातृणां ताः समष्टय ईरिताः ।
ब्राह्मी माहेश्वरी चैव कौमारी वैष्णवी तथा ॥ 57 ॥
वाराही च तथेंद्राणी चामुंडाः सप्त मातरः ।
अष्टमी तु महालक्ष्मीर्नाम्ना प्रोक्तास्तु मातरः ॥ 58 ॥

These Mātṛkās represent the sum-total of the individual Mātṛkās in every Brahmāṇḍa. Now hear their names:(1) Brāhmī, (2) Māheśvarī, (3) Kaumārī, (4) Vaiṣṇavī, (5) Vārāhī, (6) Indrāṇī, (7) Cāmuṇḍā, and (8) Mahā Lakṣmī.

ब्रह्मरुद्रादिदेवानां समाकारास्तु ताः स्मृताः ।
जगत्कल्याणकारिण्यः स्वस्वसेनासभावृताः ॥ 59 ॥

Their forms are like those of Brahmā and Rudra and others. They are always engaged in doing good to the Universe and reside here with their own Vāhanas and weapons.

तच्छालस्य चतुर्द्वार्षु वाहनानि महेशितुः ।
सज्जानि नृपते संति सालंकाराणि नित्यशः ॥ 60 ॥
दंतिनः कोटिशो वाहाः कोटिशः शिविकास्तथा ।
हंसा सिंहाश्च गरुडा मयूरा वृषभास्तथा ॥ 61 ॥

At the four gates, the various Vāhanas of Bhagavatī remain always fully equipped. Somewhere there are Koṭis and Koṭis of elephants. At some places there are Koṭis and Koṭis of horses; at others there are camps, houses, at others there are swans, lions; at others there are Garuḍas; at other places there are peacocks, bulls and various other beings all fully equipped and arranged in due order.

तैर्युक्ताः स्यंदनास्तद्वत्कोटिशो नृपनंदन ।
पार्ष्णिग्राहसमायुक्ता ध्वजैराकाशचुंबिनः ॥ 62 ॥
कोटिशस्तु विमानानि नानाचिह्नान्वितानि ।
नानावादित्रयुक्तानि महाध्वजयुतानि च ॥ 63 ॥
वैदूर्यमणिशालस्याप्यग्रे शालः परः स्मृतः ।
दशयोजनतुंगोऽसाविंद्रनीलाश्मनिर्मितः ॥ 64 ॥

Similarly the above mentioned animals are yoked to Koṭis and Koṭis of chariots; there are coachmen (syces); at some places flags are fluttering high on them so as to reach the heavens and thus they are adding beauty. At other places the aerial cars are arranged in rows, countless, with various sounding instruments in them, with flags soaring high in the Heavens and endowed with various ensigns and emblems.

तन्मध्यभूस्तथा वीथ्यो महामार्गा गृहाणि च ।
वापीकूपतडागाश्च सर्वे तन्मणिनिर्मिताः ॥ 65 ॥

तत्र पद्मं तु संप्रोक्तं बहुयोजनविस्तृतम् ।
षोडशारं दीप्यमानं सुदर्शनमिवापरम् ॥ 66 ॥

O King! Next to this Vaidūrya enclosure, comes the fourteenth enclosure wall built of Indranīlamaṇi; its height is ten Yojanas. The court inside, houses, roads, wells, tanks and reservoirs, etc., all are built of Indranīlamaṇi.

तत्र षोडशशक्तीनां स्थानानि विविधानि च ।
सर्वोपस्करयुक्तानि समृद्धानि वसंति हि ॥ 67 ॥
तासां नामानि वक्ष्यामि श्रृणु मे नृपसत्तम ।
कराली विकराली च तथोमा च सरस्वती ॥ 68 ॥
श्रीदुर्गोषा तथा लक्ष्मीः श्रुतिश्चैव स्मृतिर्धृतिः ।
श्रद्धा मेधा मतिः कांतिरार्या षोडश शक्तयः ॥ 69 ॥
नीलजीमूतसंकाशाः करवालकरांबुजाः ।
समाः खेटकधारिण्यो युद्धोपक्रांतमानसाः ॥ 70 ॥
सेनान्यः सकला एताः श्रीदेव्या जगदीशितुः ।

There is here a lotus consisting of sixteen petals extending to many Yojanas in width and shining like a second Sudarśana Cakra. On these sixteen petals reside the sixteen Śaktis of Bhagavatī, with their hosts. Now I am mentioning the names of these. Hear: Karālī, Vikarālī, Umā, Sarasvatī, Śrī, Durgā, Ūṣā, Lakṣmī, Śruti, Smṛti, Dhṛti, Śraddhā, Medhā, Mati, Kānti, and Āryā. These are the 16 Śaktis. They all are dark blue, of the colour of the fresh rain-cloud; they wield in their hands axes and shields. It seems they are ever eager to fight. O King! These Śaktis are the Rulers of all the separate Śaktis of the other Brahmāṇḍas. These are the forces of Śrī Devī.

प्रतिब्रह्मांडसंस्थानां शक्तीनां नायिकाः स्मृताः ॥ 71 ॥
ब्रह्मांडक्षोभकारिण्यो देवीशक्त्युपबृंहिताः ।
नानारथसमारूढा नानाशक्तिभिरन्विताः ॥ 72 ॥
एतत्पराक्रमं वक्तुं सहस्रास्योऽपि न क्षमः ।

Being strengthened by the Devī's strength, these are always surrounded by various chariots and forces, various other Śaktis follow them. If they like, they can cause great agitation in the whole universe. Had I thousand faces, I would not have been able to describe what an amount of strength they wield. Now I describe the fifteenth enclosure wall. Listen.

इंद्रनीलमहाशालादग्रे तु बहुविस्तृतः ॥ 73 ॥
मुक्ताप्राकार उदितो दशयोजनदैर्घ्यवान् ।
मध्यभूः पूर्ववत्प्रोक्ता तन्मध्येऽष्टदलांबुजम् ॥ 74 ॥
मुक्तामणिगणाकीर्णं विस्तृतं तु सकेशरम् ।
तत्र देवीसमाकारा दिव्यायुधधराः सदा ॥ 75 ॥
संप्रोक्ता अष्ट मंत्रिण्यो जगद्वार्ताप्रबोधिकाः ।
देवीसमानभोगास्ता इंगितज्ञास्तु पंडिताः ॥ 76 ॥

Next to this Indranīlamaṇi enclosure, comes the enclosure made of pearls (muktā), very wide and ten Yojanas high. The court inside, its space, trees, all are built of pearls. Within this enclosure there is a lotus with eight petals, all of pearls. On these petals reside the eight Śaktis, the advisers and ministers of the Devī. Their appearances, weapons, dresses, enjoyments, everything is like those of Śrī Devī. Their duty is to inform the Devī of what is going on in the Brahmāṇḍas.

कुशलाः सर्वकार्येषु स्वामिकार्यपरायणः ।
देव्यभिप्रायबोध्यस्ताश्चतुरा अतिसुंदराः ॥ 77 ॥
नानाशक्तिसमायुक्ताः प्रतिब्रह्मांडवर्तिनाम् ।
प्राणिनां ताः समाचारं ज्ञानशक्त्या विदंति च ॥ 78 ॥

They are skilled in all sciences and arts and clever in all actions. They are very clever, skillful and clever in knowing beforehand the desires and intentions of Śrī Devī and they perform those things accordingly. Each one of them has many other Śaktis who also live here. By their Jñāna Śakti they know all the news concerning the Jīvas in every Brahmāṇḍa.

तासां नामानि वक्ष्यामि मत्त श्रृणु नृपोत्तम ।
अनंगकुसुमा प्रोक्ताऽप्यनंगकुसुमातुरा ॥ 79 ॥
अनंगमदना तद्वदनंगमदनातुरा ।
भुवनपाला गगनवेगा चैव ततः परम् ॥ 80 ॥
शशिरेखा च गगनरेखा चैव ततः परम् ।
पाशांकुशवराभीतिधरा अरुणविग्रहाः ॥ 81 ॥

Now I mention the names of those eight Sakhīs. Listen. Anaṅgakusumā, Anaṅgakusumāturā, Anaṅgamadanā, Anaṅgamadanāturā, Bhuvanapālā,

Gaganavegā, Śaśirekhā, and Gaganarekhā. These are the eight Sakhīs. They look red like the Rising Sun; and in their four hands they hold noose, goad, and signs of granting boons and "no fear."

विश्वसंबन्धिनी वार्ता बोधयंति प्रतिक्षणम् ।
मुक्ताशालादग्रभागे महामारकतोऽपरः ॥ 82 ॥
शालोत्तमः समुद्दिष्टो दशयोजनदैर्घ्यवान् ।
नानासौभाग्यसंयुक्तो नानाभोगसमन्वितः ॥ 83 ॥
मध्यभूस्तादृशी प्रोक्ता सदनानि तथैव च ।
षट्कोणमंचविस्तीर्णकोणस्था देवताः शृणुः ॥ 84 ॥

At every instant they inform Śrī Devī of all the events of the Brahmāṇḍa. Next to this comes the sixteenth enclosure wall made of emerald (marakata); it is ten Yojanas high; the court inside, its space, and houses and everything are built of emeralds (marakata maṇi).

पूर्वकोणे चतुर्वक्त्रो गायत्रीसहितो विधिः ।
कुण्डिकाक्षगुणाभीतिदंडायुधधरः परः ॥ 85 ॥
तदायुधधरा देवी गायत्री परदेवता ।
वेदाः सर्वे मूर्तिमंतः शास्त्राणि विविधानि च ॥ 86 ॥

Here exist all the good objects of enjoyments. This is hexagonal, of the Yantra shape. And at every corner reside the Devas. On the eastern corner resides the four-faced Brahmā; he lives with Gāyatrī Devī; he holds Kamaṇḍalu, rosary, signs indicating "no fear" and Daṇḍa (rod). The Devī Gāyatrī is also decorated with these.

स्मृतयश्च पुराणानि मुर्तिमंति वसंति हि ।
ये ब्रह्मविग्रहाः संति गायत्रीविग्रहाश्च ये ॥ 87 ॥
व्याहृतीनां विग्रहाश्च ते नित्यं तत्र संति हि ।
रक्षाकोणे शंखचक्रगदांबुजकरांबुजा ॥ 88 ॥

Here all the Vedas, Smṛtis, the Purāṇas, and various weapons exist incarnate in their respective forms. All the Avatāras of Brahmā, Gāyatrī, and Vyāhṛtis that exist in this Brahmāṇḍa, all live here. On the south-west corner Mahā Viṣṇu lives with Sāvitrī; He holds conch shell, disc, club, and lotus. Sāvitrī has got also all these.

सावित्री वर्तते तत्र महाविष्णुश्च तादृशः ।
ये विष्णुविग्रहाः संति मत्स्यकूर्मादयोऽखिलाः ॥ 89 ॥
सावित्रीविग्रहा ये च ते सर्वे तत्र संति हि ।
वायुकोणे परश्वक्षमालाभयवरान्वितः ॥ 90 ॥
महारुद्रो वर्ततेऽत्र सरस्वत्यपि तादृशी ।
ये ये तु रुद्रभेदाः स्युर्दक्षिणास्यादयो नृप ॥ 91 ॥

The Avatāras of Viṣṇu that exist in every Brahmāṇḍa Matsya, Kūrma, etc., and all the Avatāras of Sāvitrī that exist in every universe, all dwell in this place. On the north western corner exists Mahā Rudra with Sarasvatī Both of them hold in their hands Paraśu, rosary, signs granting boons and "no fear."

गौरीभेदाश्च ये सर्वे ते तत्र निवसन्ति हि ।
चतुःषष्ट्यागमा ये च ये चान्येप्यागमाः स्मृताः ॥ 92 ॥
ते सर्वे मूर्तिमंतश्च तत्र वै निवसन्ति हि ।
अग्निकोणे रत्नकुंभं तथा मणिकरंडकम् ॥ 93 ॥
दधानो निजहस्ताभ्यां कुबेरो धनदायकः ।
नानावीथीसमायुक्तो महालक्ष्मीसमन्वितः ॥ 94 ॥
देव्या निधिपतिस्त्वास्ते स्वगुणैः परिवेष्टितः ।

All the Avatāras of Rudra and Pārvatī (Gaurī, etc.) facing south that exist in all the Brahmāṇḍas, dwell here. All the chief Āgamas, sixty four in number and all the other Tantras reside here, incarnate in their due forms. On the south-eastern corner, the Lord of wealth, Kubera, of Bhagavatī, surrounded by roads and shops resides here with Mahā Lakṣmī and his hosts holding the jar of jewels (Maṇi Karaṇḍikā).

वारुणे तु महाकोणे मदनो रतिसंयुतः ॥ 95 ॥
पाशांकुशधनुर्बाणधरो नित्यं विराजते ।
शृङ्गारा मूर्तिमंतस्तु तत्र सन्निहिताः सदा ॥ 96 ॥

On the western corner exists always Madana with Rati, holding noose, goad, bow and arrow. All his amorous attendants reside here, incarnate in their forms.

ईशानकोणे विघ्नेशो नित्यं पुष्टिसमन्वितः ।
पाशांकुशधरो वीरो विघ्नहर्ता विराजते ॥ 97 ॥
विभूतयो गणेशस्य या याः सन्ति नृपोत्तम ।
ताः सर्वा निवसंत्यत्र महैश्वर्यसमन्विताः ॥ 98 ॥

On the north-eastern corner resides always the great hero Gaṇeśa, the Remover of obstacles, holding noose and goad and with his Puṣṭi Devī.

O King! All the Vibhūtis (manifestations) of Gaṇeśa that exist in all the universes reside here.

प्रतिब्रह्माण्डसंस्थानां ब्रह्मादीनां समष्टयः ।
एते ब्रह्मादयः प्रोक्ताः सेवंते जगदीश्वरीम् ॥ 99 ॥

What more to say than this, that Brahmā and the other Devas and Devīs here represent the sum-total of all the Brahmās and the Devas and the Devī s that exist in all the Brahmāṇḍas.

महामारकतस्याग्रे शतयोजनदैर्घ्यवान् ।
प्रवालशालोऽस्त्यपरः कुंकमारुणविग्रहः ॥ 100 ॥
मध्यभूस्तादृशी प्रोक्ता सदनानि च पूर्ववत् ।
तन्मध्ये पंचभूतानां स्वामिन्यः पंच संति च ॥ 101 ॥
हृल्लेखा गगना रक्ता चतुर्थी तु करालिका ।
महोच्छुष्मा पंचमी च पंचभूतसमप्रभा ॥ 102 ॥

These all worship Śrī Bhagavatī, remaining in their own spheres respectively. O King! Next come the seventeenth enclosure wall made of Pravāla. It is red like saffron and it is one hundred Yojanas high. As before, the court inside, the ground and the houses all are made of Pravāla. The goddesses of the five elements, Hṛllekhā, Gaganā, Raktā, Karālikā, and Mahocchuṣmā reside here. The colours and lustres of the bodies of the goddessses resemble those of the elements over which they preside respectively.

पाशांकुशवराभीतिधारिण्योऽमितभूषणाः ।
देवीसमानवेषाढ्या नवयौवनगर्विताः ॥ 103 ॥
प्रबालशालादग्रे तु नवरत्नविनिर्मितः ।
बहुयोजनविस्तीर्णो महाशालोऽस्ति भूमिप ॥ 104 ॥

All of them are proud of their youth and hold in their four hands noose, goad and signs granting boons and "no fear." They are dressed like Śrī Devī and reside here always. Next to this comes the eighteenth enclosure wall built of Navaratna (the nine jewels). It is many yojanas wide. This enclosure wall is superior to all others and it is higher also.

तत्र चाम्नायदेवीनां सदनानि बहून्यपि ।
नवरत्नमयान्येव तडागाश्च सरांसि च ॥ 105 ॥
श्रीदेव्या येऽवताराः स्युस्ते तत्र निवसंति हि ।
महाविद्या महाभेदाः संति तत्रैव भूमिप ॥ 106 ॥

On the four sides there exist innumerable houses, tanks, reservoirs, all built of Navaratna; these belong to the Devīs, the presiding Deities of Āmnāyas (that which is to be studied or learnt by heart; the Vedas). The ten Mahā Vidyās, Kālī, Tārā, etc., of Śrī Devī and the Mahābhedās, that is, their all the Avatāras all dwell here with their respective Āvaraṇas, Vāhanas and ornaments. All the Avatāras of Śrī Devī for the killing of the Daityas and for showing favour to the devotees live here. They are Paśaṃkuśeśvarī, Bhuvaneśvarī, Bhairavī, Kapāla Bhuvaneśvarī, Aṅkuśa Bhuvaneśvarī, Pramāda Bhuvaneśvarī, Śrī Krodha Bhuvaneśvarī, Tripuṭāśvārūdhā, Nityaklinṇā, Annapurṇā, Tvaritā, and the other avatāras of Bhuvaneśvarī, and Kālī, Tārā and the other Mahāvidyās are known as Mahāvidyās.

निजावरणदेवीभिर्निजभूषणवाहनैः ।
सर्वदेव्यो विराजन्ते कोटिसूर्यसमप्रभाः ॥ 107 ॥
सप्तकोटिमहामंत्रदेवताः सन्ति तत्र हि ।
नवरत्नमयादग्रे चिंतामणिगृहं महत् ॥ 108 ॥
तत्रत्यं वस्तुमात्रं तु चिंतामणिविनिर्मितम् ।

They live here with their Āvaraṇa Devatās, Vāhanas, and ornaments respectively.

Note: The Āvaraṇa Deities are the attendant Deities.

Here live also the seven Koṭis of Devīs presiding over the Mahā Mantras, all brilliant and fair like the Koṭi Suns. O King! Next to this enclosure wall comes the chief and crowning palace of Śrī Devī, built of Cintāmaṇi gems. All the articles within this are built of Cintāmaṇi gems.

सूर्योद्गारोपलैस्तद्वच्चन्द्रोद्गारोपलैस्तथा ॥ 109 ॥
विद्युत्प्रभोपलैःस्तंभाःकल्पितास्तु सहस्रशः ।
येषां प्रभाभिरंतःस्थं वस्तु किंचिन्न दृश्यते ॥ 110 ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे
एकादशोऽध्यायः ॥ 11 ॥

Within this palace are seen hundreds and thousands of pillars. Some of these pillars are built of Sūryakāntamaṇi, some are built of Candrakānta maṇi, and some are built of Vidyutkānta maṇi. O

King! The lustre and brilliance of these pillars is so strong that no articles within this palace are visible to the eye.

Note: The face of the Goddess Kālī is so bright that it appears like a shadow, *i.e.*, black.

Here ends the Eleventh Chapter on the description of the enclosure walls built of Padmarāgamaṇi, etc., of the Maṇi Dvīpa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XII

On the Description of Maṇi Dvīpa

व्यास उवाच

तदेव देवीसदनं मध्यभागे विराजते ।
सहस्रस्तम्भसंयुक्ताश्चत्वारस्तेषु मण्डपाः ॥ 1 ॥
शृङ्गारमंडपश्चैको मुक्तिमंडप एव च ।
ज्ञानमंडपसंज्ञस्तु तृतीयः परिकीर्तितः ॥ 2 ॥
एकांतमण्डपश्चैव चतुर्थः परिकीर्तितः ।
नानावितानसंयुक्ता नानाधूपैस्तु धूपिताः ॥ 3 ॥

Vyāsa said: O King Janamejaya! The Ratnagṛha, above mentioned, is the Central, the Chief and the Crowning Place of Mūla Prakṛti. [The nine jewels are: (1) Muktā, (2) Māṇikya, (3) Vaidūrya, (4) Gomeda, (5) Vajra, (6) Vidruma, (7) Padmarāga, (8) Marakata, and (9) Nīla.] This is situated in the centre of all the enclosures. Within this there are the four Maṇḍapas, *i.e.*, halls built of one thousand (*i.e.*, innumerable) pillars. These are the Śṛṅgāra Maṇḍapa, Mukti Maṇḍapa, Jñāna Maṇḍapa and Ekānta Maṇḍapa; on the top there are canopies of various colours; within are many scented articles scented by the Dhūpas, etc.

कोटिसूर्यसमाः कांत्या भ्राजंते मंडपाः शुभाः ।
तन्मण्डपानां परितः काश्मीरवनिका स्मृता ॥ 4 ॥
मल्लिकाकुंदवनिका यत्र पुष्कलकाः स्थिताः ।
असंख्याता मृगमदैः पूरितास्तत्स्रवा नृप ॥ 5 ॥

The brilliance of each of these is like that of one Koṭi Suns. On all sides of these four Maṇḍapas there are nice groups of gardens of Kaśmīra, Mallikā, and Kunda flowers. Various scents, and scented articles, for example, of musk, etc., are fully arranged in due order.

महापद्माटवी तद्वद्रत्नसोपाननिर्मिता ।
सुधारसेन सम्पूर्णा गुञ्जन्मत्तमधुव्रता ॥ 6 ॥
हंसकारण्डवाकीर्णा गन्धपूरितदिक्तटा ।
वनिकानां सुगंधैस्तु मणिद्वीपं सुवासितम् ॥ 7 ॥

There is a very big lotus tank here; the steps leading to it are built of jewels. Its water is nectar, on it are innumerable full-blown lotuses and the bees are humming always over them. Many birds, swans, Kāraṇḍavas, etc., are swimming to and fro. The sweet scents of lotuses are playing all round. In fact, the whole Maṇidvīpa is perfumed with various scented things.

शृङ्गारमण्डपे देव्यो गायंति विविधैः स्वरैः ।
सभासदो देववरा मध्ये श्रीजगदम्बिका ॥ 8 ॥
मुक्तिमंडपमध्ये तु मोचयत्यनिशं शिवा ।
ज्ञानोपदेशं कुरुते तृतीये नृप मण्डपे ॥ 9 ॥
चतुर्थमंडपे चैव जगद्रक्षाविचिन्तनम् ।
मन्त्रिणीसहिता नित्यं करोति जगदम्बिका ॥ 10 ॥

Within the Śṛṅgāra Maṇḍapa, the Devī Bhagavatī is situated in the centre on an Āsana (seat) and She hears the songs sung in tune by the other Devīs along with the other Devas. Similarly sitting on the Mukti Maṇḍapa, She frees the Jīvas from the bondages of the world. Sitting on the Jñāna Maṇḍapa, She gives instructions on Jñāna, and sitting on the fourth Ekānta Maṇḍapa, She consults with Her ministers, the Sakhīs, Anaṅga Kusuma, etc., on the creation, preservation, etc., of the universe.

चिन्तामणिगृहे राजञ्छक्तितत्त्वात्मकैः परैः ।
सोपानैर्दशभिर्युक्तो मंचकोऽप्यधिराजते ॥ 11 ॥
ब्रह्मा विष्णुश्च रुद्रश्च ईश्वरश्च सदाशिवः ।
एते पञ्च खुराः प्रोक्ताः फलकस्तु सदाशिवः ॥ 12 ॥

O King! Now I shall describe about the main,

Khāsa, room of Śrī Devī. Listen. The Khāsa Mahāla palace of the Devī Bhagavatī is named Śrī Cintāmaṇi Gṛha. Within this is placed the raised platform, the dais and sofa whereon the Devī taketh Her honourable seat. The ten Śakti-tattvas form the staircases. The four legs are (1) Brahmā, (2) Viṣṇu, (3) Rudra, and (4) Maheśvara. Sadāśiva forms the upper covering plank.

तस्योपरि महादेवी भुवनेशी विराजते ।
या देवी निजलीलार्थं द्विधाभूता बभूव ह ॥ 13 ॥
सृष्ट्यादौ तु स एवायं तदर्धाङ्गो महेश्वरः ।
कन्दर्पदर्पनाशोद्यत्कोटिकन्दर्पसुन्दरः ॥ 14 ॥

Over this Śrī Bhuvaneśvara Mahā Deva or the Supreme Architect of the Universe is reigning. Now hear something about this Bhuvaneśvara. Before creation while intending to sport, the Devī Bhagavatī divided Her Body into two parts and from the right part created Bhuvaneśvara. He has five faces and each face has three eyes.

पंचवक्त्रस्त्रिनेत्रश्च मणिभूषणभूषितः ।
हरिणाभीतिपरशून्वरं च निजबाहुभिः ॥ 15 ॥
दधानः षोडशाब्दोऽसौ देवः सर्वेश्वरो महान् ।
कोटिसूर्यवतीकाशश्चन्द्रकोटिसुशीतलः ॥ 16 ॥
शुद्धस्फटिकसंकाशस्त्रिनेत्रः शीतलद्युतिः ।
वामांके सन्निपण्णाऽस्य देवी श्रीभुवनेश्वरी ॥ 17 ॥

He has four hands and He is holding in each hand spear, signs indicating do not fear, axe, and signs granting boons. He looks sixteen years old. The lustre of of His Body is more beautiful then Koṭi Kandarpas and more fiery than thousand Suns; and at the same time cool like Koṭi Suns. His colour is crystal white, and on His left lap Śrī Bhuvaneśvarī Devī is always sitting.

नवरत्नगणाकीर्णकांचीदामविराजिता ।
तप्तकांचनसन्नद्धवैदूर्याङ्गदभूषणा ॥ 18 ॥
कनच्छ्रीचक्रताटंकविटंकवदनांबुजा ।
ललाटकांतिविभवविजितार्धसुधाकरा ॥ 19 ॥

On the hip of Śrī Bhuvaneśvarī, is shining the girdle with small tinkling bells, built of various jewels; the ornaments on the arms are made of burnished gold studded with Vaidūryamaṇis; the Tāṭaṅka ornaments on Her ears are very beautiful like Śrī cakra and they enhance very much the beauty of Her lotus face. The beauty of Her forehead vies with, or defies the Moon of the eighth bright lunar day.

बिंबकांतितिरस्कारिरदच्छदविराजिता ।
लसत्कुंकुमकस्तूरीतिलकोद्भासितानना ॥ 20 ॥
दिव्यचूडामणिस्फारचंचच्चंद्रकसूर्यका ।
उद्यत्कविसमस्वच्छनासाभरणभासुरा ॥ 21 ॥
चिंताकलंबितस्वच्छमुक्तागुच्छविराजिता ।
पाटीरपंककर्पूरकुंकुमालंकृतस्तनी ॥ 22 ॥

Her lips challenge the fully ripened Bimba fruits. Her face is shining with the Tilaka mark made of musk and saffron. The divine crown on Her head is beautified with the Sun and Moon made of jewels; the nose ornaments are like the star Venus and built of transparent gems, looking exceedingly beautiful and shedding charming lustre all around.

विचित्रविविधाकल्पा कम्बुसंकाशकंधरा ।
दाडिमीफलबीजाभदंतपंक्तिविराजिता ॥ 23 ॥
अनर्घ्यरत्नघटितमुकुटांचितमस्तका ।
मत्तालिमालाविलसदलकाढ्यमुखांबुजा ॥ 24 ॥

The neck is decorated with necklaces built of gems and jewels. Her breasts are nicely decorated with camphor and saffron. Her neck is shining like a conchshell decorated with artistic designs. Her teeth look like fully ripe pomegranate fruits.

कलंककार्श्यनिर्मुक्तशरच्चन्द्रनिभानना ।
जाह्नवीसलिलावर्तशोभिनाभिविभूषिता ॥ 25 ॥
माणिक्यशकलाबद्धमुद्रिकांगुलिभूषिता ।
पुण्डरीकदलाकारनयनत्रयसुन्दरी ॥ 26 ॥
कल्पिताच्छमहारागपद्मरागोज्ज्वलप्रभा ।

On Her head is shining the jewel crown. Her lotus face is beautified with alakā as if these are mad bees. Her navel is beautiful like the whirls in the river Bhāgirathī ; Her fingers are decorated with jewel rings; She has three eyes like lotus leaves; the lustre of Her body is bright like Padmarāgamaṇi cut and carved and sharpened on stone.

रत्नकिंकिणिकायुक्तरत्नकंकणशोभिता ॥ 27 ॥
मणिमुक्तासरापारलसत्पदकसंततिः ।

रत्नांगुलिप्रविततप्रभाजाललसत्करा ॥ 28 ॥
कंचुकीगुंफितापारनानारत्नततिद्युतिः ।
मल्लिकामोदिधम्मिल्लमल्लिकालिसरावृता ॥ 29 ॥

The bracelets are adorned with jewel tinkling bells; Her neck ornaments and medals are studded with gems and jewels. Her hands are resplendent with the lustre of the jewels on the fingers; the braid of hair on Her head is wreathed with a garland of Mallikā flowers; Her bodice (short jacket) is studded with various jewels.

सुवृत्तनिविडोत्तुङ्गकुचभारालसा शिवा ।
वरपाशांकुशाभीतिलसद्बाहुचतुष्टया ॥ 30 ॥
सर्वशृङ्गारवेषाढ्या सुकुमारांगवल्लरी ।
सौंदर्यधारासर्वस्वा निर्व्याजकरुणामयी ॥ 31 ॥

O King! Śrī Devī is slightly bent down with the weight of Her very high hard breasts. She has four hands and She is holding noose, goad and signs granting boons and "do not fear." The all beautiful all merciful Devī is full of love gestures and beauties.

निजसंलापमाधुर्यविनिर्भर्त्सितकच्छपी ।
कोटिकोटिरवींदूनां कांतिं या विभ्रती परा ॥ 32 ॥
नानासखीभिर्दासीभिस्तथा देवांगनादिभिः ।
सर्वाभिर्देवताभिस्तु समंतात्परिवेष्टिता ॥ 33 ॥

Her voice is sweeter than that of lute; the lustre of Her body is like Koṭis and Koṭis of Suns and Moons if they rise simultaneously on the sky. The Sakhīs, attendants, the Devas and the Devīs surround Her on all sides.

इच्छाशक्त्या ज्ञानशक्त्या क्रियाशक्त्या समन्विता।
लज्जा तुष्टिस्तथा पुष्टिः कीर्तिः कांति क्षमा दया ॥ 34 ॥
बुद्धिर्मेधा स्मृतिर्लक्ष्मीमूर्तिमत्योऽङ्गनाः स्मृताः ।
जया च विजया चेवाप्यजिता चापराजिता ॥ 35 ॥
नित्या विलासिनो दोग्ध्री त्वघोरा मंगला नवा ।
पीठशक्तय एतास्तु सेवंते यां परांबिकाम् ॥ 36 ॥

Icchā Śakti, Jñāna Śakti, and Kriyā Śakti all are present always before the Devī. Lajjā, Tuṣṭi, Puṣṭi, Kīrti, Kānti, Kṣamā, Dayā, Buddhi, Medhā, Smṛti, and Lakṣmī are always seen here incarnate in their due Forms. The nine Pīṭha Śaktis, Jayā, Vijayā, Ajitā, Aparājitā, Nityā, Vilāsinī, Dogdhrī, Aghorā, and Maṅgalā reside here always and are in the service of the Devī Bhuvaneśvarī.

यस्यास्तु पार्श्वभागे स्तो निधो तौ शंखपद्मकौ ।
नवरत्नवहा नद्यस्तथा वै कांचनस्रवाः ॥ 37 ॥
सप्तधातुवहा नद्यो निधिभ्यां तु विनिर्गताः ।
सुधासिन्ध्वंतगामिन्यस्ताः सर्वा नृपसत्तम ॥ 38 ॥

On the side of the Devī are the two oceans of treasures; from these streams of Navaratna, gold, and seven Dhātus (elements) go out and assume the forms of rivers and fall into the ocean Sudhā Sindhu.

सा देवी भुवनेशानी तद्वामांके विराजते ।
सर्वेशत्वं महेशस्य यत्संगादेव नान्यथा ॥ 39 ॥
चिंतामणिगृहस्यास्य प्रमाणं शृणु भूमिप ।

Because such a Devī Bhuvaneśvarī, resplendent with all powers and prosperities, sits on the left lap of Bhuvaneśvara, that He has, no doubt acquired His omnipotence. O King! Now I will describe the dimensions of the Cintāmaṇi Gṛha.

सहस्त्रयोजनायामं महांतस्तत्प्रचक्षते ॥ 40 ॥
तदुत्तरे महाशालाः पूर्वस्माद्द्विगुणाः स्मृताः ।
अन्तरिक्षगतं त्वेतन्निराधारं विराजते ॥ 41 ॥
संकोचश्च विकासश्च जायतेऽस्य निरन्तरम् ।
पटवत्कार्यवशतः प्रलये सर्जने तथा ॥ 42 ॥

Listen. It is one thousand Yojanas wide; its centre is very big; the rooms situated further and further are twice those preceding them. It lies in Antarikṣa (the intervening space) without any support. At the times of dissolution and creation it contracts and expands like a cloth.

शालानां चैव सर्वेषां सर्वकान्तिपरावधि ।
चिन्तामणिगृहं प्रोक्तं यत्र देवी महोमयी ॥ 43 ॥
ये ये उपासकाः सन्ति प्रतिब्रह्मांडवर्तिनः ।
देवेषु नागलोकेषु मनुष्योष्वितरेषु च ॥ 44 ॥
श्रीदेव्यास्ते च सर्वेऽपि व्रजंत्यत्रैव भूमिप ।
देवीक्षेत्रे ये त्यजन्ति प्राणान्देव्यर्चने रताः ॥ 45 ॥
ते सर्वे यांति तत्रैव यत्र देवी महोत्सवा ।

The lustre of this Cintāmaṇi Gṛha is comparatively far more bright and beautiful than that

of other enclosure walls. Śrī Devī Bhagavatī dwells always in this place. O King! All the great Bhaktas of the Devī in every Brahmāṇḍa, in the Devaloka, in Nāgaloka, in the world of men or in any other loka, all those that were engaged in the meditation of the Devī in the sacred places of the Devī and died there, they all come here and reside with the Devī in great joy and festivity.

घृतकुल्या दुग्धकुल्या दधिकुल्या मधुस्त्रवाः ॥ 46 ॥
स्यन्दन्ति सरितः सर्वास्तथामृतवहाः पराः ।
द्राक्षारसवहाः काश्चिज्जम्बूरसवहाः पराः ॥ 47 ॥
आम्रेक्षुरसवाहिन्यो नद्यस्तास्तु सहस्त्रशः ।

On all sides rivers are flowing; some of ghee, some of milk, curd, honey, nectar, pomegranate juice, jambu juice, and some of mango juice, sugarcane juices are flowing on all sides.

मनोरथफला वृक्षा वाप्यः कूपास्तथैव च ॥ 48 ॥
यथेष्टपानफलदा न न्यूनं किंचिदस्ति हि ।
न रोगपलितं वापि जरा वापि कदाचन ॥ 49 ॥
न चिन्ता न च मात्सर्यं कामक्रोधादिकं तथा ।

The trees here yield fruits according to one's desires and the wells and tanks yield water also as people desire. Never is there any want felt here of anything. Never are seen here diseases, sorrow, old age, decrepitude, anxiety, anger, jealousy, and envy and other lower ideas.

सर्वे युवानः सस्त्रीकाः सहस्त्रादित्यवर्चसः ॥ 50 ॥
भजंति सततं देवीं तत्र श्रीभुवनेश्वरीम् ।
केचित्सलोकतापन्नाः केचित्सामीप्यतां गताः ॥ 51 ॥
सरूपतां गताः केचित्सार्ष्टिं तां च परे गताः ।
या यास्तु देवतास्तत्र प्रतिब्रह्माण्डवर्तिनाम् ॥ 52 ॥

All the inhabitants of this place are full of youth and look like one thousand Suns. All enjoy with their wives and they worship Śrī Bhuvaneśvarī. Some have attained Sālokya, some Sāmīpya, some Sārūpya and some have attained Sārṣṭi and pass their days in highest comfort. The Devas that are in every Brahmāṇḍa all live here and worship Śrī Devī.

समष्टयः स्थितास्तास्तु सेवंते जगदीश्वरीम् ।
सप्तकोटिमहामन्त्रा मूर्तिमन्त उपासते ॥ 53 ॥
महाविद्याश्च सकलाः साम्यावस्थात्मिकां शिवाम् ।
कारणब्रह्मरूपां तां मायाशबलविग्रहाम् ॥ 54 ॥
इत्थं राजन्मया प्रोक्तं मणिद्वीपं महत्तरम् ।
न सूर्यचंद्रौ नो विद्युत्कोटयोऽग्निस्तथैव च ॥ 55 ॥

The seven Koṭi Mahā Mantras and Mahā Vidyās here assume forms and worship the Mahā Māyā Śrī Bhagavatī, Who is of the nature of Brahmā. O King! Thus I have described to you all about this Maṇidvīpa. The lustre of Sun, Moon and Koṭis and Koṭis of lightnings cannot be one Koṭieth of one Koṭi part of Its lustre.

एतस्य भासा कोट्यंशकोट्यंशेनापि ते समाः ।
क्वचिद्विद्रुद्रुमसंकाशं क्वचिन्मरकतच्छवि ॥ 56 ॥
विद्युद्भानुसमच्छायं मध्यसूर्यसमं क्वचित् ।
विद्युत्कोटिमहाधारा सारकांतिततं क्वचित् ॥ 57 ॥

At some places the lustre is like Vidrumamaṇi; some places as are illumined like the lustre of Marakata Maṇi; some, like Sūryakāntamaṇi and some places are rendered brilliant like Koṭis and Koṭis of lightnings.

क्वचित्सिंदूरनीलेन्द्रमाणिक्यसदृशच्छवि ।
हीरसारमहागर्भधगद्धगितदिक्तटम् ॥ 58 ॥
कांत्या दावानलसमं तप्तकांचनसन्निभम् ।
क्वचिच्चंद्रोपलोद्गारं सूर्योद्गारं च कुत्रचित् ॥ 59 ॥

The light at some places is like Sindūra; at some places like Indranīlamaṇi; at some places, like Māṇikya, and at some places like diamond. Some places are blazing like the conflagration of fire; and some places look like molten gold; some places seem filled with the lustre of Candrakāntamaṇi, and some places look brilliant like Sūryakāntamaṇi.

रत्नशृंगिसमायुक्तं रत्नप्राकारगोपुरम् ।
रत्नपत्रै रत्नफलैर्वृक्षैश्च परिमंडितम् ॥ 60 ॥
नृत्यन्मयूरसंघैश्च कपोतरणितोज्ज्वलम् ।
कोकिलाकाकलीलापैः शुकलापैश्च शोभितम् ॥ 61 ॥

The mountains here are all built of gems and jewels; the entrance gates and enclosures are built of gems and jewels; the trees and their leaves all

are of gems; in fact all that exist here are all of gems and jewels. At some places numbers of peacocks are dancing; at some places cuckoos are captivating the minds of persons by cooing in the fifth tune and at others doves and pigeons and parrots are making sweet cackling sounds.

सुरम्यरमणीयांबुलक्षावधिसरोवृतम् ।
तन्मध्यभागविलसद्विकचद्रत्नपङ्कजैः ॥ 62 ॥
सुगन्धिभिः समन्तात्तु वासितं शतयोजनम् ।
मन्दमारुतसम्भिन्नचलद्द्रुमसमाकुलम् ॥ 63 ॥

Lakhs and lakhs of tanks are there with their pure crystal-like waters. The Red lotuses have blown fully and enhanced the beauty of the place. The captivating scents of these lotuses extend to a distance one hundred Yojanas all round and gladden the minds of people. The leaves are rustling with gentle breeze.

चिन्तामणिसमूहानां ज्योतिषा वितताम्बरम् ।
रत्नप्रभाभिरभितो धगद्धगितदिक्तटम् ॥ 64 ॥
वृक्षव्रातमहागन्धवातव्रातसुपूरितम् ।
धूपधूपायितं राजन्मणिदीपायुतोज्ज्वलम् ॥ 65 ॥

The whole sky overhead is radiant with the lustre of Cintāmaṇi gems and jewels. All the sides are illuminated with the brilliancy of the gems and jewels. O King! These jewels act like lamps. And the sweet scented trees emit their flagrance and it is transmitted by breeze all around.

मक्षिजालकसच्छिद्रतरलोदरकान्तिभिः ।
दिङ्मोहजनकं चैतद्दर्पणोदरसंयुतम् ॥ 66 ॥
ऐश्वर्यस्य समग्रस्य शृङ्गारस्याखिलस्य च ।

Thus these trees serve the purpose of dhūpa (scent). The rays of these gems pierce through the openings of the jewel screens on the houses and fall on the mirrors inside, thus causing a nice brilliant appearance that captivates the mind and causes confusion.

सर्वज्ञतायाः सर्वायास्तेजसश्चाखिलस्य च ॥ 67 ॥
पराक्रमस्य सर्वस्य सर्वोत्तमगुणस्य च ।
सकलाया दयायाश्च समाप्तिरिह भूपते ॥ 68 ॥
राज्ञ आनन्दमारभ्य ब्रह्मलोकांतभूमिषु ।
आनंदा ये स्थिताः सर्वे तेऽत्रैवांतर्भवंति हि ॥ 69 ॥

O King! And what shall I say of this place, more than this, that all the powers, and wealth, all the love sentiments, all the dress suited to amorous interviews, all the splendours, fire, energy, beauty and brilliance, the omniscience, the indomitable strength, all the excellent qualities and all mercy and kindness are present here! The All Comprehending Bliss and the Brahmānaṇḍa can always be witnessed here!

इति ते वर्णितः राजन्मणिद्वीपं महत्तरम् ।
महादेव्याः परं स्थानं सर्वलोकोत्तमोत्तमम् ॥ 70 ॥
एतस्य स्मरणात्सद्यः सर्वपापं विनश्यति ।
प्राणोत्क्रमणसन्धौ तु स्मृत्वा तत्रैव गच्छति ॥ 71 ॥

O King! Thus I have described to you about the Maṇidvīpa, the most exalted place of the Devī Bhagavatī. At Her remembrance all the sins are instantly destroyed. The more so, if a man remembers the Devī and about this place at the time of death, He surely goes there.

अध्यायपञ्चकं त्वेतत्पठेन्नित्यं समाहितः ।
भूतप्रतपिशाचादिवाधा तत्र भवेन्न हि ॥ 72 ॥
नवीनगृहनिर्माणे वास्तुयोगे तथैव च ।
पठितव्यं प्रयत्नेन कल्याणं तेन जायते ॥ 73 ॥

इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे द्वादशोऽध्यायः ॥ 12 ॥

O King! He who daily reads the five Chapters, *i.e.*, from the eighth to this twelfth chapter, is surely untouched by any obstacles due to the Bhūtas, Pretas and Piśācas. Especially the recitation of this at the time of building a new house and at the time of Vāstuyāga ensures all good and auspiciousness.

Here ends the Twelfth Chapter of the Twelfth Book on the description of Maṇi Dvīpa in the Mahāpurāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIII

On the Description of Janamejaya's Devī Yajña

व्यास उवाच

इति ते कथितं भूप यद्यत्पृष्टं त्वयाऽनघ ।
नारायणेन यत्प्रोक्तं नारदाय महात्मने ॥ 1 ॥
श्रुत्वैतत्तु महादेव्याः पुराणं परमाद्भुतम् ।
कृतकृत्यो भवेन्मर्त्यो देव्याः प्रियतमो हि सः ॥ 2 ॥

Vyāsa said: O King Janamejaya! Thus I have answered all your nice queries; also what Nārāyaṇa spoke to the highsouled Nārada is also said by me. He who hears this greatly wonderful Purāṇam Śrī Devī Bhāgavatam certainly becomes dear to the Devī and all his actions become fructified with success.

कुरु चाम्बामखं राजन्स्वपित्रुद्धरणाय वै ।
खिन्नोऽसि येन राजेन्द्र पितुर्ज्ञात्वा तु दुर्गतिम् ॥ 3 ॥
गृहाण त्वं महादेव्या मन्त्रं सर्वोत्तमोत्तमम् ।
यथाविधि विधानेन जन्मसाफल्यदायकम् ॥ 4 ॥

Now as regards your mental distress, how you prevent any evil falling to your late father in his future life, I advise you to do the Yajña in the name of Bhagavatī; and certainly your father will be saved. And you also better take the Most Excellent Mantra of the Mahā Devī duly, according to rules; and your human life will then be crowned with success; (your life will be saved; thus you as well as your father will be saved).

सूत उवाच

तच्छ्रुत्वा नृपशार्दूलः प्रार्थयित्वा मुनीश्वरम् ।
तस्मादेव महामन्त्रं देवीप्रणवसंज्ञकम् ॥ 5 ॥
दीक्षाविधिं विधानेन जग्राह नृपसत्तमः ।
तत आहूय धौम्यादीन्नवरात्रसमागमे ॥ 6 ॥

Sūta said:O Ṛṣis! Hearing thus, the King asked Vyāsa Deva to initiate in the Great Devī Mantra and thus to become his Guru. He was then initiated duly according to rules with the Great Mantra of Bhagavatī united with Praṇava.

अम्बायज्ञं चकाराशु वित्तशाठ्यविवर्जितः ।
ब्राह्मणैः पाठयामास पुराणं त्वेतदुत्तमम् ॥ 7 ॥
श्रीदेव्यग्रेऽम्बिकाप्रीत्यै देवीभागवतं परम् ।
ब्राह्मणान्भोजयामासाप्यसंख्याताः सुवासिनीः ॥ 8 ॥
कुमारीर्बटुकादींश्च दीनानाथांस्तथैव च ।
द्रव्यप्रदानैस्तान्सर्वान्संतोष्य वसुधाधिपः ॥ 9 ॥

When the Navarātra period arrived, he called Dhaumya and other Brāhmaṇas and performed the Navarātra Vrata so very dear to the Devī, according to his state. At this time for the satisfaction of the Devī, he caused this Devī Bhāgavata Purāṇa to be read by the Brāhmaṇas and fed innumerable Brāhmaṇas and Kumārīs (virgins) and gave in charity lots of things to the poor, orphans, and the Brāhmin boys and thus finished the Vrata.

समाप्य यज्ञं संस्थाने संस्थितो यावदेव हि ।
तावदेव हि चाकाशान्नारदः समवातरत् ॥ 10 ॥
रणयन्महतीं वीणां ज्वलदग्निशिखोपमः ।
ससम्भ्रमः समुत्थाय दृष्ट्वा तं नारदं मुनिम् ॥ 11 ॥

O Ṛṣis! Thus completing the Devī yajña, while the King was sitting on his seat, the fiery Devarṣi Nārada came there from above playing with his lute. Seeing him there, all on a sudden, the King got up, and paid due respects to him by asking him to take his seat, with other necessary things.

आसनाद्युपचारैश्च पूजयामास भूमिपः ।
कृत्वा तु कुशलप्रश्नं पप्रच्छागमकारणम् ॥ 12 ॥

When the Devarṣi became relieved of his labour of journey, the King asked him about his welfare and then enquired into the cause of his coming there.

राजोवाच

कुत आगमनं साधो ब्रूहि किं करवाणि ते ।
सनाथोऽहं कृतार्थोऽहं त्वदागमनकारणात् ॥ 13 ॥

O Devarṣi! Whence and what for are you now coming? By your arrival here I am become blessed and feel that my Lord has come to me; now what can I serve to you; kindly command and oblige.

इति राज्ञो वचः श्रुत्वा प्रोवाच मुनिसत्तमः ।
अद्याश्चर्यं मया दृष्टं देवलोके नृपोत्तम ॥ 14 ॥
तन्निवेदयितुं प्राप्तस्त्वत्सकाशे सुविस्मितः ।
पिता ते दुर्गतिं प्राप्तो निजकर्मविपर्ययात् ॥ 15 ॥

Hearing this, the Devarṣi Nārada said: "O King! Today I saw in the Devaloka a very wonderful event. I wanted eagerly to inform that to you. Hence I have come here. Your father met with a bad turn of fate for his bad action. I saw today he assumed a divine form and he was going on a chariot.

स एवायं दिव्यरूपवपुर्भूत्वाऽधुनैव हि ।
देवदेवैः स्तुतः सम्यगप्सरोभिः समन्ततः ॥ 16 ॥
विमानवरमारुह्य मणिद्वीपं गतोऽभवत् ।
देवीभागवतस्यास्य श्रवणोत्थफलेन च ॥ 17 ॥
अम्बामखफलेनापि पिता ते सुगतिं गतः ।
धन्योऽसि कृतकृत्योऽसि जीवितं सफलं तव ॥ 18 ॥

The Devas were praising him and the Apsarās were encircling him. It seemed he was going in that dress to the Maṇi Dvīpa. O King! You performed the Navarātra Vrata and read the Devī Bhāgavata; it seems, as a result of that, your father has now been rewarded with such a noble and good turn of fate. Now you have become blessed and your actions have borne fruits.

नरकादुद्धृतस्तातस्त्वया तु कुलभूषण ।
देवलोके स्फीतकीर्तिस्तवाद्य विपुलाऽभवत् ॥ 19 ॥

You have delivered your father from the hell and so you have become an ornament in your family. Today your name and fame have extended to the Devaloka."

सूत उवाच

नारदोक्तं समाकर्ण्य प्रेमगद्गदितान्तरः ।
पपात पादाम्बुजयोर्व्यासस्याद्भुतकर्मणः ॥ 20 ॥
तवानुग्रहतो देव कृतार्थोऽहं महामुने ।
किं मया प्रतिकर्तव्यं नमस्कारादृते तव ॥ 21 ॥

Sūta said: O Ṛṣis! Hearing these words from the mouth of Nārada, the King Janamejaya became very much happy and delighted and fell prostrate at the feet of Vyāsa Deva of glorious deeds and said: O Best of Munis! By Thy Grace, today I have become blessed. Now what return can I pay to Thee save bowing down to Thee.

अनुग्राह्यः सदैवाहमेवमेव त्वया मुने ।
इति राज्ञो वचः श्रुत्वाप्याशीर्भिरभिनंद्य च ॥ 22 ॥
उवाच वचनं श्लक्ष्णं भगवान्बादरायणः ।
राजन्सर्वं परित्यज्य भज देवीपदाम्बुजम् ॥ 23 ॥

I pray that Thou dost shew such favours to me ever and again. O Ṛṣis! Hearing these words of the King Janamejaya, Vādarāyaṇa Veda Vyāsa blessed him and spoke to him in sweet words: "O King! Now leave all other actions.

देवीभागवतं चैव पठ नित्यं समाहितः ।
अंबामखं सदा भक्त्या कुरु नित्यमतंद्रितः ॥ 24 ॥
अनायासेन तेन त्वं मोक्ष्यसे भवबन्धनात् ।
सन्त्यन्यानि पुराणानि हरिरुद्रमुखानि च ॥ 25 ॥
देवीभागवतस्यास्य कलां नार्हंति षोडशीम् ।
सारमेतत्पुराणानां वेदानां चैव सर्वशः ॥ 26 ॥

Read always the Devī Bhāgavata and worship the Lotus Feet of Śrī Devī. Leave off all laziness and now perform the Devī Yajña with great eclāt. And you will surely be able to cross this bondage of the world. True there are various Purāṇas, the Viṣṇu Purāṇa, the Śiva Purāṇa, but those cannot compare with one sixteenth of this Devī Bhāgavatam.

मूलप्रकृतिरेवैषा यत्र तु प्रतिपाद्यते ।
समं तेन पुराणं स्यात्कथमन्यन्नृपोत्तम ॥ 27 ॥
पाठे वेदसमं पुण्यं यस्य स्याज्जनमेजय ।
पठितव्यं प्रयत्नेन तदेव विबुधोत्तमैः ॥ 28 ॥

In fact, this Purāṇa is the Essence of all the Purāṇas. How can the other Purāṇas be compared with this, wherein is established the Devī Mūla Prakṛti? Reading this Purāṇa from the beginning to the end yields the result of reading the Vedas. So the wise persons should try their best to study it always."

इत्युक्त्वा नृपवर्यं तं जगाम मुनिराट् ततः ।
जग्मुश्चैव यथास्थानं धौम्यादिमुनयोऽमलाः ॥ 29 ॥
देवीभागवतस्यैव प्रशसां चक्रुरुत्तमाम् ।
राजा शशास धरणीं ततः सन्तुष्टमानसः ॥

देवीभागवतं चैव पठञ्छृण्वन्निरन्तरम् ॥ 30 ॥
इति श्रीदेवीभागवते महापुराणे द्वादशस्कन्धे त्रयोदशोऽध्यायः ॥ 13 ॥

Thus saying to Janamejaya, Veḍa Vyāsa departed. Then the pure minded Dhaumya and the other Brāhmaṇas highly praised the Devī Bhāgavatam and went to their desired places. And the King Janamejaya, on the other hand, began to read and hear always the Devī Bhāgavatam and spent his days happily in governing his kingdom.

Here ends the Thirteenth Chapter of the Twelfth Book on the description of Janamejaya's Devī Yajña in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18000 verses by Maharṣi Veda Vyāsa.

CHAPTER XIV

On the Recitation of the Fruits of this Purāṇam

सूत उवाच

अर्धश्लोकात्मकं यत्तु देवीवक्त्राब्जनिर्गतम् ।
श्रीमद्भागवतं नाम वेदसिद्धांतबोधकम् ॥ 1 ॥
उपदिष्टं विष्णवे यद्वटपत्रनिवासिने ।
शतकोटिप्रविस्तीर्णं तत्कृतं ब्रह्मणा पुरा ॥ 2 ॥

Sūta said: "O Ṛṣis! In days of yore, from the Lotus Face of the Devī Bhāgavata came out Śrī Madbhāgavatam in the form of half a Śloka, as the decided conclusion of the Vedas. About what She gave instructions to Viṣṇu, sleeping on a leaf of a Banyan tree, that same thing, the seed of the Śrī Madbhāgavata, Brahmā Himself expanded into one hundred Koṭi ślokas.

तत्सारमेकतः कृत्वा व्यासेन शुकहेतवे ।
अष्टादशसहस्त्रं तु द्वादशस्कंधसंयुतम् ॥ 3 ॥
देवीभागवतं नाम पुराणं ग्रथितं पुरा ।
अद्यापि देवलोके तद्बहुविस्तीर्णमस्ति हि ॥ 4 ॥

Then, Veda Vyāsa, in order to teach his own son Śuka Deva, condensed them into eighteen thousand ślokas, in Twelve Books and named it Śrī maddevībhāgavatam, the present volume. That voluminous book comprising one hundred Koṭi ślokas compiled by Brahmā are still extant in the Deva loka.

नानेन सदृशं पुण्यं पवित्रं पापनाशनम् ।
पदे पदेऽश्वमेधस्य फलमाप्नोति मानवः ॥ 5 ॥
पौराणिकं पूजयित्वा वस्त्राद्याभरणादिभिः ।
व्यासबुद्ध्या तन्मुखात्तु श्रुत्वैतत्समुपोषितः ॥ 6 ॥

There is no Purāṇa like the Devī Bhāgavatam, so merit-giving, holy and capable to destroy all the sins. The reading of every line yields the fruits of performing many Aśvamedha sacrifices. Human beings addicted to worldly affairs will get the merit of giving lands to the Brāhmaṇas and they will enjoy also all the pleasures of the world and in the end will go to the region of the Devī, if they can hear, after they have fasted and controlled their passions, the recitation of this Purāṇam from the mouth of a Paurāṇik Brāhmaṇa, who has been worshipped and given clothings and ornaments and is considered as a second Veda Vyāsa.

लिखित्वा निजहस्तेन लेखकेनाथवा मुने ।
प्रौष्ठपद्यां पौर्णमास्यां हेमसिंहसमन्वितम् ॥ 7 ॥
दद्यात्पौराणिकायाथ दक्षिणां च पयस्विनीम् ।
सालंकृतां सवत्सां च कपिलां हेममालिनीम् ॥ 8 ॥
भोजयेद्ब्राह्मणानंतेऽप्यध्यायपरिसंमितान् ।
सुवासिनीस्तावतीश्च कुमारीर्बटुकैः सह ॥ 9 ॥
देवीबुद्ध्या पूजयेत्तान्वसनाभरणादिभिः ।
पायसान्नवरेणापि गंधस्त्रक्कुसुमादिभिः ॥ 10 ॥
पुराणदानेनैतेन भूदानस्य फलं लभेत् ।
इह लोके सुखी भूत्वाऽप्यंते देवीपुरं व्रजेत् ॥ 11 ॥

Or, if anybody writes the whole of the Devī Bhāgavatam with his own hand or gets it written by a writer from the beginning to the end and gives to a Paurāṇik Brāhmin the book placed in a box of the form of a lion made up of gold and a cow yielding milk with her calf with gold as his sacrificial fee; or if he feeds as many Brāhmaṇas as there are the number of chapters of the Devī Bhāgavatam and worship as many Kumārīs (virgin

girls) with saffron, sandalpaste and ornaments and feeds them with Pāysānna, he gets the merits of giving lands and enjoys all the pleasures of the world and goes in the end to the region of the Devī.

नित्यं यः शृणुयाद्भक्त्या देवीभागवतं परम् ।
न तस्य दुर्लभं किंचित्कदाचित्क्वचिदस्ति हि ॥ 12 ॥
अपुत्रो लभते पुत्रान्धनार्थी धनमाप्नुयात् ।
विद्यार्थी प्राप्नुयाद्विद्यां कीर्तिमंडितभूतलः ॥ 13 ॥

He has no want of anything who daily hears with rapt devotion this Devī Bhāgavatam. One who has no wealth gets abundance of wealth, those who are students get knowledge, one who has no sons, gets sons if one hears this Devī Bhāgavatam with true devotion.

वंध्या वा काकवंध्या वा मृतवंध्या च यांगना ।
श्रवणादस्य तद्दोषान्निवर्तेत न संशयः ॥ 14 ॥
यद्गेहे पुस्तकं चैतत्पूजितं यदि तिष्ठति ।
तद्गेहं न त्यजेन्नित्यं रमा चैव सरस्वती ॥ 15 ॥

A barren woman, or one who bears still-born children or whose offsprings never live long or who bears only a single child, gets all her defects removed, if she hears this Devī Bhāgavatam with a steadfast devotion. The house where this Purāṇa is worshipped, Lakṣmī and Sarasvatī dwell there, leaving their animosities towards each other.

नेक्षंते तत्र वेतालडाकिनाराक्षसादयः ।
ज्वरितं तु नरं स्पृष्ट्वा पठेदेतत्समाहितः ॥ 16 ॥
मंडलान्नाशमाप्नोति ज्वरो दाहसमन्वितः ।
शतावृत्त्याऽस्य पठनात्क्षयरोगो विनश्यति ॥ 17 ॥

By the influence of this Devī Bhāgavatam the Ḍākinīs, Vetālas, Rākṣasas, and other ghosts cannot cast a glance even on its devotee. If anybody gets fever and if the Śrī Devī Bhāgavatam be read touching him with a concentrated attention, all the complaints disappear. By reading this Bhāgavatam, one hundred times even more difficult than the severe disease pthisis is cured.

प्रतिसंध्यं पठेद्यस्तु संध्यां कृत्वा समाहितः ।
एकैकमस्य चाध्यायं स नरो ज्ञानवान्भवेत् ॥ 18 ॥
शकुनांश्चैव वीक्षेत कार्याकार्येषु चैव हि ।
तत्प्रकारः पुरस्तात्तु कथितोऽस्ति मया मुने ॥ 19 ॥
नवरात्रे पठेन्नित्यं शरदीयेऽतिभक्तितः ।
तस्यांबिका संतुष्टा ददतीच्छाधिकं फलम् ॥ 20 ॥

If after performing the Sandhyā, one reads only one chapter of this Bhāgavatam with a collected mind, he soon acquires the Real Knowledge. O Muni Śaunaka! While going to read this Bhāgavatam, first examine omens and then read. I have spoken already on this subject. If during the Śāradīya Pūjā (the autumnal Durgā Pūjā), at the Navarātra period, one reads with devotion this Bhāgavatam, the Devī Bhagavatī becomes greatly pleased and awards him results more than his desires.

वैष्णवैश्चैव शैवैश्च रमोमा प्रीयते सदा ।
सौरैश्च गाणपत्यैश्च स्वेष्टशक्तेश्च तुष्टये ॥ 21 ॥
पठितव्यं प्रयत्नेन नवरात्रचतुष्टये ।
वैदिकैर्निजगायत्रीप्रीतये नित्यशो मुने ॥ 22 ॥

During the Navarātri period all can read well this book for the satisfaction of his Īṣṭa Deva (his own deity) whether he be a Vaiṣṇava, Śaiva, Saura, Gāṇapatya or a Śākta. All can read this for the satisfaction of Lakṣmī, Umā and other Śaktis. The Vaidik Brāhmaṇas are to recite this daily for the satisfaction of the Devī Gāyatrī.

पठितव्यं प्रत्यनेन विरोधी नात्र कस्यचित् ।
उपासना तु सर्वेषां शक्तियुक्ताऽस्ति सर्वदा ॥ 23 ॥
तच्छक्तेरेव तोषार्थं पठितव्यं सदा द्विजैः ।
स्त्रीशूद्रो न पठेदेतत्कदापि च विमोहितः ॥ 24 ॥

This Purāṇam is not contradictory to any sectarian belief. The reason of this being that to whatever deity he pays his worship, he must worship some Śakti or other, this is stated everywhere. So for the satisfaction of one's own Śakti, all can read this, without contradicting each other. Never any woman nor any Śūdra, is to read this herself or himself, even out of ignorance; rather they should hear this from the mouth of a Brāhmaṇa.

शृणुयाद्द्विजवक्त्रात्तु नित्यमेवेति च स्थितिः ।
किं पुनर्बहुनोक्तेन सारं वक्ष्यामि तत्त्वतः ॥ 25 ॥

वेदसारमिदं पुण्यं पुराणं द्विजसत्तमाः ।
वेदपाठसमं पाठे श्रवणे च तथैव हि ॥ 26 ॥

This is the rule of the Śāstras. (The vibrations and the consequent results would be truer then.) O Ṛṣis! What more to say on this book than this, that this Purāṇam is the most excellent of all and yields great merits. It is the essence of the Vedas. This I tell you with great certainty. There is not the least doubt in this. Reading or hearing this yields results equivalent to reading or hearing the Vedas.

सच्चिदानंदरूपां तां गायत्रीप्रतिपादिताम् ।
नमामि ह्रींमतीं देवीं धियो यो नः प्रचोदयात् ॥ 27 ॥
इति सूतवचः श्रुत्वा नैमिषीयास्तपोधनाः ।
पूजयामासुरत्युच्चैः सूतं पौराणिकोत्तमम् ॥ 28 ॥
प्रसन्नहृदयाः सर्वे देवीपादांबुजार्चकाः ।
निर्वृतिं परमां प्राप्ताः पुराणस्य प्रभावतः ॥ 29 ॥

I now bow to the Devī of the nature of Hrīm and established by Gāyatrī, of the nature of Everlasting Existence, Intelligence and Bliss, Who stimulates our activities to the understanding of various subjects. Thus hearing the excellent words of Sūta, the great Paurāṇik, all the Munis of Naimiṣāraṇya worshipped him specially and as the result of hearing this Purāṇam glady became the servants of the Lotus Feet of the Devī and they attained the Highest Rest.

नमश्चक्रुः पुनः सूतं क्षमाप्य च मुहुर्मुहुः ।
संसारवारिधेस्तात प्लवोऽस्माकं त्वमेव हि ॥ 30 ॥

इति स मुनिवराणामग्रतः श्रावयित्वा
सकलनिगमगुह्यं दौर्गमेतत्पुराणम् ।
नतमथ मुनिसंघं वर्द्धयित्वाऽऽशिषाम्बार-
चरणकमलभृङ्गो निर्जगामाथ सूतः ॥ 31 ॥

इति श्रीद्देवीभागवते महापुराणेऽष्टादशसाहस्त्र्यां संहितायां द्वादशस्कन्धे चतुर्दशोध्यायः ॥ 14 ॥

*रामषण्नंद (963) संख्यातैः पद्यैर्व्यासकृतैः शुभैः ।
देवीभागवतस्यास्य द्वादशस्कंध ईरितः ॥ 1 ॥*

The Munis expressed their humility and gratitude to Sūta frequently and bowed down to him again and again. And they said: "O Sūta! It is you that have saved us from this ocean of world." Thus (the great Bhāgavata) Sūta, the bee drinking the honey of the Lotus Feet of the Devī, recited before the assemblage of the best of the Munis this Purāṇam from the beginning to the end, the Secret of all the Nigamas and full of the Glories of the Devī Bhagavatī. After this the Ṛṣis bowed down to him and he blessed and honoured them.

Then he went away to his desired place. Here the Devī Bhāgavatam ends and is fully completed.

Here ends the Fourteenth Chapter of the Twelfth Book on the recitation of the fruits of this Purāṇam in the Mahā Purāṇam Śrīmaddevībhāgavatam of 18,000 verses by Maharṣi Veda Vyāsa.

Here ends as well the Full Treatise, Śrīmaddevībhāgavatam.

Oṃ. Oṃ. Oṃ. Oṃ Tat Sat. Oṃ Hari Oṃ.

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The End

The Śrīmaddevībhāgavatam

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